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Vol. XVI, 1921-22.



EDITED BY

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[*Note that these two plates are Nos. 6 and 7 of Vol. XV and should be bound with that volume, being there inserted in their proper order between pp. 60 and 61 and pp. 62 and 63 respectively.]

ADDITIONS AND CORRECTIONS.

- Page 8, l. 22,—[*śākhagāṇam* is a scribe's error for *śākhagāṇaḥ*, leaves, vegetation. In l. 23—*dhareyaḥ* should be corrected to *-berayaḥ* or *-verayaḥ* "to associate with": *waitiyaḥ-berayaḥ-ahd-irppaḥ* means "waiting to be united to (the bride) Salvation". The verse means that he subjected his body to such hardship as to make people say that it was indeed beyond the power of other ascetics practising austerities to undergo such mortification, etc.—Rao Bahadur R. Narasimhaśāhārya, M.A.]
- " 6, verse 6,—'water of aspersions'—*Gaddige*, or *gaddige*, is the seat or throne of a Śaiva mendicant, a *Jaṅgama*, and *nīr* (*nīru*?) means 'ashes'. Hence *dhva-sāna* must have the significance of a particular kind of ablution, like *bhāṣma-sāna*, in which ashes are smeared profusely over the body.—H. K. S.
- " 6, " 11,—In the translation "who on seeing him" is to be interpreted as "look ye or behold!", *śōḍire* being here used as an interjection. Māli and Sumāli: If these words have to give rise to the Sanskrit name *Suvarṇamahākṣhi*, they must perhaps be treated as Kanarese words composed of *ma* + *āli* and *su* + *ma* + *āli*. The first means 'the big eye', which in Sanskrit could be rendered into *Mahākṣhi*. In the second *su* may stand for *suvarṇa*, and we thus have the name *Suvarṇamahākṣhi*. This may seem to be a forced interpretation; but there is no other way of connecting the latter name with *Suvarṇamahākṣhi*.—H. K. S.
- " " " 18.—The marvel indicated in this verse is not clear.—H. K. S.
- " 36, " 84.—[for "twelve times" read "ten times".—R. B. R. N.]
- " 41, (ll. 17-24).—In the translation—"horse-sacrifices Śiva and Viṣṇu" is apparently wrong, since horse-sacrifices are not performed particularly to propitiate the Gods, Śiva and Viṣṇu. The division of words in the text ought, in my opinion, to be left just as it stands and requires no correction—*adhikṣhita* being combined with the following word and *Okaturbhūja* being separated without change to *Okaturbhūja*. The meaning then would be: "who owns 84 towns presided over by Śiva and Viṣṇu; who is consecrated horse-sacrifices."—H. K. S.
- " 50, trans., verse 15.—'So as to be served by the own race'. If Lakṣmī was already in the lotus of his own race, there is no force in saying that she served him. In the text *paṭha-ruha* must be separated from the next following word, and the translation should be: "so that the lotus of his own race became an abode of the goddess of Fortune". If *śṛyaṁ* qualified Āditya-Bhaṭṭa, we should have expected the masculine form *śṛyaṁ*.—H. K. S.
- " 51, " ll. 49 to 55.—The translation of ll. 52 and 53, commencing "on which he deducted kapaḍa-ground", is capable of improvement. *Aḍaḍa kapaḍa bhāṁmi*—'land whose extent was found out by measurement' or 'measured land'. The word *prabhugaḍge* has to be construed with *ikkī* and not with *aḍaḍa*, as Dr. Barnett has taken it. So the altered translation would be "and, having (also) given to these gentlemen (the right of) *dasavanda* at ten in hundred for the extent of land (measured) by the rod according to the *gaḍimba* of Huligara, he obtained", etc.—H. K. S.

- Page 60, text, l. 14.—[read *av-asuranin*; *av* refers to the earth, the ocean, and the mountain; and the Asura is Hiraṇyāksha. The meaning is, 'the ordinary earth, etc., cannot be compared to Erega in weightiness, etc., owing to their defects; but, if there should be another earth etc. (without such imperfections), these might be compared to him'.—H. K. S.]
- „ „ l. 17.—[divide *ārpp-ina-sānu*; *ārppu*= liberality; *ina-sānu*= Karṇa. His bounty was such that men said Karṇa was born again.—R. B. R. N.]
- „ „ ll. 21-22.—[The sense of v. 12 is: "if enemy kings bow down at the feet of Erega, I do not know; but, if they do not bow, Dōṇa will make them fall so that vultures and the like will pounce upon them.—R. B. R. N.]
- „ 62, l. 38.—[read *Manu-muni-mārgga* = *endu*, "that he is one who walks in the way of the saint Manu".—R. B. R. N.]
- „ „ l. 39.—[read *paṣugog-ḍjanan*, "teacher of methodical work".—R. B. R. N.]
- „ „ l. 40.—[read *sāhasadindam* = *Aṣṭamugeyan*. Ammuge, like Inda, must have been a person cast into prison by Sōbhana.—R. B. R. N.]
- „ 71, l. 22.—[correct to *māṇḍ-ṇadudam koṭṭ* = *aḷuki* *bhṛityaṣṭamam paṇḍar* = *ṇḍamḍ* = *ḷeḷḷe*. The sense is: "when it is said that powerful hostile kings begged for protection, surrendered their strength of arm, offered whatever was asked, and in fear and terror became his servants, will they be able to cross him and contend with him in battle?"—R. B. R. N.]
- „ 71, l. 26.—[correct to *kolud-am* = *irḷke*: "let alone his slaying the foes that oppose him, is he not, when enraged, able to terrify.....?"—R. B. R. N.]
- „ 71, l. 28.—[read *nihṇḍḷ biṇḍ* = *ḷḍaruvavam* = *uḷḷe*, "is he who opposes you possessor of the trident, etc.?" *i.e.*, is he Śiva? The meaning is that none but Śiva can confront him in battle.—R. B. R. N.]
- „ 84, l. 19.—[read *suputraḥ kuṣa dīpaka yonin*.—R. B. R. N.]
[Rao Bahadur B. Narasimhacharya, who has kindly contributed the above notes which are acknowledged under his initials, further points out that the Kanarese poet Nayasēna of Mulgund, who wrote in 1112 the *Dharmāmṛita*, was a disciple of Narēndrasēna II of the Lakṣmīśvar inscription of 1081 (above, p. 58). Nayasēna mentions among Jain teachers a previous Narēndrasēna, and immediately after him a Nayasēna.—L. D. B.]
- „ 96, trans., ll. 41-4:—for *others of ahipativanṭa* read of *other royal lines*.—F. W. T.]
- „ 225, ll. 33-4 and p. 229, v. 2.—[Rao Bahadur B. Narasimhachar writes, "the expression *hadineḷḷe meḷḷina gaḷe*, which means 'a pole of eighteen feet' used for measuring, has been misunderstood both by the publisher (*sc.* author) and the editor (p. 229)".—L. D. B.] But, with the following word *kaṭṭaḷe*, which means 'service (in a temple)', the explanation of the Rao Bahadur cannot hold good.—H. K. S.]
- „ 232, text, l. 3:—for *ḷḷapṭim* = *o* (?) *ṭad-dharmma* read *ḷḷapṭi-ḷḷiṭṭ-dharmma*.—F. W. T.]
- „ 289, 5th line from bottom:—for *Śāstirāya* in column 3 read *Śāstirāya*.
- „ 325, line 403 (correctly 404) of the Text,—for *Jamīnam* (ta)-Bhaṭṭa read *Anaṭta-Bhaṭṭa*.
- „ 354, text, l. 10.—*Markkālā* generally occurs as *mārkkōḷe* or *mārkkōḷara* and means "if opposed" or "opposing" (see line 35 of inscription B). Bhairava was not specially famous as an archer. Hence *bhāirava* is to be taken here in the sense of 'terrible' *i.e.*, terrible to the opposing (enemy).—H. K. S.]
- „ „ „ 13.—*aras-aḷka-Rudraṃ* must be translated "a Rudra in fighting with kings."—H. K. S.]
- „ 355 trans., ll. 3-16.—"sprung from the race which presides over eighty-four towns and is consecrated in eighteen world-famed horse-sacrifices to (the god of) the

- Frontal Eye (Śiva)". This translation admits of another interpretation. The text, in that case, is to be transcribed: "*chatur-aṣṭi-nagar-ādhiṣṭhita-Lalāṭa-lōchanam jagad-vidit-āśhṭadaś-Āśvamedha-dīkṣita-kṛpā-prasūtam*", and the translation, would then be: "who had settled (i.e., consecrated) Śiva (Lalāṭa-lōchana) in eighty-four towns and was sprung from a race which had performed the eighteen world-famed Āśvamedha sacrifices." Sacrifices performed to please the god Śiva exclusively are rare. He, like other deities, receives only a share in a sacrifice. See above, page 41. and Addenda and Corrigenda thereto.—H. K. S.
- Page 356, para. 2, l. 3.—*Kirttiḡa* in verse 1 of the Text refers very likely to the *haḡaraḡa* Kirtti, who is distinctly so called in ll. 40, 42, 43.—H. K. S.
- " 356, l. 14 from top.—*Muttabbē* means 'great-grandmother' and therefore it is not impossible that the pillar in question was a gift for the merit of Kirttiyanna's great-grandmother.—H. K. S.
- " 357 (text), l. 14.—*ē-turug-ādoḡ(ē)-ādudē*. The meaning is not what is given in the translation: the passage should be divided *ē | turu-gādoḡ-ādudē* "Nay! was it acquired by protecting cows?" *Nṛpa-Māru*, occurring twice in ll. 13 and 16 may have been a surname of *Chattuga*.—H. K. S.
- " 358, trans., v. 2.—"the god giving blessing of glory"—Evidently the translation of *Kirti-Saṃkara-dīśam* should be "the god (Śiva) named Kirti-Saṃkara." This must have been the name of a shrine in the *Madhukēśvara* temple or somewhere in its neighbourhood. It is evident that Kirtti-Saṃkara was the name of the Śiva temple built by Kirttiḡa.—H. K. S.
- " 360 trans., v. 17.—The translation ought in my opinion to be:—"The fame of the sole nero-king of the world increases as each (poet) eulogises him, just as the lotus rises according as the water rises high (in the tank)".—H. K. S.

ADDENDUM AND CORRIGENDUM TO VOL. XV.

Page 8, text line 2.—For *Nṛigatāpha-nāma* the facsimile reads *nṛigatārtha-nāma*, 'whose name corresponded to its meaning'. Accordingly, cancel in the Index the entry '*Nṛigatāpha*, s. a. *Kaśmāṣikara*' (p. 394). For two similar cases in which misreadings have been taken for proper names see *Ind. Ant.*, Vol. XIII, p. 123, note 7.—E. H.

Corrigenda to "Two Inscriptions from Gawarwad and Annigeri" and "Gadag Inscription of Vikramaditya VI" in *Epigraphia Indica*, Vol. XV, p. 337 foll.

Rao Bahadur R. Narasimhaiah has kindly sent me the following corrections to these two papers:—

- Page 840, ll. 9—10: *āḍaṅga*, "of his lord", and *viśvāsad-āḍ*, "trusty servant."
- " " ll. 16—17: for *nāḍa* read *nōḍa*, "behold!" and *nāḍāḍig-aḥuḥlam*, "greater than the ordinary," i.e., extraordinary.
- " 841, ll. 47—48: "Let the whole world fold its hands in reverence, the sun will not pay a pie. Will he give what is desired (*bagedudan*), like the sun of Beṭṭala?"
- " 851, l. 19: verse 22 refers to the ox of Dharma standing upright on its four feet.
- " 852, ll. 80—81: read *Somāśvara-bhaṭṭa ninn-orege*. *Vāśha-ḍḍirigaḥ*-hypocrites.
- " 853, l. 82: read *alli kallāre ballar*, i.e., only those who are trained under him know it.
- " " l. 89: read *śāstra-paṭhana-travanāni*.
- " 854, l. 46: read *imdu-kirtti*.
- " 855, l. 60: correct to *dhānya-varggada*.
- " " l. 68: read *paścha-ratnada dēbyābharaṇada paṭaradin*; *paṭara*=collection, store, shop.
- " 859, verse 42: *guṇa* signifies both "wick" and "virtue."

L. D. BARNETT.

EPIGRAPHIA INDICA

VOLUME XVI

No. 1.—SOGAL INSCRIPTION OF THE REIGN OF TAILA II: SAKA 902

By LIONEL D. BARNETT.

Sogal is a village in the Parasgad *taluka* of Belgaum District, Bombay Presidency. Its ancient name is given in our inscription variously as Soval, Sôlu and Sôl; to this we shall revert anon. It is marked on the Bombay Survey sheet No. 805 as in about long. $75^{\circ} \frac{1}{4}'$ and lat. $15^{\circ} 5'$. The following record is now edited for the first time from ink-impressions prepared for the late Dr. Fleet, and now in the British Museum; but I have been unable to discover in what part of the village the original stone was found. The latter bears on its topmost compartment, which is rounded, some sculptures, viz. in the centre a shrine surmounted by a spire of the Dravidian order, and in it a *linga* on its stand, with a priest sitting at the proper right of it; directly below it, a squatting bull; to the proper left of the shrine, a squatting figure of a votary, with clasped hands, facing full front; to the right of it, a cow with suckling calf looking towards it; over it, the sun (on proper right) and moon (on left); flanking both sides of the shrine and meeting over its summit, floral festoons twined so as to form four circles, in which are small figures. Below this is the inscribed area, consisting of three compartments: the first (lines 1-3) is 1 ft. $8\frac{1}{2}$ in. wide and $2\frac{1}{2}$ in. high; the second (lines 4-64) is 2 ft. wide and 3 ft. $10\frac{1}{2}$ in. high; and the third (lines 65-68) is 1 ft. 9 in. wide and 4 in. high. The inscription is on the whole well preserved.—The character is Kanarese, of a rather crabbed type of the period; the letters vary from about $\frac{1}{8}$ in. to $\frac{1}{4}$ in. in height. The cursive *v* (above, Vol. XII, p. 335) occurs in *Vṛi* (l. 5).—The language is Old Kanarese, except for the formal Sanskrit verses Nos. 1, 34, and 35. The *ṛ* is preserved in *iṛḍu* (l. 2), *ṛagaḍḍa* (l. 32: a tribrach); it is changed to *r* in *pogardḍaḥ* (l. 9) and *portṛuḥ* (l. 13); and in all other cases it is changed to *ṛ*. The archaic participle in *-oṭi* occurs in *pratiṣṭhāṣidamge* (l. 58), in what seems to be a quotation from an earlier poem; in the same verse we find *ghāṭiṣidamge*. *Paripatikoṇe* (l. 30) and *bhāmiṇe* (l. 52) are instrumentals; see above, Vol. XIV, p. 277 n. In the words *Kaṣṭhale-kāṇṭeṇa biṭṭa dharmamamaḥ* (l. 55) we have what looks like an instance of the use of genitive for nominative (Kittel, *Gram.*, § 352. 1, p. 393: see my note in *Journ. R. Asiatic Soc.*, 1918, p. 105). In *Rāghava-dvishana nachchuvu* (l. 18) it is possible to take *dvishana* similarly as genitive for nominative; but I prefer to regard it as accusative, on which see Dr. Fleet's remarks above, Vol. XI, p. 3. A few words are of lexical interest, viz. *gadduge* (l. 12: cf. Kashmiri *goḍḍ*?), *soligu* (l. 15: apparently a derivative from *śalaka*), *vikṣiṇ* (l. 35), *rāṣa* (l. 41), and *vibhāga* (l. 46).

The record, after prefatory verses (ll. 1-5), describes the beauties of the surrounding woods (ll. 5-7) and the sanctuary of Suvarṇakṣhi, on which see below (ll. 7-16). In this

establishment the chief was Tribhuvanasiṃha Paṇḍita, an eminent ascetic and divine (ll. 16-17). The foundation-legend of the place is told in outline (ll. 17-21). It was established by the kings Māli and Sumāli at the end of the Trētā Age. The latter gave his name to the place; for the names by which it is designated—Sōlu (ll. 20, 44), Sōl (l. 50), and Soval (l. 54)—are derived from Sumāli (or Saumāli).¹ The poet then introduces us to another distinguished Śaiva doctor, Gaṅgarāḍi (ll. 21-24), and to one of his lay disciples, named Kañchikabbe (Kañchiyabbe or Kañchale), of the Dhanaga family, the wife of Kariya Kōṭimayya and mother of Chaṭṭa, a generous benefactress of her church (ll. 24-33). He next devotes a verse (ll. 33-36) to the praises of king Taila, whom he describes as having conquered the Chōḷa and Lōḷa (Lōṭa), and cut off the heads of Banakambha and Kakkala.² The next passage (ll. 36-39) refers the record to Taila's reign, styling him Nūrmaḍi-Tallapa-dēva, with various titles, on which see *Dyn. Kanar. Distr.*, p. 428; and then there appears on the scene a Haṭṭa prince named Katta, son of Kaṇṭheyabhārada Nannapayya, who at the time was ruling as Taila's viceroy over Kūṇḍi (ll. 39-43). This Katta is identical with Kārtavīrya I, on whom see *Dyn. Kanar. Distr.*, p. 558. The next section (ll. 43-57) is occupied with the dating and specification of the endowment made by Kañchiyabbe for the benefit of the temple of Suvarṇākṣhi and the *śāṭra* or almshouse connected with it; its trustee was Tribhuvanasiṃha, and it was to be under the protection of the Thirty (heads of households) of Soval. Several hortatory verses (ll. 57-65) clinch the deed of gift: the first is evidently a quotation, as it addresses an otherwise unknown Dēvaṇa Paṇḍita, and the third and fourth narrate the legend of Indra and the Chāṇḍālī. A further verse (ll. 66-67) informs us that the poet who composed our inscription was Kamalāḍitya [more likely Kavikamalāḍitya.—Ed.]; and a final clause stipulates that the cooking at the almshouse must be done by a Brāhman woman (ll. 67-68).

Māli and Sumāli, the protagonists of the foundation-legend mentioned above, are the Rākṣhasas whose history is narrated in the *Rāmāyaṇa*, VII. v. ff., and *Bhāgavata-purāṇa*, VI. x. 21 and VIII. x. 56. A clue to the mystery of their appearance in the present legend seems to be afforded by the *Brahma-vaivarta-purāṇa*, III (*Gaṇḍa-khaṇḍa*), xviii-xix, which relates that they were devotees of Śiva, and on being smitten by the Sun-god with disease propitiated him by worship. It would therefore seem that the god Suvarṇākṣhi mentioned in our inscription was the Sun-god, worshipped as a phase of Śiva; and this will partly explain the rather obscure verse 18, which refers to his temple.

The date³ is given on ll. 43-44 as: Śaka 902, the cyclo year Vikrama; the new-moon day of Āshāḍha; Sunday; an eclipse of the sun. This is irregular, according to the usual calculation. The *tithi* mentioned corresponded to Wednesday, 14 July, A.D. 980, on which it ended at 21 h. 7 m. after mean sunrise (for Ujjain); and there was no eclipse of the sun. But Mr. A. Venkatasubbiah, who has discussed the data in his *Some Śaka Dates in Inscriptions*, p. 188, remarks: "According to the Ārya and Brahma Siddhāntas the mean-sign Jovian year Vikrama was current at the beginning of Āshāḍha in Ś. 900. On the *amāntasyā* at the beginning of this Āshāḍha, 8th June, A.D. 978, there took place a solar eclipse which was visible in India. The week-day however was Saturday and not Sunday. This Saturday—8th June, A.D. 978—seems to be the equivalent of the given date."

The places mentioned are Soval itself, which appears in the form of Sōlu (ll. 20, 44), Sōl (l. 50), and Soval (l. 54), Kūṇḍi (ll. 19, 42), Māraṇa (P) Beḷavāḍi (l. 28), and

¹ This equation is phonetically unimpeachable, but on other grounds it is not convincing. However that may be, it is clear that the oldest form of the name was *Seval*. The modern name *Segal* is an instance of the change of intervocalic *v* to *g*, which, as far as I know, is rare, whereas the reverse change, *g* to *v*, is very common.

² See *Dyn. Kan. Distr.*, p. 428; *Kp. Ind.*, Vol. XII, p. 144, etc. The names appear also in the forms *Kanastambha* and *Karkara*.

³ I have to thank Mr. R. Sewall for his kindness in verifying my calculations.

Tägür (l. 49). On the name and site of Sogal see above. For the Kūṇḍi Three-thousand see I. A., Vol. XXIX, p. 278. Belavāḍi may be "Belwadi" ("Belowuddee" of the old Indian Atlas), which lies in Sāmpgāon *taluka*, some 9½ miles SSW. from Sogal. Tägür may conceivably be one of two places of that name; there is a Tägür in Sāmpgāon *taluka*, some 22 miles SW. from Sogal, and another in Dhārwar *taluka*, about the same distance SSW. from Sogal; but both of them are too far to suit the requirements of our text. The other places cannot be identified.

TEXT.¹

[Metres: vv. 1, 34-5, *Anuśṭubh*; vv. 2, 8-10, 12, 14, 16-19, 22-27, 29, 31-33, 36, *Kanda*; vv. 3, 4, 11, 28, 30, *Uṭpalamālā*; vv. 13, 20, *Matibhaviṭṭita*; vv. 15, 21, *Champakamālā*.]

- 1 Ōm² Namas-tungga-śiraś-*churhi*-*chandra*-*ohāmarā*-*ohāravā* | *traiḥkya-nagar-ārah-*
bha-
- 2 *mūla-stambhāya* *Se(śa)mbhavā* || [1*] Śrīmat-Suvarṇākṣhi-dēvara *tīrthadal-*
iḍu
- 3 * * * * * *ntarā* (P) *tapodhana* * * * *
- 4 Śrīmad-anavarata-Danuja-nar-āmara-maṇi-makuta-taṭa-ghaṭita-pada-padm-oddāma-yugaḷaḥ
- 5 *triloka-svāmi* Suvarṇākṣhi-dēvar-ig-amag-olpe || [2*] Vṛi || *Paṭkaja-shaṇḍa-*
dind-oeva *neydala* *pū-go-*
- 6 *ladin talirtta* *māvin* *kusum-ōditaṁ* *koṣagu-pādari-nōṛil-aśoka-bāḷey-emb-ārhkade*
vri(vri)kha-jātigali-
- 7 *n-in-charadin* *pugal-emb* *kōkil-āṣāhkrī(kṛi)taḍinda* *sāla-banam-oppuvud-i* *viśay-*
āntarāḷadol || [3*] *Alliya*
- 8 *nirjhar-odakadin-oppuva* *tīrtham-id-i* *jagakke* *peṇp-ellaman-ānta* *Śaṅkara-*
Sayambhu-Suvarṇamahākṣhi-dēva-⁴
- 9 *pād-ollasit-āmbujarṅgalane* *pūṇpe* *bhakti(kṛa)-janakke* *mukti* *talv-illade* *kūḍug-*
emdu *pogardda(ḷa)ṁ* *kavit-śa(śa)-*
- 10 *mada-prabhāmjana* || [4*] *Ka* || *Puligaḷe* *dharma-śraṇapaman-ele* *miḍukade*
kā[u]t-irppuv-ara-giligaḷ* *nirmmaḷa(ḷa)-*
- 11 *muniṣaḷ(r)-ōduv-ōdaṁ* *chāḷavāḍeḍey⁵-aridu* *pōdvu(ḷu)v-irulub* *pagalub* ||
[5*] *Vānara-saṁhātī* *dēva-śnānaḥ* *māḍuva-*
- 12 *rgge(rge)* *gaddugeya* *niraḥ* *san-mānade* *tand-ivuv-enalk-ān-ariyer* *pogalal-avara*
tapad-ugrateya || [6*] *Pāpi* *puga-*
- 13 *la* *pugal-ugrade* *kōpi* *pugala* *pugal-aśśha-dharma-drōha-vyāpāri* *pugal-pugal-*
end-a *porttuṁ* *kōkilamgaḷ-u-*
- 14 *liguṁ* *banadoḷa* || [7*] *Gaḷapuv-ara-giliya* *kukiluva* *kāḷa-hamāśe(śe)ya* *gāvarippe*
peṇ-dhu(du)mbiya *bāvalisuva* *puru-*
- 15 *ḷiya* *ko[rh*]ḍamgaḷan-agisuva* *ravame* *nagada* *nāḷkuṁ* *deceyoḷa* || [8*] *Nōḍa*
tanu *mutte* *siddham-māḍuva* *selig-ant-aśśha-rasa-*
- 16 *mūlikegaḷa* *kūḍugum-amarēndratvaman-āḍuvar-aśoharas[i*]ya[r*]khaḷ-a* *muni-*
kuḷama || [9*] *Int-enisuva* *siddha-kahōṭr-āntara-*
- 17 *tīrthakke* *mukhyān-āśrita-sura-bhūjaḥ* *Tribhuvanaśiṁha-muniḍdraṁ* *tāpasa-gōṭra-*
vairi-kuḷa-gaja-siṁha || [10*] *Vri(vri)* || *Nō-*

¹ From the ink-impresion.² Denoted by the symbol like a Bengali o.³ The letters in this line are very much worn, and hardly any can be read with certainty.⁴ The *es* has been omitted, and then added at the end of the line in smaller script.⁵ Read *chāḷa-ēḍeḍey*; cf. *chāḷa-ēḍi*. [No emendation is necessary; *chāḷa-ēḍeḍey-aridu* may mean 'observing the places where (the recters) waver.'—H. K. B.]

- 18 d-ire Rāghava-dvishana nachohuva Māli Sumāli dānavar-mmāḍida
supratishṭe(śhṭhe)y-adarimde Suvarṇamabākshi-dēvar-emb-īḍita-
- 19 nāmam-ādudu Sumāli-peṣar¹-nnagarakke rāḍiyol² kūḍidud-endoḍ-ē voga|va[ro*]
Kūṇḍi-maḥi-vaḷay-āntarāḷadoḷ || [11*] Ka || Mā-
- 20 li-Sumāli-dvaya-bhūpālar-ddēvargge Sōlu-mūvattam mal-līleyole biṭṭu sugati-sukh-
ālaya-
- 21 m-ā Trēṭey-aṁtya-kālade pokkar || [12*] Vri || Tapamam māḍuva tāpasarkka|-
aḷav-all-ōhō (!) tanu-
- 22 klēsam-emb-upasarggakk-irad-āntu meyyan-aṭavi-śākhaṅgaḷam tind-Umādhīpanam
pūjisi mu-
- 23 ktiyol-dhareyal-ēnd-irppam Suvarṇākshi-dēva-pad-āmbhōja-śilimakh-ābhan-enipam
śri-Gaṁgārā-
- 24 ei(ēi)-vrati || [13*] Ka || Avar-upedēśada dharmmam kivi-vuge naiṣṭhi(śhṭhi)ka-
tapōdhana-brahmaṇarggaruṁ-aviśēśa-dā-
- 25 namam māḍuvud-uttama-paksham-embā san-matiyinda || [14*] Vri || Hara-
charaṇ-ābja-bhri(bhri)ṁgi kapaṭ-ō-
- 26 dha(da)ya-nirjita³ nirmmaḷ-āṅgi bhāsuratara-mūrtti nirmmaḷina-kīrtti dayā-pare
dāna-dharmma-ta-
- 27 tpara-guṇa-yukta dēva-guru-bhakte sugōtra-pavitrey-ēndu vistaradoḷe kīrttikum
vasudhe santa-
- 28 tadiṁdame Kāṁchikabbeya || [15*] Ka || Mārājana⁴ Beḷavāḍiya ohāru-guṇam
Kariya Kētimayyan-a-
- 29 vaḷa vistāra-guṇ-āmbudhi dharmmada Mēruvan-ā Kāṁchikabbeyam pogaladar-ār ||
[16*] Para-hita-guṇa-charitāda
- 30 Dhanagara gōtrada Kāṁchiyabbe mātā-ratnam dhareg-ēśva dhā(dā)na-
dharmmada paripatikēye piridu parama-māhēśva-
- 31 riy[ē*] || [17*] Śriya dvāra-yugam li-āyata-karam-enipe sūryya-kirapa-stambham
bhū-yuvatiy-ōḷage saḷe ka-
- 32 ip-āyushyam nilkum-endoḍ-ēn-achohariyō || [18*] Ene negaḷda Kāṁchikabbeya
tane(na)yam Śiva-charaṇa-yugala-kama-
- 33 ja-bhramaram muni-jana-bhaktam śiṣṭ-śeṣṭa-nidhānam Chaṭṭan-ugra-pāpa-gharaṭṭa ||
[19*] Dātāra-vaṇṇane || Vri || Baḷavaḥ-Ohōḷa-
- 34 mahidharēndra-kūḷiam Lāḷ-ēbha-paṁchānanam jaḷa-bhūbhri(bhri)d-vana-durgga-
mārgga-jaḷadhi-vrītakk-ēḷō Bāḷa-
- 35 v-ānala-rūpam Baṇakambha-Kakkala-śira-ohohhēdam⁴ rip-ūgr-āvanī-viḷay-ōtpāta-
vikētu chakri-ti-
- 36 lakam śri-Taila-rājādhīpam || [20*] Svasti samasta-bhuvan-āśraya Śri-
Pri(pri)thvi-vallabha mahārājādhīrāja
- 37 paramēśva(śva)ram paramabhaṭṭārakam Satyāśra(śra)ya-kuḷa-tilakam Ohāḷuky-
ābharanam śri-bhūja-baḷa-chakrava-
- 38 rtti Nūrmmaḍi-Tailapa-dēva-vijaya-rājyam-uttarōttar-ābhivri(vri)dhdhi-pravardhdha-
mānam-ā-chaṁdr-ārka-t[ā]-
- 39 ram saluttam-ire || Tat-pāda-padm-ōpajivigaḷ || Vri || Jana-pati-chakravartti-
parirakshaṇa-dakṣha-
- 40 bhuj-āsi vairi-sādhana-laya-kāri Baṭṭa-kuḷa-bhūṣhaṇa-anya-narēndra-darppa-
bharajanam-avadāta-kīrtti vibhu
- 41 Kaṇṭheyabhārada Nannapayya-rūṇana tane(na)yam vivēka-nidhi Katta-
mahibhujan-embā per-mmagan || [21*] Ka || Ā-

¹ We should expect *peṣar.² Or Mārājana; the one letter is not clear.³ Read *nirjita.⁴ The oḷka is made carelessly like subcripte śa.

Sogal Inscription of the reign of Taila II : Saka 902.



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The main body of the inscription is a large, rectangular block of text in an ancient script, likely Sogdian. The text is arranged in approximately 34 horizontal lines. The script is highly stylized and dense, with many characters appearing to be variations of a few basic forms. The text is written in a dark ink on a lighter background, and the overall appearance is that of a well-preserved but somewhat weathered document. The lines of text are closely spaced, and the characters are small and uniform in size. The text is written in a cursive style, with some characters overlapping or connected to the next. The overall layout is simple and direct, with no decorative elements or margins. The text is the primary focus of the image, and the surrounding elements are secondary.

- 42 taṁ Kūṇḍi-mahi-vaḷay-ātiśay-ādhi(dhi)śvaram ' virodhi-mahibhṛid-vrāta-kuḷa-vaḷa-
pātaṁ bhūta]adoḷe Katta-bhū[pa]-
43 n-Amgaja-rūpaṁ || [22*] Svasti Śa(śa)ka-varaṣa 902neya Vikrama-samva-
tsarad-Āśhāḍa(dha)d-am[ā*]vāyey-Ādivāra
44 śūryya-grahaṇa-nimittadoḷ manneyarūṁ Śōla māvadinbarggaṁ Dhanagara
Kamohiyabbe sthāna-bhū-
45 miyaṁ koṭṭu . Suvarṇākāśi-dēva-tīrtthadal-tapaṁ-geyya tapodhanar-āhāra-
dhā(dā)nakke Trībhuvaṇasiṁgi-pa[mḍi]-
46 tara kālaṁ karohchi biṭṭa kamma 500 || Ka || Āvar-olage Chāhṁdradharan-
saṅga-vibhogaḥk-eyde nūru kamma * * *
47 lam-udbhavam-āgi naḍevud-ā-chāhṁdr-ā-vārdḍhi-tārā-gaṇaṁ divaṁ nilpinagaṁ ||
[23*] Parama-muniśar-pannir * * * [mu]-
48 ktige salva phalaṁ-ad-aynūr-kkammaṁ nirutam-ene sarvva-bādḥā-parihāraṁ-ad-
oṇdu mane-nivāṣana-sahitaṁ || [24*]
49 Nāvidargge(rge) teṁkal-Ākar-ggāvundara baḷake mūḍa Tēgūra polakk-āvagade
baḍaga Pāḷaḷa bhūv[]-
50 paśchimadoḷ-irdda Śa(śa)trada vri(vri)tti || [25*] Uttama-purushar-Śōl-
māvattarkk-adhipar-vviśśham-enisuva [—]-
51 l-nālvatt-āru gēṇol-āled-āyattam-enal-māḍi koṭṭud-aru-nūr-kkammaṁ || [26*]
Nāvidar-Asagara ma-
52 dhyada bhūmiye¹ tān-āge naḍeva bāḍige baḍagal-dēvaṁg-āṛige teṁkal dēva-
tapodhanara Śa(śa)-
53 tra-sā(śā)leya gēha || [27*] Ā manege panneradu kayyi nilamum-eṁt-
agalumum-akkum || Vri || [— ∪]-
54 lamś guṇa-prakaradoḷ-Soval-ādiya māvadinbar-ā pāvana-mūrttigal-subhatar-
uttama-dāniga[—ā]-
55 śrītergge kaḷp-āvanijar-ss[u*]dāna-nidhi Kamohale-kānteya biṭṭa dharmmamam
kāvadu tamma vṛittiya [∪ — ∪]
56 vol-ā dhare nēsar-uḷḷinaṁ || [28*] Sthān-āchāryyarum-ūrum bhūnāthar-kkiḍise
kāvar-ūr-kkiḍisek-ā [sthān-ā]-
57 chāryyaṁ kāvaṁ sthān-āśaṁ kiḍise māvadinbar-kkāvaru || [29*] Vri ||
Bhūta]a-pūtam-appa muni-n[āthara] mu-
58 ktige salva dharmmamam ghātisidamge durggati-padaṁ pratipāḷisidomge puṇya-
bandh-ātiśay-āspadam
59 sukha-padaṁ śubha-vpiddhi-jay-āspadam mahā-khyāti-padamga]-eṁb-iv-ivu tappavu
Dēvaṇa-paṁditi-[ā]-
60 graṇi || [30*] Śāsira pasuvam dvijar-irohchāriramam koṭi munigaḷam
koṇda mahā-dōṣam² porddugum [ ∪]
61 va sā(śā)sana-dharmmamane kiḍipa mā-pātakanam || [31*] Mōḷai nāy-aḍagam
Chāhṁdā]e kapā]adoḷe kaḷḷan-ored-aḍu-
62 taṁ tā(ta)t-kālade kerppim muchohe samā]ōkadoḷ-Iṁdran-ākeyam besa-gonḍam ||
[32*] Dēva-svaṁ brahma-svaman-āvu * * *
63 nda pātakama pāda-rajaṁ bhāvisal-abhōjyam-enal-ā dēva-svaman-aḷivanin
nikri(kri)shṭarum-olārē || [33*] Na viṣam [viṣa]-
64 m-ity-āhuḷ(r)-dēva-svaṁ viṣam-uohyatē [i*] viṣam-ōkākinam hanti dēva-svaṁ
putra-pautri(tra)kaṁ || [34*] Sva-datt[ā*]m pa-

¹ The syllable *me* is here used for rhyme (*prasa*) with *vi*, *va*; this is strictly incorrect, but it shows the popular tendency to change *m* to *e* between vowels.

² A false *prasa*, *sā* with *a*.

- 65 ra-datt[ā*]m vā yō harōti(ta) vasundharā[m*] [i*] shashṭir-vvarsha-sahaśrā(śrā)pi
 viśṭā(śhṭhā)yām jāyatē krimi¹ || [35*]
 66 Bhuvanam vananidhi sura-giri diva-kuṣam-ina-chaṇdrar-uḥlinam dharmmam-
 idududbhavam²-āgi naḍeḷe
 67 āsana-kavi-Kama[āditya-rachita-kāvya-ādēsha(śa)m || [36*] I(1) dharmmaman-
 ūrum sthān-āchāryya-
 68 nuṁ kūḍi sva-dharmmadim naḍeyisva satrakke brāhmapiy-aḍuva || Maṅgala
 mahā-āri ||

TRANSLATION.

(Verse 1.) Homage to Śambhu beauteous with the yak-tail fan that is the moon kissing his lofty head, the foundation-column for the beginning of the city of the triple world.

(Lines 2-3.) Being in the sanctuary of the blessed god Suvarṇākṣhi

(Verse 2.) May the god Suvarṇākṣhi, lord of the three worlds, whose wondrous pair of blest lotus-feet is ceaselessly touched by the edges of jewelled diadems of demons, mortals, and celestials, grant us welfare !

(Verse 3.) In this region of the land there is a forest of *sal-trees*³ resplendent with masses of lotuses, with flowering lakes of water-lilies, with budding mangoes, with blossom-bearing kinds of trees named *koagu*,⁴ trumpet-flower,⁵ *āril*,⁶ *adōka*,⁷ and plantain, with an embellishment (*consisting*) of cuckoos crying in sweet strains *pugal*.⁸

(Verse 4.) The sanctuary there, bright with cascades of water, shall procure without delay salvation for votaries worshipping the brilliant lotuses of the feet of the god Śaṅkara-Svayambhu-Suvarṇamahākṣhi, who bears all distinction in this world : thus has one who is a shatterer of the conceit of kings of poets praised it.

(Verse 5.) Tigers listen to the preaching of religion without the stirring of a leaf⁹; rose-ringed parakeets, knowing the chants recited by the stainless holy men because of their constant utterance,¹⁰ sing them by night and by day.

(Verse 6.) A flock of apes fetches with due honour water of aspersions (?) for those who are bathing the god : hence I know not how to praise (*worthily*) the severity of their mortification of the flesh.

(Verse 7.) All the day the cuckoos cry in the woods : "sinner, enter not, *puga*!¹¹; man of fierce wrath, enter not, *puga*!; thou who breakest all duties, enter not, *puga*!"

(Verse 8.) At the four sides of the mount there is a clamour, shaking the hills, of chattering rose-ringed parakeets, of shrilling singing-swans, of murmuring female bees, of maddening parrots.¹²

(Verse 9.) Look, all the sapful herbs, like a wand giving magical powers on touching the body, bestow the state of a King of Gods; heavenly nymphs feed this family of holy men.

(Verse 10.) The chief man at the sanctuary within the adepts' domain which is thus described, a celestial tree to dependents, is the great saint Tribhuvanasthha, a lion to those elephants the families of foes of the tribes of ascetics.

¹ Read *krimik*.

² The *Shorea robusta*.

³ The *Bignonia suaveolens*.

⁴ The *Jussiaea araka*.

⁵ *His* is here used as an interjection and not in the sense of 'leaf.'—H. K. S.

⁶ See above, p. 2, note 5.

⁷ On the negative imperative *puga*! see Kittel's Grammar, § 207. 3 (p. 156) and Dictionary, s.v. *al*. There is also a play on the other meaning of *puga*!, i.e. the cuckoo's note.

⁸ [*Koṣṭhaśaṅga*]=*agavea* is not properly interpreted. It has to be written *koṣṭhaśaṅga* *agavea* and translated '(the noise) of black monkeys that excite laughter.'—H. K. S.]

⁹ Read *id=udbhavam*.

¹⁰ The *Pteroperum acrifolium*.

¹¹ The *Eugenia jambolana* or *Calyptranthes caryophyllata*.

¹² One of the notes of the cuckoo's song.

(Verse 11.) There was a goodly consecration when the Dānavas Māli and Sumāli, who on seeing him became attached to Rāghava's foe, made it; thence arose the adored name of the god Suvarṇamahāśkhi. Sumāli's name came to be currently attached to the town. On this account how do they praise it within the bounds of the surrounding land of Kūṇḍi !

(Verse 12.) The two kings Māli and Sumāli, giving to the god the Thirty of Sōlu in noble freedom, came in the last period of the Trētā Age, a happy era of welfare.¹

(Verse 13.) Is there not power in ascetics who observe austerities ! bravo ! Bearing the body without being subject to the inconvenience of physical pain, feeding on the branches of the wilderness, worshipping Umā's Lord, abiding in salvation while nominally on earth, like a bee at the lotus-feet of the god Suvarṇāśkhi is that ascetic the blessed Gaṅgarāśi.

(Verse 14.) The doctrine of his teaching having entered her ear, with the good thought that the noblest course is to give general largesse to devotees, ascetics, and Brāhmanas,—

(Verse 15.) A bee to Hara's lotus-feet, free from the influences of deceit, faultless of body, most brilliant in form, stainless in fame, gracious, inspired by religious charity, devoted to gods and preceptors, purifying her good *gōtra* : in these terms the earth abundantly praises at all times Kañchikabbe.

(Verse 16.) She is (*the wife*) of the amiable Kōtimayya, Kari's son, of Mārājana-Bejavādi ; an ocean of abounding virtues, a Māru of godliness, who are there that do not praise this Kañchikabbe ?

(Verse 17.) Kañchikabbe of the Dhanagas' *gōtra*, who practises the virtue of beneficence, a gem of matrons, by the perfection of her eminent religious charities is verily one of the highest order of Māhāśvaras on earth.

(Verse 18.) A double door of Fortune, a column for the Sun's beams, where his rays are freely diffused, it shall indeed abide within the lady Earth for the length of the aeon : therefore what a marvel it is !

(Verse 19.) Of Kañchikabbe, who is thus illustrious, the son is Chappā, a bee to Śiva's two lotus-feet, devoted to saintly men, a treasure to cultured and agreeable men, a grindstone to dire sin.

(Line 38.) The description of the benefactor.

(Verse 20.) An axe to that great mountain² the potent Chōḷa, a lion to those elephants the Lālas, having forsooth the form of a submarine fire to all the oceans (*consisting of*) ways of fastnesses in the waters, mountains, and forests, he who cut off the head of Raṇakambha and Kakkala, a malign meteor portending destruction to foemen's grim lands, an ornament of emperors, is the blest lord of monarchs Taila.

(Lines 36-39.) When the victorious reign of—hail !—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyaśraya's race, embellishment of the Chālukyas, the Emperor strong of arm Nūrmaḍi Tallapa-dēva, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Line 39.) One who finds sustenance at his lotus-feet—

(Verse 21.) A son of prince Kañṭheyabhārada Nannapayya, a sword for arms skilled in defence of that lord of men the Emperor, destroying devices of foes, ornament of the Raṭṭa race, crushing the pride of other monarchs, a lord pure of fame, a treasure of discretion, is the elder son named king Katta.

¹ [' Came in . . . , a happy era of welfare ' is not intelligible. ' Went to the world of bhā or died ' would be the literal translation of the phrase *śugati-sukhāśrayam gōḥher*.—H. K. S.]

² A play on words : *śaḍḍhara* means both " mountain " and " king."

(Verse 22.) He is the exalted ruler of the circle of land of Kūṇḍi, a thunderbolt-stroke to the whole crowd of those mountains his adversaries, king Katta, wearing the form of the Love-god on earth.

(Lines 43-46.) Hail! On Sunday, the new-moon day of Āshāḍha in the cyclic year Vikrama, the 902nd (year) of the Śaka era, on the occasion of an eclipse of the sun, Dhana-gara Kañchiyabbe, giving to the seigniors and the Thirty of Sōlu land for an establishment, laved the feet of Tribhuvanasiṅgi Paṇḍita and granted 500 *kamma* for the supply of food to the ascetics observing austerities in the sanctuary of the god Suvarṇākṣhi.

(Verse 23.) Out of this, one hundred *kamma* . . . shall be effectively applied in due manner for the personal enjoyment of the Moon-bearer [Śiva] for as long as the moon, ocean, stars, and heavens endure.

(Verse 24.) Verily a fruit leading to the salvation of . . . most excellent holy men are these five-hundred *kamma*: hence they, together with one dwelling-house, are immune from all conflicting claims.

(Verse 25.) The estate of the almshouse situate to the south of the (*Quarter of the*) Barbers, east of the special estate of Ākar Gāvunḍar, north of the field of Tēgūr . . . on the west of . . . (*is as follows*).

(Verse 26.) Those excellent men the chiefs of the Thirty of Sōlu, having measured out by the span forty-six . . . as a special (*estate*) and caused it to be prepared, shall give six-hundred *kamma*.

(Verse 27.) To the north of the road by which one walks within the land¹ between the (*Quarters of the*) Barbers and the Washermen, to the south of the god's tank, is the building of the almshouse for the ascetics of the god.

(Line 53.) Of this house the length is to be twelve cubits and the width eight.

(Verse 28.) . . . in the multitude of their virtues the leading Thirty of Soval, they who are pure of body, valiant, supremely generous, trees of desire to dependents, shall preserve the pious foundation granted by the lady Kañchale, that treasure of bounty, as if it were . . . of their own estate, so long as this earth and sun exist.

(Verse 29.) The priors of the establishment and the town jointly shall protect (*the foundation*), if princes do harm; if the town harm it, the prior of the establishment shall protect it; if the head of the establishment do harm, the Thirty shall protect it.

(Verse 30.) For him who injures the pious foundation serving for the salvation of . . . holy men which purifies the earth² (*there shall be*) a state of misery; for him who preserves it, a most exalted condition caused by the effect of his merit, a state of happiness, a condition of felicity, increase, and success, states of great reputation: these, these are inevitable, O thou eminent scholar Dēvaṇa.

(Verse 31.) The great guilt of slaying a thousand kine, two thousand Brāhmanas, (*and*) a crore of holy men will accrue to the deadly sinner who injures a . . . pious foundation (*established*) by edict.

(Verse 32.) On seeing how the Chāṇḍāla woman, having mixed dog's flesh in a human skull and poured (*over it*) toddy, was covering it with a leather shoe at the time while cooking it, Indra questioned her (*as to the reason for covering it*).³

¹ *Rāṇḍiye* seems to be an instrumental (see above, Vol. XIV, p. 277, note 9). In the *siddhānt* sense of "distance within which": see Kittel, *Gram.*, § 347. 5 (p. 338).

² Apparently an inverted *śaka-urkī*; see Pāṇini II. 2. 87.

³ On this legend see *Ep. Carn.*, Vol. 1, introd., p. 31, and lb. TN. 63.

(Verse 33.) (*She answered that her food was*) unfit to eat, if touched by dust from the feet of the sinner who should have appropriated the estates of gods and Brāhmaṇas : hence are any more degraded than he who infringes a god's estate ?

(Verses 34-35 : two common Sanskrit formulae.)

(Verse 36.) So long as the earth, the ocean, the celestial mountain, the abode of the sky, the sun and moon exist, may this pious foundation, whereof the verified regulations have been composed by Kamaḷāditya, poet of edicts, continue in effect.

(Lines 67-68.) For the almshouse, in which jointly the town and the prior of the establishment shall religiously maintain in operation this pious foundation, a Brāhmaṇ woman shall be the cook. Happiness ! great fortune !

No. 2.—MAHOBA PLATES OF PARAMARDI-DEVA : (VIKRAMA-)SAMVAT 1280.

By BAI BAHADUR HIRALAL, B.A., JUBBULPORE.

These copper-plates were found in the well-known Mahoba town of the Hamirpur District in the United Provinces of Agra and Oudh, while digging for earth to build a house. They were deposited in a stone chest about 30' below the surface. The two plates were strung together with a ring having a seal, which the finder took for a look and broke. From the figure of Gaja-Lakṣmī (Goddess of Wealth) in the middle of the first four top lines it was inferred that the record dealt with some hidden treasure, for which a search was strenuously made, of course to no effect. A few Sanskritists were then taken into confidence to find out the contents of the record, with a view to locating the exact spot of the treasure trove ; but, as none could decipher it, it was decided, with great reluctance, hesitation and misgivings, to seek the aid of an epigraphist, and the choice fell on me. The record was therefore sent to me in charge of a Pandit confidant, who on my telling the contents declared that he had at the time of starting made astrological calculations and had already come to the conclusion that his efforts were to end in disappointment. These plates have thus had a very narrow escape from a perpetuation of the internment which they have undergone for the past three years after their actual discovery.

The plates measure 13" × 10" and weigh 272 *tolas*, or a little less than 7 lbs. The rims are bordered with separate copper strips about a quarter of an inch in breadth, secured with nails. Only one strip of the second plate has disappeared. Having been deposited underground for centuries, the plates were naturally covered with green verdigris ; but on cleaning them the record was found in a good state of preservation. The language of the text is Sanskrit. Altogether 38 lines are engraved with letters belonging to the northern class of Nāgarī alphabets, their average size being half an inch. The record is clearly written ; but the engraving is not altogether faultless, as some strokes or limbs of letters have been omitted ; for instance, in line 16 कृ is engraved as कृ, where कृ is turned into कृ by the omission of the inside stroke which distinguishes the two letters. Similarly in line 26 we find विष्णु for विष्णु, the distinguishing hind stroke of कृ being left out. There are several such slips. The last portion of line 30 was so carelessly written that it had to be re-engraved. There is very little difference in the formation of वा, द्वा, रा and छा, so that one can be mistaken for the other. बा is not at all distinguished from वा. There are also some spelling mistakes, which will be found corrected in foot-notes. The writing is, however, bold and well executed by one Pālhana, who carved the Semrā plates¹ some seven years previous to this record.

¹ *Ep. Ind.*, Vol. IV, pp. 152 et seq.

He then called himself a *pitāla-kāra*, or brass-worker, corresponding to the present-day *tamora* (*tāmrakāra*). Five years later he called himself *śilpiṇ* (artist), and two years' further experience of this sort of work developed him into a *vijāṇin* (skilful artist), a title which he has prefixed to his name in our record, though a comparison with the *Samrā* plates does not indicate any marked improvement either in the formation of letters or in accuracy of spelling. The composer of the record was one *Prithivīdhara*, a *Vāstavya Kāyastha*, the same¹ who wrote the *Samrā* and *Ichohhawār* plates, with which the phraseology of our record in formal portions exactly corresponds. The scribe appears to have belonged to the same family which furnished a Counsellor and Chamberlain to the king referred to in our record and of which a later representative governed the fort of *Ajaigarh*, while another became the Superintendent of king *Bhojavarman's* Treasury.²

Our *tāmrapaṭṭa*, as it is named at the end, records the grant of some land in *Dhanaura* village, included in the *Brachha* District, to one *Ratanaserman Brāhman*, son of *Vihlā Devādīn*, grandson of *Chhāgala* and great-grandson of *Yasah* of the *Śāṅkṛitya gōtra*, who had come from what reads as *Phandīva-Bhaṭṭa-āgrahāra*, by the *Chandratīya* or *Chandella* king *Paramardi-dēva*, Lord of *Kālañjar*. The grant was made on Tuesday the 4th day of the dark fortnight of *Māgha* in the *Vikrama-Samvat* 1230, which regularly corresponds to Tuesday the 25th December 1173 A.D.,³ when the donor was encamped at a village named *Gahilā*. The day was a holy one, the sun having entered the zodiacal sign *Makara* on that date. The king, having bathed with water brought from holy places, worshipped the Sun and the lord of *Bhavanī* (i.e. *Śiva*) and duly made the gift.

The record gives no information concerning the *Chandella* dynasty which is not already known. It mentions four ancestors of the donor, viz.:—*Madanavarman-dēva*, *Prithivīvarman-dēva*, and the two heroes *Jayadakti* and *Vijayadakti*, who are regarded as the real founders of the *Chandella* dynasty and who gave their names to the *Chandella* kingdom, as *Jōjaka-bhukti*, latterly corrupted into *Jajhantī*. The first king of this dynasty is said to have been *Nannuka*, grandfather of *Jaya* and *Vijaya*. To him is ascribed a date about 830 A.D., and from numerous epigraphs it is clear that his descendants continued to rule with extended kingdom down to 1288 A.D., when *Bhojavarman*, the 21st king in the line, was on the throne. The successor of *Bhojavarman* is not known; but from a *Sati* record⁴ which I found in a village named *Bamhni* of the *Damoh* District it appears that the last king of this dynasty was *Hammitravarman-dēva*, who apparently held sway until 1309 A.D. The *Bamhni* record is dated in *Samvat* 1365,

¹ See his *Ichohhawār* plates, *Indian Antiquary*, Vol. XXV, p. 208.

² *Ep. Ind.*, Vol. I, pp. 331 *et seq.*

³ *Dewan Bahadur Swamikannu Pillay*, M.A., LL.B., L.S.O., has since kindly verified the date and found it correct.

⁴ This record was found just three weeks after the *Mahobā* plates were brought to me; it reads as follows:—

परममंदारविवाहिराजवशीषदीपिप काशी-
ज्जराधिपति श्रीमद्वंशीरवर्धनः विजयराज्ये
संवत् १२६५ समवे महाराजपुत्र श्री वा-
वर्धन मुख्यमणि चक्षिण काशी वर्त-
मानेऽऽमरावतीपति मुनिपुत्र
पारवच राजा मन्त्रि संवत् १२६५
पुत्र जामि पट्टमहाराजः पं दीपाव विजिदीपि

The writer *Pandit Jayapāl*, who composed the record, was apparently a village *Pandit* with a smattering of *Sanskrit*, so that he could neither compose nor spell correctly; but he has succeeded in expressing what he intended to record.

or A.D. 1308. At that time portions of the Damoh and Jubbulpore Districts were governed by a *Mahārāja-putra* Vāghadēva with head-quarters at Singorgarh in the Damoh District. He appears to have been a Parihār¹ Chief who had accepted the supremacy of Chandella kings. In a village named Salaiyā, 3 miles from Bamhni, there are two Sati records,² one dated in A.D. 1304 and the other in A.D. 1309, the former erected during the reign of Vāghadēva and the latter in that of Alā-ud-dīn, indicating that the Parihār Chandella rule had come to an end in A.D. 1310, through the Muhammadan invasion. We know from other sources that it was about this time that Alā-ud-dīn sent to the Deccan his army, which established a footing in Bundelkhand, ousting the previous dynasties.

With regard to the geographical names, Eraohha is the well-known Eriah on the Betwa river, which gave its name to the surrounding district. It is about 60 miles from Mahobā. The village Dhanaurā, from which grants were made, is represented by a village of the same name, with its final vowel lengthened. The present village Dhanaurā is 11 miles from Eraohha. Gahilū, where the king was encamped, is apparently Gahuli, about 10 miles north of Dhanaurā. I cannot trace the village from which the family of the donee had originally come. As the grant refers to pieces of land and not to the whole village, the boundaries are described by local *sāls*, ponds and fields, which it is now fruitless to trace.

¹ A Sati record in Pātan (District Jubbulpore) reads as follows :—

संवत् १२६१ समये प्रतिहार रा श्री वाचदेव मू-
जमाने ततकास वाचदेव पं. चत्वार (P)(वा) ब्रह्म बसा म-
संदा तीर्थे प्रसति वीरिम (P)यामे समालने
जनकच उन्नतं माच यदि १२ सुम्ने

Mark the word प्रतिहार in the first line and compare the tradition that Parihār kings ruled in Singorgarh, as recorded by General Cunningham in his Archaeological Report, Vol. IX, p. 49. Also see Hiralal's *Damoh District Gazetteer in Hindi*, pp. 108 and 109. It may be noted here that Pātan, where the present record exists, is only 20 miles from Singorgarh. The date of the record regularly corresponds to Friday, the 15th February, 1303 A.D., as calculated by Dewan Bahadur S. K. Pillay.

² One of them is lying on a hillock and reads as follows :—

संवत् १२६१ समये वैश-
सुदि ९ सीमे महाराज-
पुत्र श्री वाचदेव मुखमा-
ने बलिबाखे मामे(:) पटनी-
ब्रह्म सुत मामे कास म-
ति मार्ज वाचदा महासती
मर्दि(:) सुत श्रीचतुर्गणि-
म सीर्ति पाखवे: प० कैपाव
लिखितोयि: मज्जामी
श्री चतुर्गण्ये मदीति

The date of the record regularly corresponds to Monday, the 9th March, 1304 A.D.

The second one, lying in a field, reads as follows :—

संवत् १२६६ समये चखदेव सुवाना राज बलिबाखेट यामे

Both the stones are put on the borders of a deserted village, arhaiya kheda, which is identical with Ballakheda of the above-quoted inscriptions.

That Vāgha-dēva's rule subsisted till Samvat 1308 is apparent from a Sati record of that year, found at Singorgarh itself. (See *Damoh District Gazetteer*, p. 109.)

TEXT.¹

First Plate.

- 1 श्रीं अस्ति । अयत्नाद्वाद्यम्बिषं विष्णोश्चरशिरोहतः । चन्द्राचेश्वरीन्द्रा-
 2 चां वंशचन्द्र इवोक्तवतः । तत्र प्रवर्तमाने विरोधिविजयम्भाषिचुलय-
 3 त्तिविजयशक्त्यादिवीराविर्भावभाषरे परममहारक्षमहाराजाधिरा-
 4 जपरमेश्वरचौपुष्पोवर्धदेवपादानुष्वातपरममहारक्षमहाराजाधिरा-
 5 जपरमेश्वरचौमदनवर्धदेवपादानुष्वातपरममहारक्षमहाराजाधिराजपरमेश्वर-
 6 परममाहेश्वरचौकाशचन्द्राधिपतिचौमत्परमर्दिदेवो टि(वि)जयी । स
 7 एव दुष्पिण्डतरप्रतापतापितसक्तसरिपुञ्जः कुसवधूमिव वध(स)म्भराधिराजकुर्वा
 परिपा-
 8 क्यवधिविजयविधेकनिर्भीक्ष्णतमतिः । एरक्षविषयान्तःपातिचनीरघामोपगताम्ना²ञ्च-
 9 षानम्नायाधिक्षताम्भक्तमा³दीन्सम्बो(म्बो)चयति समाप्तापयति चास्तु वः समिदितं
 यज्ञोपरिस्थि-
 10 क्षितेस्त्रिन्धामे साधज्ज्ञा भूतभविष्यद्वर्तमाननिःशेषादायसंहिता प्रतिविद्यचाट्टादिप्र-
 11 वेद्या वाचवत्त्वा मोरटे⁴ पादोनद्वोच⁵चतुष्टु(ष्ट)यपरिक्लिता प्रक्षप्रत्येकवाध-
 स्ववक्षया दैर्घ्यं
 12 वाध १० विस्तरे वाध ६ जातवधि(वाध)वक्षन्विता पूर्वस्थां दिशि
 नापितसत्त्वनासा दक्षिणस्थां दिशि
 13 नासा पश्चिमायां दिशि मतश्चतुष्टुचरिणीमीदृ । उत्तरस्थां दिशि
 ब्रा(ह्म)क्षप्रभूमि । तथा मीटीपुष्प-
 14 रिणी । एतैरावाटैर्विसि(मि)ष्टा । तथा वासकते उभयद्विपचास(म)वक्ष-
 प्रमाचया भूम्ना सञ्च पञ्च-
 15 हक्षावक्षिणा भूमिरस्माभिः नक्षिप्रामसमावासे चिंशदधिकशतह्रयोपि-

¹ From the original plates and impressions kindly taken by Rao Sahib Krishna Sastri, B.A.² Expressed by a symbol.³ Read 'म्भा'.⁴ The present-day मुरती, the headman in lower castes.⁵ मोरटे is a kind of plant with sweet juice. Apparently it flourished in a special kind of soil, to which it has given its name, now corrupted into मीरटे.⁶ मीर is a measure containing 16 *prasthas*. चतुष्टुचरिणी would therefore be 64 *prasthas*, which, पादीय or less by a quarter of a द्वाच or 4 *prasthas*, is equal to 60 *prasthas*. This correctly gives the calculation further on described as 'प्रक्षप्रत्येकवाधवक्षया जातवाधवक्षन्विता,' that is, 60 *addhas* of land according to the rule of one *prastha* for every *addha*. Here the first phrase indicates the seed capacity and the latter the area of the land granted.⁷ Apparently a *addha* of land had a seed capacity of one *prastha* only.

- 16 तयचत्तमे¹ सख्खरे । मावे मासि छप्प(ख)पचे चतुष्पा(खी)-
स्तिष्ठावहत्तोपि सख-

Second Plate.

- 17 त(व) १२३० माव यदि ४ मीमवारे मकरगते सवितरि पुष्पतीर्षोद-
केन विधिव-
18 स्थात्वा देवमनुष्यपितृभ्यंतर्ष्यं मास्करपूजापुरःसर(रं) पराचरगुणं भगवन्त
भवानी-
19 पतिमन्त्र्यं इतभुवि इत्वा मातापित्रीरामनश्च पुष्पयमोविष्ठस्यै फोडिव-
भक्ष्यमा-
20 रविनिर्मिताय शांखल्यगोत्राय शांखल्यद्विरसगौरोदत्तेत(ति)चिप्रवराय वाजस-
नेयसा(शा)-
21 खाध्यायिने ठकुरन्नीयशःप्रपीत्राय द्विवेद(दि)चीवीस्त्रेपुत्राय
22 पश्चित्तरीरतनयर्षेष्टे त्रा(त्रा)ह्यत्राय कुमस्ततापूतेन हस्तीदवेन सस्त्रिवाच-
नपूर्व(र्षे) चन्द्रार्क-
23 समकाष्ठं पुत्रपोषाष्टा(ख)नवयातुगामिश्रासनीष्टा(छ)स्त्र प्रदत्ता । इति मत्वा
भवन्निरात्राश्वरषवि-
24 चि²येर्भूत्वा भागभोगपशुहिरण्यं करगुल्कादि सर्वमक्षी ससुपनीतम्यम(म)
तदेनामस्व
25 भूमिं समन्दिरप्राकारां सनिर्ममप्रवेशां सर्व्याम(स)नेष्टुकर्पासकुण्ड(स)मसञ्ज-
मयूका-
26 दि³भूहृत्वां सखनिनिमना(खा)⁴ सखोहाय(खा)करां सपशुखगविड(ह)हमजसच-
रामपरैरपि सी-

¹ Read सखत्तमे.

² Read चि.

³ This phrase also occurs in the Semrā plates (*Ep. Ind.*, Vol. IV, facing p. 167) and was read by Dr. Cartellieri as सखोहनेष्टुकर्पासकुण्डादि (*Ibid.*, p. 169) and corrected as सखोसनेष्टुकर्पासकुण्डादि. He translated it as "acacias, shoots of sugar-cane, hemp, mangoes, madhaks and so forth" (*Ibid.*, p. 169). The correct interpretation is "sāl (*Shorea robusta*), sugar-cane, cotton tree, hemp and *malus* (*Bassia latifolia*)," to which our inscription adds *bhusma* (*Schleichera trijuga*), which produces most valuable lac. It would appear that the trees or plants mentioned are those which produced most valuable articles, sāl giving the best timber for buildings, sugar-cane materials for manufacture of sugar, cotton tree for cotton, *lepa* or hemp for ropes, and *malus* for food, oil and liquor. What seem to be omitted are poppy and *gōja* plants, which might have been associated with *malus*, though the latter's importance is so great that none others can claim a mention on anything approaching an equality to it. The *Indian Forester* (June 1917) remarks: "Truly the *malus* among the forest trees stands equally for idealism and utilitarianism. In the *malus* flowers exists acetic acid, and acetone is one of the primary ingredients of cordite, the chief explosive used in the guns which are thundering on different battle fronts in Europe."

⁴ In the Semrā plates (*Ep. Ind.*, Vol. IV, facing p. 167) the phrase reads as सखनद्विजिसान्, which Dr. Cartellieri read as सखनद्विजिसान् (*Ibid.*, p. 169); but it seems clear that what was intended to be written was सखनद्विजिसान् (together with forests, mines and hollows).

- 27 मान्मर्त्यैर्वसुभिः सहिता सवाद्याम्बन्तरादायां सुखानस्य कर्षतः कर्षयतो
दानाधानविभ्र-
28 यस्या कुर्वतो न केनचिद्व्याचिदाधा कर्त्तव्या । अथ च । राजराजपुङ्गवाटविक¹-
चाटादिभिः स्त्रं
29 स्रमाभाष्यं परिहर्त्तव्यमिदं दद्यात्तन्महानमनाद्येधमनाहार्यं चेति भाविभिरपि भूगि-
(मि)पाक्षैः
30 पाशनीयमिति ॥ उक्तं च ॥ षष्टिवर्षं यद्वाचि² स्रमे वसति भूमिदः ।³
आच्छेत्ता चा-
31 सुमन्ता च तास्येव नरको वसेत(त्) ॥ स्रहस्तोयं राजश्रीपरमर्हिदेवस्य
मतस्यम । विरचितशुभ-
32 कर्त्तव्यमवास्तव्यवर्धनः सक्कसगुणगणानां वेध्न पृथ्वीधरास्यः । अक्षि-
चदवनिपासस्त्राघ्न-
33 या धर्मक्षेत्रो स्फुटसहितनिवेशैरक्षरैस्ताम्बपटम् । उक्तोर्षश्च विज्ञानि-
पास्येनेति ॥

ABSTRACT.

(Ll. 1-2.) Victory to the moon, the progenitor of the *Ohandrastrēya* family of kings.

(Ll. 2-6.) Victorious is the king *Paramardi-dēva*, Lord of *Kālañjara*, who meditates on the feet of *Madanavarma-dēva*, who meditates on the feet of *Prithvivarma-dēva*, born in the family of the heroes *Jayaśakti* and *Vijayaśakti*.

(Ll. 7-8.) His valour harasses his enemies. He protects the earth as if she were a noble lady, and his wisdom is purified with discrimination.

(Ll. 8-23.) Having called the Brahmins, headmen and other officers of the village *Dhanaura* in the District of *Brachha*, he states that in that village land measuring 10×6 or 60 square *vaḍhas* cultivable by five ploughs, and bounded on the east by the *śālā* belonging to the barber, on the south by a *śālā*, on the west by the embankment of the *Bhatahads* tank, on the north by a Brahman's land and tank embankment, and also a square of 52 cubits of land for a dwelling-place, has been given by him at Camp *Gahilū* to Pandit *Batanaśarman* (whose forefathers had come from *Phoḍiva-Bhāṭṭa-Sgrahāra*) on a Tuesday the 4th of the dark fortnight of *Māgha* in *Vikrama Samvat* 1230, when the sun had entered the zodiacal sign *Makara*.

(Ll. 23-28.) Therefore the donee should be obeyed, and cattle, gold and taxes, etc., should be paid to him and no molestation caused by anybody in the enjoyment of land given along with the temple and mansion, with the rights of easement, with trees, such as *śāl*, sugar-cane, cotton tree, *kusum*, hemp, mango, *madhuka*, etc., with forests, mines, hollows and quarries of iron, etc., with animals, deer and birds, aquatic or otherwise, and other objects within the boundaries.

¹ चाटविक denotes 'wild tribes.'

² Read स्रहचाचि.

Shorkot Inscription of the year 83.



F. W. THOMAS

SCALE TWO-FIFTHS

WHITTINGHAM & BRIDGES, COLL.

(Ll. 28-30.) Moreover the rights of the king, state officers, forest tribes, soldiers, etc., shall cease and the future kings shall protect this gift as inalienable.

(Ll. 30-31.) Here follows a common admonitory verse.

(Ll. 31-33.) Given under his own hand by the illustrious Paramardi-dēva. Composed by Pṛthivīdhara of a family resident in the village and carved by Pālhaṇa.

No. 3.—SHORKOT INSCRIPTION OF THE YEAR 83.¹

By J. PH. VOGEL, PH.D.

This inscription is engraved round the shoulder of a copper cauldron, found together with about a dozen other utensils at Shorkōṭ in the Panjāb on the 8th September 1903.

The size of the letters may be defined as follows:—Simple *akṣaras* measured from $\frac{1}{4}$ in. to $\frac{1}{2}$ in. in height, and ligatures (including vowel marks) average about 1 in.

TRANSCRIPT.

Sam 80+3 Māgha-śukla-di 5 [vai*]yābṛityakara-Buddhadāsa-ottāpi[ta.] || Śībipura-
ṣpavāna-Rādika-vi[hā]ra-chāturdīsa-sarvāstivādi-bhikṣu-saṅghasya ||

TRANSLATION.

"In the year 83, in [the month] Māgha, the bright fortnight, the fifth day, dedicated by the *vaiyābṛityakara* Buddhadāsa to the universal congregation of friars of the Sarvāstivādin sect at the Rādika Convent in the park of Śībipura."

Notwithstanding its brevity, this epigraph presents several points of interest. As regards its date—the first point to be discussed—there prevails some uncertainty owing to the circumstance of the era to which it refers not being specified. We have, therefore, to choose between the following three possibilities: first, the date refers to the reign of some ruler; second, it refers to the Lōkakāla or Saptarṣi era; third, it refers to the Gupta era.

The first assumption may be safely discarded, because, firstly, no king's name is mentioned, and, secondly, the year 83 would point to a reign of almost incredible length.

That in the Shorkōṭ inscription the Lōkakāla should have been employed seems also very unlikely, as long as there is no proof forthcoming of this era having been used as extensively in the Plains of the Panjāb as we know was the case in the Hills. We are consequently led to assume that the era used in this inscription is the Gupta era—an assumption which fits best with the palaeographical evidence. As the initial year of this era must have corresponded to the period from the 9th March A.D. 319, to the 25th February A.D. 320,² the date of our inscription, if referred thereto, must have fallen about the beginning of the Christian year 403. Now it will be seen that the character used agrees most closely with that found in Gupta inscriptions of the 5th century of our era. Special attention may be drawn to the peculiar

¹ A preliminary note on this inscription has been published in the *Journal of the Panjāb Historical Society*, Vol. I, p. 174, under the title "Shorkot, the ancient Śībipura."

² Cf. J. F. Fleet, *Corpus Inscr. Ind.*, Vol. III, *Inscriptions of the early Gupta kings*, Introduction, p. 127.

shape of the *akṣaras* *ma* and *sa*. On account of the script it is out of the question that any other known era can have been used here.

The chronological question having thus been satisfactorily settled, we must turn our attention to the word following the date, which I read *vaiyābrityakara*. It will be noticed that the four *akṣaras* *brityakara* are perfectly plain. The *akṣara* preceding *brī* has the appearance of a ligature of which the second component is *ya*; it may perhaps be read *yā*. Between this character and the figure indicating the day there is an open space; apparently one or two *akṣaras* have been effaced. Now as the word under discussion is immediately followed by the donor's name *Buddhādāsa*, there can be little doubt that the syllable *vai* has been lost and that we are justified in reading *vaiyābrityakara*. This term occurs in Sanskrit writings of the Buddhists in the two forms *vaiyābrityakara* and *vaiyāprityakara*, the latter being the correct one.¹ The word corresponds to the Pali *veyyāvachchakara*, meaning "one who does business or executes a commission for another, an agent."² I suspect, however, that in the Shōrkoṣ inscription it has a more restricted meaning and may denote some functionary—either *bhikkhu* or *upāsaka*—in connection with a Buddhist monastery. I am led to this assumption not only by the position of the word in the inscription, but also by the connection in which it occurs in the *Mahāvastupatti*, where it immediately follows *navakarmika*.³ As I am unable to define its meaning more precisely, I have chosen in my version of the inscription to leave it untranslated.

A point of special interest for the topography of the Panjāb is the mention of Śibipura, from which we may infer that the mound of Shōrkoṣ marks the site of the capital of the Śibis, a well-known tribe of ancient India. The Śibi *rāja* who bestowed his eyes upon a blind Brahman and gave away his own flesh to ransom a dove from a hawk is celebrated as the paragon of charity and self-sacrifice in both Brahmanical and Buddhist legend. The Śibi tribe is repeatedly mentioned in the *Mahābhārata*; but these references do not enable us to decide on the geographical position which they occupied beyond that they lived somewhere in the western region. In the course of the conquest of the world (*dig-vijaya*) ascribed to the Pāṇḍavas it is related that Nakula, the fourth of the five brothers, while engaged in subduing the western region, overcame the Śibi, Trigarta, Ambashṭha, Mālava and Pañchakarpata.⁴ It should be remembered that the Trigarta country corresponds to the Kangrā Valley.

A famous episode⁵ of the great epic relates how Jayadratha, the king of Sindhu, attempts to carry off Draupadī, the common spouse of the five Pāṇḍavas. Here the Śibis are mentioned as a tribe dependent on Sindhu.

Among the tribes of the Panjāb subdued by Alexander, the Greek authors mention the Siboi, in whom Lassen has recognized the Śibi of Indian literature.⁶ Owing to the circumstance that they were armed with maces and wore skins of animals for clothing, the Greeks took them to be descendants of Herakles and his companions. Arrian somewhat vaguely locates them in the country between the Indus and Akesines (i.e. the Chandrabhāgā or Chināb);

¹ Śāntidāsa's *Śikṣhāsamuccaya* (ed. Bendall), p. 55; *Dhyānādāna* (ed. Cowell and Neill), pp. 54 and 847; *Mahāvastupatti* (ed. Minayeff), Bibl. Buddh., XIII, 270, 22. For *vaiyābritya* cf. *Avadānatataka* (ed. Seyer), Vol. I, p. 260, II, pp. 9, 18, 98.

² B. C. Childers, *Dict. of the Pali Language*, s.v. *veyyāvachchakam*, "service or duty performed by an inferior for a superior." Cf. also Kern, *Manual of Indian Buddhism*, p. 84. "The function of a proxy or agent, *Veyyāvachchakara*, may be held by an inmate of the monastery (*ārahanta*) or a layman."

³ This term occurs in several inscriptions from the North-West of India.

⁴ *M. B.*, II, 1189 (= Bombay ed. II, 32, 7).

⁵ *M. B.*, III, 15628 (= Bombay ed. III, 268, 11), and III, 15718 (= Bombay ed. III, 271, 3).

⁶ Lassen, *Indische Alterthumskunde*, Vol. I, p. 644, and II, p. 168. Vincent A. Smith, *Early History*, 3rd ed., sketch map facing p. 94, locates the Śibi in the Doab of the Hydaspes and Hydraotis (i.e. the Irāvatī, modern Rāvi).

but according to Curtius they were situated not very far from the confluence of the Hydaspes (i.e. the Vitastā, modern Jehlam) and the Akasines. This agrees very nearly with the position of Shōrkōṭ.

Sir Alexander Cunningham¹ in his account of Shōrkōṭ notes that according to the local Brahmans "the original name of the place was *Shivanagari* or *Sheopur*, which was gradually contracted to *Shor*." Thus we see that some reminiscence of the ancient name has been preserved down to the present day. In its correct form, Śibipura, we find it in the inscription here under discussion. The ancient name Śibipura has become contracted to the modern form *Shor*, to which the word *kōṭ* (= a fort) has been added in the same way as has happened with the names of other towns of the Panjāb. Well-known instances are Siāl-kōṭ (in which *Siāl* is probably derived from *Sāgala*), Paṭhān-kōṭ (*Paṭhān* probably from *Pratiśāhāna*) and Nagar-kōṭ (in which *Nagar* means "the Town").

It further appears from the inscription that the spot where the metal vessels were found more definitely marks the site of the Rādhika Convent, which must have been situated in a park (*apavāna*). Most probably this convent stood outside the walled city, as was usual in the case of Buddhist monasteries in India.

Finally it should be noticed that the Shōrkōṭ inscription confirms the prevalence of the Sarvāstivāda sect in the north-west of India. Several other epigraphical records bear testimony to the importance of the sect: one of them is the inscription on the famous relic casket of Kanishka discovered at Shāh-jī-ki-Dheri near Peshāwar in March 1909.² From the accounts of the Chinese pilgrims it is, moreover, evident that the influence of the Sarvāstivādins was by no means restricted to this part of India. While discussing the data supplied by the Chinese pilgrim I-tsing regarding the geographical extension of this school, Professor Takakusu remarks³: "It flourished in Central and North India, and had some followers in East and West India, but it seems to have had very few adherents in South India, and was entirely absent in Ceylon. In Sumatra, Java, and the neighbouring islands almost all belonged to this school, and in China all the four sub-divisions of it were flourishing. Even in Champe a trace of it was found. No other school, so far as we can ascertain, ever flourished so widely as the Sarvāstivāda, either before or after the seventh century; though its adherents in India alone, in Hsüen Tsang's time, were not so numerous as those of the other schools."

NO. 4.—BHAMODRA MOHOTA PLATE OF DRONASIMHA: THE YEAR 183.

By LIONEL D. BARNETT.

The following inscription was originally published by Mr. A. M. T. Jackson in the *Journ. Bombay Br. R. A. S.*, Vol. XX, No. LIV, pp. 1 ff., but without any facsimile. At the instance of the late Dr. Fleet Mr. D. R. Bhandarkar kindly sent me an excellent ink-impression, from which I now publish the text anew, together with a plate.

Mr. Jackson reports that the plate containing the present inscription, together with another charter, was found "buried in a field in the village of Bhamodra Mohota near Bhaunagar⁴ in the year 1895," and was acquired by Mr. L. Procter Sims, engineer of Bhaunagar State. It is slightly irregular in shape: the maximum height is 6½ in., the maximum breadth

¹ *A. S. B.*, Vol. V, pp. 97 ff., and *Ancient Geography of India*, Vol. I, p. 133. Cunningham's identification of Shōrkōṭ with Alexandria Soriana is to be discarded.

² *A. S. B.* for 1908-9, p. 51, and for 1909-10, p. 136.

³ I-tsing, *A record of the Buddhist religion*, transl. by J. Takakusu, Oxford, 1896, p. XXII.

⁴ The only village with the name of Bhamodra that I can trace is some distance from Bhaunagar. It lies 16 miles nearly east from Kundla, in lat. 21° 28' and long. 71° 37'.

1 ft. 2 in. It is in perfect preservation.—The character is similar to that of other plates of the same locality and period, but is more angular, as will be seen by comparison with e.g. the five grants published in Vol. XI of this journal, pp. 104 ff., and notably with No. IV, pp. 114 ff.¹ The *jihvāmālīya* sign is found in *Drōṇasimha* (l. 1) and *pradātaka* (ll. 6-7), the *upadh-māliya* in *bhagavatya* (l. 3) and *mātā-pitrōḥ* (l. 8). Twice, in *anumōḍyur* (sic!), l. 7, and *mōdati*, l. 9, we find an archaic type of *ṣ* attached to *m*, while elsewhere the ordinary form of the vowel is used. The numerals for 100, 80, 3, 10, and 5 occur on l. 11.—The language is Sanskrit; it is prose, except for the three formal verses in ll. 9-10. The spelling *-sthitīya* (l. 6) may be noticed: cf. Pāṇini VIII. iv. 47, *Siddhanta-kaumudī* 48. On the spelling of the word *Pāṇḍurājya* in l. 8, where *jj* apparently stands for *j*, compare Dr. Konow's remarks above, Vol. XI, p. 105. The short *i* of *Shashthidatta* (l. 11) may be justified by Pāṇini, VI. iii. 63. The grammar of ll. 5-7 is very irregular; and the blame for this should probably rest with the official who drafted the document.

The purpose of the grant is to record an endowment by the Mahārāja Drōṇasimha of Valabhi (l. 1), who made over for the cult of the goddess Pāṇḍurājā (P) in the Hastavaprāharāṇi (l. 3) the village of Trisaṅgamaka (l. 5). It bears the signature of Bhīruvaka, the *dēvī-karmāntika* or intendant of the estate of the goddess (l. 11), and was drafted in fair copy by Kumārila-putika (P), son of Shashthidatta (l. 11). Drōṇasimha was the second son of Bhāṭarka, the founder of the Maitraka dynasty of Valabhi; on this subject it suffices to refer to the remarks of Messrs. Jackson (*in loco*) and Smith (*Early History of India*, 2nd edn., p. 314).

The date is given on l. 11 as Śamvat 183, the 15th day of the bright fortnight of Śrāvana. If we take this as denoting the *current* year of the Valabhi era, the *tithi* mentioned must correspond to Monday, 18 July, A.D. 501, on which day it ended about 8 h. 26 m. after mean sunrise. But, as Mr. Sewell has pointed out to me, it may possibly denote an *expired* year, corresponding to A.D. 502: in that year there was an intercalated Śrāvana, and hence, if the *tithi* mentioned refers to this intercalated Śrāvana, it must have been current at sunrise on Saturday, 8 July, A.D. 502, while, if we refer it to the *reia* Śrāvana of the same year, it must be connected with Sunday, 4 August, A.D. 502.

The only places mentioned are Valabhi (l. 1), the Hastavaprāharāṇi (l. 3), and Trisaṅgamaka (l. 5). Valabhi is the modern Walā, in Kathiāwār. Hastavapra is now Hāthab, 6 miles south of Gōghā, in Bhaunagar State; on this I may refer to Dr. Konow's remarks above, Vol. XI, p. 106. Trisaṅgamaka has been identified by Mr. Jackson with Tarsamā, near Hāthab.

TEXT.*

[Metres: vv 1-3, *Anuṣṭubh*.]

- 1 ॐ Svasti Valabhitaḥ Parama-bhaṭṭāraka-pād-ānudhyātō mahārāja-
Drōṇasimhaṇ-kusāli ava-vishaya[kān*] sarvvaṇ-ṣv-āmat-santak-āyuktaka-
viniyuktaka-maha-
- 2 ttara-drāṅgika-dhruva-sthān-ādihikarāṇa(n)ika)-chāṭa-bhaṭ-ādī[m*]ś-cha samājñāpayaty-
Astu vō viditam yathā mahā-vijāy-āyu[r*]-ddharmma-phala-yaśō-vishaya-
vri(vri)ddha-
- 3 yō nō varaha-sahasrāya sarvva-kalyāṇ-ābhīprāya-sampattayō cha Hastavapr-
āharāṇyāṁ śrī-bhagavatyaḥ-Pāṇḍurājā(jā)yāḥ² mātā-pitrōḥ-puṇy-āpyāyana-ni-

¹ I may add that I am unable to agree with Dr. Konow's suggestion that the present plate is spurious (*ibid.*, p. 106, n. 1).

² From the ink-impression.

* See above.

- 4 mittam-ātmanas-cha puṇy-ābhivra(vṛi)ddhayā ā-chandr-ārka-ārṇava-kahiti-sthiti
sarit-parvata-samakālinam bali-charu-vaiśvadev-ādyānam kriyānam samutsarppa-
ārthā[m]
- 5 Trisamgamaka-grāmō gandha-dhūpa-dīpa-tāilya(la)-māly-ōpayōjyam dēvakulyasya cha
patita-viśrṇṇa-pratīsamakaraṇ-ārtham satr-ōpayōjyā(jya)s-śa-hiranyā-ā-
- 6 dēya-sah-ānyaiś-oh-ādānair¹-a-ohāṭa-bhaṭa-prāvōṣyam brahma-dēya-sthittiyā ndak-
ātisarggōpa nīśāṭaḥ yatō-ay-ōpachita-nyāyātā² bhujemtaḥ³ krīṣa(sha)taḥ
pradīśata-
- 7 h-karāhāpayatō vā na kēnachis(t)-sv-ālp-ābādā vichārāpā vā kāryyā yaś-
ch-ā[oh*]ohhidyamānam-anumōdōyur-asaṇ⁴ mahā-pātakaśa-s-ōpapatkaśa-cha
- 8 sahyuktō-śmad-varṣā-āgāmi-rājabhīr-ānyaiś-cha sāmānyam bhūmi-dāyam-avēty-
[ā*]śmad-dāyō-numantavyō-pi oh-ātra Vyāsa-kṛitāḥ śloka bhavanti
- 9 Shashṭim varsha-sahasrāpi svarggō mōdati bhūmidāḥ [*] āchohhettā oh-
ānumantā cha⁵ tāny-ēva narakō vaśś(śa)t [||* 1*] Sva-dattāḥ para-dattā[m*]
vā yō harēta vasundharāḥ [||*]
- 10 gavām śata-sahasrasya hantu[ā*]-prāpnōti kīlbiśam [||* 2*] Bahubhīr-vvasudhā
bhuktā rājibhīśagarādibhi⁶ [*] yasya yasya yadā bhūmi[s*]-tasya tasya
tad[ā*] phalam [|| 3*]
- 11 Bhīruvaka⁷-dēvi-karmāntikaḥ saḥ 100 80 3 Śrāvapa śuddha 10 5
svayam-ājñā Likhitaḥ Shashṭhidatta-putrēṇa Kum[ā*]rila-patikāśa⁸

No. 5.—THE ANDHAU INSCRIPTIONS OF THE TIME OF BUDRADAMAN.

BY R. D. BANERJI, M.A.

In January 1906 Mr. D. R. Bhandarkar, M.A., Carmichael Professor of Ancient Indian History and Culture in the University of Calcutta, then Assistant Superintendent, Archaeological Survey, Western Circle, discovered six stone inscriptions "at Bhuj in the stores of the Engineering Department, near the palace."⁹ These inscriptions were originally found "at Andhau in Khāvdā, also called Pachohham. They were standing there as monuments on a hillock, but were removed to Bhuj by the late Dewāp Rāghodhbhāi Udairām, who was very keen on antiquarian matters."¹⁰ In 1906 Mr. Bhandarkar found that "these stone inscriptions are much weather-worn and would not yield any satisfactory estampages." In December 1914 Mr. Bhandarkar visited Bhuj with Mr. K. N. Dikshit, M.A., then Archaeological Assistant to the Prince of Wales Museum of Western India, Bombay, and re-examined the inscriptions. In his annual report for the Western Circle for the year ending 31st March 1915 Mr. Bhandarkar states that "the stones were no doubt seen by me nine years ago, when I first visited Cutch. But then I had no time to decipher the inscriptions. The letters were so curiously weather-worn that they do not yield even possible estampages, but it is possible to prepare satisfactory transcripts from

¹ The *re* has been omitted, and added below the line.² Read -śāṭa-nyāyāna.³ Read śhujataḥ.⁴ Read anamōdī-śaṇa.⁵ After *cha* is a short stroke like a hyphen.⁶ Read rājibhīś-āgar-ādībhiḥ.⁷ Between *re* and *śa* is what seems to be a blocked-out *gs*, and Mr. Jackson actually read the name as *Bhīrugavaka* [connected with the name of Broach, *Bhīr(gu)kaśokha*?—Ed.].⁸ Mr. Jackson read -śāṭatrikāśa, perhaps rightly; but there is no diagonal cross-bar in the *śa*. The last letter may be *śa* or *pa*.⁹ Annual Progress Report of the Archaeological Survey, Western Circle, 1906-06, p. 35.¹⁰ Ibid.

originals. Last time I had not sufficient time to make these transcripts, and had to content myself with very brief account, indeed, of them."¹ In another part of the same report Mr. D. R. Bhandarkar published short summaries of the contents of these inscriptions. I visited Cutch in April 1919 and had the good fortune to transcribe all the records from the originals. Though they are in varying stages of imperfect preservation, I found that, with the exception of one, they yielded tolerably good impressions, which are reproduced with this article.

In all there are six stone inscriptions in the Fergusson Museum at Bhuj, of which five are records of the second dynasty of the Satraps of Saurashtra, i.e. of the family of Chāshtana, and the remaining one a fragment of an inscription of the fifth and sixth century A.D. Four of the inscriptions belong to the reign of Rudradāman and were incised in the year 52 of the era used in the inscriptions and coins of the Satraps of Saurashtra, while the fifth belongs to the reign of the Mahā-Kaśatrapa Rudrasinha I, and was incised in the year 114 of the same era. The fifth inscription of the time of Rudradāman, mentioned by Mr. Bhandarkar in the last lines of paragraph 15, Part II (b), of his Annual Report for the year 1914-15, appears to be still *in situ*.

The inscriptions of the time of Rudradāman of the year 52 which are here edited are those which were brought to Bhuj from Andhan by the late Ranohodbbhai Udairām, formerly Dewāy of Cutch. These inscriptions repose on a number of wooden platforms and have been placed under the grand staircase of the Fergusson Museum at Bhuj. Mr. Bhandarkar has recently referred to them in a note on his article on "Deccan of the Sātavāhana period."

Andhan, or Andhon, is a very small village close to Khevda, or Pachham, in the Cutch State. It is situated in Lat. 23° 46' 10", Long. 69° 53' 55". The site where the records were discovered is described by Mr. Bhandarkar as a hillock. Mr. K. N. Dikshit of the Archaeological Survey is the only trained archaeologist who seems to have visited the site; but no notes or description have been published by him as yet.

The records are incised on long narrow slabs of stone, and in the majority of cases the inscriptions are incised lengthwise. The material is hard stone, which has suffered very much from corrosion with a singular effect. In certain cases the bottoms of incisions made by the mason while chiselling the record remain intact on the stone, whereas the sides of the incision and the surrounding uninscribed portions of the stone have disappeared. The effect produced by this action is to make one believe at first sight that some letters of one record were cut in relief, while the rest were incised. The inscribed surfaces of the stones are uneven, and it is apparent that the mason did not take the trouble to make them smooth before incising the letters.

All four inscriptions refer themselves to the reign of the king (*Rājā*) Rudradāman, son of Jayadāman. His name is immediately preceded by that of his grandfather Chāshtana, son of Ysamotika; but no term indicating the relationship between Rudradāman and Chāshtana is employed in any of the four records. All the records were incised on the same date, i.e. the year 52, the second day of the dark half of Phaguna (*Phālguna*). In three out of the four inscriptions the year of the date is expressed both in words and in figures, while in the fourth it is given in figures only. The day of the month is in all four expressed both in words and in figures consisting of two symbols. The first symbol² has been read by Prof. Luders as 15. So far the symbol for 15 has not been met with in published inscriptions or MSS. of this period; but Dr. Luders may have found it in one of the Khotan MSS. The symbol consists of the *akṣhara* *va*, from the upper part of which a horizontal straight line is produced towards the right for a short distance. From the right extremity of this another straight line, vertical and longer than *va*, is produced downwards. This symbol looks very much like the proto-Nāgarī consonant *ga*.

¹ *Ibid*, 1914-15, p. 8.

² Prof. D. R. Bhandarkar of the University of Calcutta has accepted Dr. Luders' reading of this symbol in a foot-note to his article on the "Sātavāhana period", *J. A.*, Vol. XLVII, p. 154, n. 28.

It is difficult to understand why the symbol for 15 should be used in this inscription, because it mentions the lunar *tithi*. I am inclined to think that the syllable represents *Bahula* and not 15. Immediately after this we have two short horizontal strokes denoting 2. The year should be referred to the Śaka era of 78 A.D., and the dates are, therefore, equal to 180 A.D.

The language of the inscriptions is Prakrit, and the letters belong to the northern variety of the Indian alphabet of the first or second century A.D. The palaeography calls for some remarks, as the alphabet shows archaisms when compared with that of the Junāgaḍh inscription of Rudradāman. - With the exception of *ṣ*, *ṛ* and *o*, no vowel occurs in its initial form. *U* in *utthāpita* occurs in all the records in the last line. *ḥ* occurs twice, once in inscription B in the word *Ṛishabhadevasa* (l. 5) and once again in inscription D in the same word (l. 3). The initial form of *o* is to be found in A, B and D in the word *Opasati*. The medial forms of vowels do not call for remarks with the exception of *ṣ* in *ga* in *Phaguṇa* which is certainly earlier than the forms in the Junāgaḍh inscription of Rudradāman; cf. Bühler's *Indische Palaeographie*, Table II. 9. VI. The rare medial *ṣ* occurs in *Sthamita* (C, l. 2), *Sihila* (A, l. 3; B, l. 6; and C, l. 3) and in *°citrāye* (A, l. 2). Among consonants *ka* does not show any curvature in its lowest extremity, except once in *Yśmotika* (B, l. 1); *ja* shows two different forms, (1) with a curved back and (2) with a straight back. *Na* occurs in conjunction with *ja* in *rājño*. *ṭa* also is found only once, in *kṣubhiniye* (C, l. 3). It occurs conjointly with *sha* in *Chāshṭana* (ABCD, l. 1), *lashṭi* (A, l. 3; B, l. 8; C, l. 3; D, l. 4), *Jeshṭavirā* (A, l. 2) and *Treshṭa* (C, ll. 3-4). The lingual *ṇa* shows the archaic form where no curvature is noticeable in either the top or bottom horizontal lines; cf. *Phaguṇa* (A, l. 2; B, l. 4; C, l. 2), *śmaṇeriye* (C, l. 2), *śrāmaṇereṇa* (D, l. 4). In the majority of cases the base line of *ṇa* is curved, the exceptions being *ṇa* in *Madanena* (C, l. 3) and the cases in inscription D. In the majority of cases *ba* is a perfect square with straight sides, the only exception being the form in *kṣubhiniye* (C, l. 3). *Ya* presents a number of varieties:—(1) the archaic type, in which the right and left vertical lines show no signs of curvature, but have acute angles on one side of their bases, cf. *Yśā* (A, l. 1); (2) the transition type, which shows slight signs of curvature, as in *Jayadāma* (A, l. 1); and (3) the early Kushan type, where the base line is curved, as in *Jayadāma* (C, l. 1). Both *la* and *ka* show angles on their line at the point of its junction with the horizontal parts. The right vertical limb of *la* is higher in comparison with the left limb of *ka*. Three different forms of the palatal *ṣ* are to be found in the records:—(1) the broad-backed type, which is usually to be found in the records of Ushabhadāta, in which the central pendant drops from the left half and slants to the right; cf. *Opasati* (A, l. 3), *paṭchāṣṭe* (B, ll. 3-4); (2) the more archaic form is to be found in inscription D, where it is used in all cases; in this form also the letter is broad-backed, but the pendant drops vertically from the middle of the curve; cf. *Opasati* (l. 3), *śrāmaṇereṇa* (l. 4); (3) the northern form, in which the back consists of two different curves which meet in an acute angle; cf. *Senika* and *śmaṇeriye* (C, l. 2). This is exactly the form in the Mathura inscription of the year 72 of the reign of Śodāsa.¹

The object of all four inscriptions is to record the erection of funeral monuments by the relatives of the deceased. In the inscriptions themselves these monuments are termed *lashṭi* (Pkt. *laṭṭhi*, lit. 'a stick'). Inscription A records the erection of such a monument (*lashṭi*) by Madana, son of Sihila (Simhila), to the memory of his sister Jeshṭavirā (Jyeshṭhavirā), the daughter of Simhila of the Opasati (Aupasatika) *gōtra*, in the year 52, on the second day of the dark half of Phaguṇa (Phālguna), during the reign of the king (*Rājā*) Rudradāman, son of Jayadāman, (who was the grandson) of Chāshṭana, son of Yśmotika. Inscription B records the erection of a funeral monument to the memory of Ṛishabhadeva, son of Simhila of the Opasati (Aupasatika) *gōtra*, by his brother Madana, son of Simhila, on the same year, month and day. Inscription

¹ *Ante*, Vol. II, p. 199, No. II.

43800

O records the erection of a funeral monument by Madana, son of Sihhila, to the memory of his wife Yaśodattā (Yaśōdattā), a novice (*śrāmaṇerī*), the daughter of Sihamita (Sihamittra), of the Śenika (Śrēṇika) *gōtra*, on the same day. Thus inscriptions A, B, and C record the erection of monuments by one Madana, son of Sihhila, to the memory of his brother Rishabhādēva, his sister Jeshṭhavrī and his wife Yaśōdattā. The fourth inscription records the erection of a funeral monument to the memory of Rishabhādēva, son of Treshṭadata (Trisṭadattā), by his father Treshṭadata, a male novice (*śrāmaṇera*), of the Opaśati (Aupaśatika) *gōtra*, on the same date as that mentioned in inscriptions A, B, and C. Prof. D. R. Bhandarkar is certainly wrong in stating that this inscription "is a memorial stone of Rishabhadeva, of the Opaśati *gōtra* and son of Treshṭadata, erected by Madana his brother."¹ It is a memorial stone of one Rishabhadeva, son of Treshṭadata, of the Opaśati *gōtra*; but there is no mention of a brother named Madana. It is evident that the learned Professor failed to read the last line of inscription D. He appears to have read *Śrī-Madanena* instead of *śrāmaṇerena*, which is very clear on the stone itself and distinct in impression. It is not very easy to understand how Prof. Bhandarkar reconciles the words *pitr[ā] Treshṭadātana*, which occur at the beginning of the sentence, with the word immediately following them, if he read *Śrī-Madanena*. Prof. D. R. Bhandarkar's inability to decipher this word has led him to make some unnecessary conjectures regarding the personages mentioned in inscription D. He states, "this is rather puzzling, because the *gōtra* Opaśati and the name Madana point to this Rishabhadeva being the same as that of the first inscription, Treshṭadata being in that case presumed to be the other name of their father Sihila; but it is inconceivable that two stele were put up or can be put up in memory of one and the same individual."² His remarks induced me to examine inscriptions B and D very carefully; but I am now sure that his difficulties were caused by his own inability to read the last line of the record. The fourth inscription does not mention Madana as the brother of Rishabhādēva: therefore this Rishabhādēva cannot be the same person as that mentioned in inscription B. In fact, inscription D records the erection of a funeral monument to another Rishabhādēva, son of Treshṭadata, who was a different person from Sihila, the father of Rishabhādēva mentioned in inscription B. The stele was raised by Treshṭadata, the father of the deceased, who was a Buddhist monk (*śrāmaṇera*).

The mention of Chāshṭana, son of Yaśmotika, immediately before the name of his grandson Rudradāman, son of Jayadāman, in these four records, without any connecting link, has led scholars to make a number of conjectures. Prof. D. R. Bhandarkar states that originally he thought that the word *paṭṭirasya* had been omitted in each and every inscription, but now he is inclined to agree with his assistant Dr. Romesh Chandra Majumdar in thinking that the omission of the word *paṭṭirasya* or *potasa* indicates that in the year 52 Chāshṭana and Rudradāman were reigning jointly. Prof. D. R. Bhandarkar states³ in a popular account of the history of Deccan named "Deccan of the Śātavāhana period" that "Mr. R. C. Majumdar of the Calcutta University has kindly offered the suggestion that the date had better be ascribed to the conjoint reign of Chāshṭana and Rudradāman."⁴ Apart from the possibility of such an event in India, nobody having ever thought or tried to prove conjoint reigns of two monarchs except Messrs. Bhandarkar, there is sufficient evidence in the Andhan inscriptions themselves to prove that the author of the record was quite ignorant as to the exact relationship between Chāshṭana and Rudradāman. It is very well known that, though Rudradāman was an independent monarch, he never used the title *Rājan* alone. This is true of all princes of this dynasty and of that of *Sāmin* Jivadāman. There is not a single coin or inscription of this dynasty in which the title *Rājan* is used by itself and not

¹ *Annual Progress Report of the Archaeological Survey of India, Western Circle, 1914-15*, p. 67.

² *Ibid.*

³ *Indian Antiquary*, Vol. XLVII, 1918, p. 154, note 26.

⁴ *Ibid.*

in combination with the titles *Mahā-Kshatrapa* or *Kshatrapa*. In fact the Andhau inscriptions are the only records known which mention Chāshṭana or Rudradāman as *Rājas* and not as *Mahā-Kshatrapas*. The only possible explanation of this is that in a remote place like Andhau on the Rann of Cutch the people were not aware of the new titles of the new dynasty of rulers,—titles on which Rudradāman set great store, as is proved by the phrase *vayam-adhigata-mahā-kshatrapa-nāmnā*.¹ The cause of the absence of any word or phrase indicating the relationship between Chāshṭana and Rudradāman now becomes clearer. It was due to the ignorance of the people of Andhau and does not indicate the joint reign of the grandfather and the grandson. It has been argued by some of my friends that the absence of any word or phrase indicating their relationship may have been due to the carelessness of the scribe in one record; but the absence of such a word or phrase in four different records is significant. After deciphering the Andhau records I find that all of them were inscribed on the same day, three of them at the instance of one person, Madana, son of Sihila, who dedicated stelæ to his elder brother, his sister and his wife, while the fourth was raised by another person of the same clan to the memory of his son. Besides this, there is a family resemblance between the letters of all four records, which proves that they must have been written by one and the same person. No wonder, the same mistake was committed in all four records. When the ruler of the dynasty of Chāshṭana had become more secure in Cutch, people were better informed than Madana, son of Sihila, and his clanman Treeshṭadata, the *śrāmaṇḍra*, as in another inscription found at the same place we find the titles correctly given. This inscription records the erection of a *lashṭi* in the year 114, during the reign of the king, the *Mahā-Kshatrapa*, *Śaḍmin* Rudrasimha, son of the king, the *Mahā-Kshatrapa*, *Śaḍmin* Rudradāman, grandson of the *Kshatrapa*, *Śaḍmin* Jayadāman and great-grandson of the king, the *Mahā-Kshatrapa*, *Śaḍmin* Chāshṭana.

I edit the inscriptions from the original stones and from impressions taken by myself:—

A.

The record consists of three lines of writing on a single slab of stone. The inscribed surface measures 4' 9" × 1' 1", and the average height of the letters is 1". The object of the inscription is to record the erection of a funeral monument (*lashṭi*) by Madana, son of Sihila, to the memory of his sister Jeeṣṭavirā (Jyēshṭhavirā), the daughter of Sihila of the *Opasati* (*Aupāsatika*) *gōtra*.

TEXT.

- 1 Rāj[ṣo] Chāsh[ṭ]anasa¹ Ysāmotika-putrasa rājño Rudradāmasa Jayadāma-putrasa
- 2 Va[r]sh[e] d[vi]-pa[h]ch[āśe 50],² 2, Phaguna-bahulasa d[v]ītiya va 2
Madanena Sihila-putrena [bha]³giniye Jeeṣṭavirāye
- 3 [Si]hi[la-dhi]ta⁴ Opasati-sa-gotrāye lashṭi uthāpita

¹ *Asie*, Vol. VIII, p. 44, l. 15.

² The first six syllables of the first two lines have suffered considerably from corrosion. It is not easy to explain why this part only has been damaged, while the rest has escaped. The remaining portion of the record is quite legible. As has been stated above, the bottoms of the incisions of six letters in the first and second lines are wanting, the sides and the surrounding uninscribed surface having disappeared, leaving a smooth polished surface. The lower parts of *rā*, *chā*, *śṣṭa* in l. 1 and the upper parts of *rā*, *dvi*, and *śe* in l. 2 have also disappeared. This portion of the stone appears to have been used for sharpening tools while the rest was buried underground.

³ This syllable has suffered on account of flaking.

⁴ In l. 3, *śi* and *la* of *Sihila* and *dā* of *dāta* have partly disappeared from the same cause.

TRANSLATION.

In the year fifty-two, 50, 2; on the second day of the dark half of Phaguna (Phal-guna), va . 2, of (the reign of) the king Rudradāman, son of Jayadāman, (the grandson) of the king Chāṣṭana, son of Yaśmotika, (this) staff (*laṣṭi*) was raised by Madana, son of Sīhila (Sinhila), (in memory) of his sister Jaṣṭavirā (Jyēṣṭhavirā), daughter of Sīhila (Sinhila), of the Opaṣati (Aupaṣatika) *gōtra*.

B.

The record consists of eight lines. The inscribed surface measures 1' 8" × 1' 10", and the average length of the letters is 1½". The inscription records the erection of a funeral monument to the memory of Rishabhadeva, son of Sīhila, of the Opaṣati (Aupaṣatika) *gōtra*, by his brother, Madana, son of Sīhila.

TEXT.

- 1 Rājño Ch[ā]ṣṭanasa Yaśmotika-
- 2 -pu[tra]¹sa rājño B[u]dradāmasa
- 3 Jayadāma²-putrasa varāhe dvi-pa[mh]-
- 4 [chā]³ṣe, 50, 2, Phaguna-bahulasa
- 5 dvitīyam va 2 Rishabhadevasa
- 6 Sīhila-putrasa Opaṣati-sa-gotra
- 7 bhrātr[ā] Madanena⁴ [Sīhila-putrena
- 8 laṣṭi uthāpita⁵

TRANSLATION.

In the year fifty-two, 50, 2; on the second day of the dark half of Phaguna (Phal-guna), va . 2, of (the reign of) the king Rudradāman, son of Jayadāman, (who was the grand-son) of the king Chāṣṭana, son of Yaśmotika, (this) staff (*laṣṭi*) was raised in memory of Rishabhadeva, son of Sīhila (Sinhila), of the Opaṣati (Aupaṣatika) *gōtra*, by (his) brother, Madana, son of Sīhila (Sinhila).

C.

The inscription consists of three lines. The inscribed surface measures 4' 7" × 7½", and the average length of the letters is 1". Its object is to record the erection of a funeral monument to the memory of Yaśadatā, a novice, the daughter of Sīhamita, of the Śenika *gōtra*, by her husband Madana, son of Sīhila.

TEXT.

- 1 Rājño Chāṣṭanasa Ye[ā]motika-putrasa rājño⁴ Rudradāmasa Jayadāma-putrasa
varāhe dvi-pañcāṣe 50, 2
- 2 Phaguna-bahulasa dvitīyam vā¹ 2² Yaśadatāye Sīhamita-dhītā Śenika⁷-sa-
gotra⁸ṇa⁸ śamaṇīye
- 3 Madanena Sīhila-putrena kuṭubiniye [laṣṭi⁹] uthāpita

¹ This letter has suffered through flaking.

² The first syllable of ll. 2-4 has suffered badly through flaking.

³ The middle of ll. 7-8 has almost disappeared. This damage appears to be due to the use of this part of the stone for sharpening tools.

⁴ The *śa* in this ligature has become very faint.

⁵ Only the left half of the symbol is legible.

⁶ There is only one stroke after the symbol for *śamaṇīye*.

⁷ This may also be read *Śenika*.

⁸ Read *sa-gotraṇa*.

⁹ This word has disappeared almost entirely through flaking.

A

Arundel stone inscription A, showing a long, narrow strip of text in an ancient script, likely Arundel script, with characters arranged in a single column.

C

Arundel stone inscription C, showing a long, narrow strip of text in an ancient script, likely Arundel script, with characters arranged in a single column.

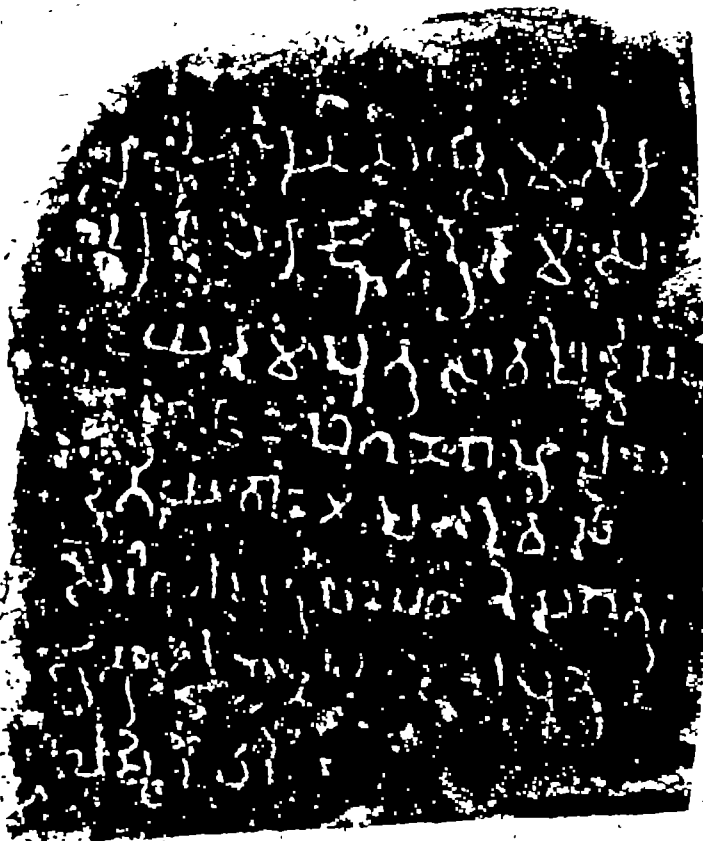
D

Arundel stone inscription D, showing a long, narrow strip of text in an ancient script, likely Arundel script, with characters arranged in a single column.

Ghosundi Stone
Inscription.

Andhau Stone Inscription of the time
of Rudradaman: the year 52.

B



TRANSLATION.

In the year fifty-two, 52, on the second day of the dark half of Phaguna (Phālguna), *ra* 2, (during the reign) of the king Rudradāman, son of Jayadāman, (the grandson) of the king Chāshṭana, son of Yaśmotika, (this) staff (*laṣṭi*) was raised by Madana, son of Sīhila (Sinhila), (in memory) of his wife Yaśadatā (Yaśodattā), a novice nun (*śrīmaṇḍarī*), daughter of Sīhamitra (Sihhamitra), of the Śenika (Śrēṇika) *gōtra*.

D.

This inscription consists of four lines in a very imperfect state of preservation. The second halves of the first two lines have disappeared almost entirely, stray syllables being legible in places. A portion of the stone at the bottom of the inscription has also broken away, carrying away the lower part of the subscript *ra* of *śrī* and the lower half of *ra* in *re* of *śrīmaṇḍarēna*. The object of the inscription is to record the erection of a funeral monument to the memory of one Rishabhādēva by his father Treshṭadata, a Buddhist monk, in the year 52. It measures 3' 5" × 1' 2".

TEXT.

- 1 Rājño Chāshṭanasa¹ Yaś²motika-pu[trasa] r[ā]j[ā]ś[ā] Bu[dradāmase] Jayadāma-
- 2 putra[sa] varṣhe 50, 2, Phagu[na]-bahulasa dvitīyaṁ va 2
- 3 Rishabhādēvasa Treshṭadata-putrasa Opaśati-gotrasa
- 4 pitr[ā] Treshṭadatena śrī³maṇ[e]rena⁴ laṣṭi uthā⁵pita

TRANSLATION.

In the year 52, on the second day of the dark half of Phaguna (Phālguna), *ra* . 2, (during the reign) of king Rudradāman, son of Jayadāman, (the grandson) of king Chāshṭana, son of Yaśmotika, (this) staff (*laṣṭi*) was raised (in memory) of Rishabhādēva, son of Treshṭadata (Tishṭadatta), by his father Treshṭadata, a novice (*śrīmaṇḍara*), of the Opaśati (Aupaśatika) *gōtra*.

No. 6.—THE GHOSUNDI STONE INSCRIPTION.

By K. P. JAYASWAL, M.A. (OXON.), BANGALORE.

This inscription is known as the Ghosūṇḍī stone inscription. Ghosūṇḍī is a village near Nagari in the Ohitorgaḍh District of Rājputānā. The classical name of Nagari is Madhyamikā. It was the seat of the republican community of the Śibiā, known from their coins found in the locality.

An excellent estampage of the inscription on which the present edition is based was prepared under the direction of Mr. D. R. Bhandarkar, then Superintendent of the Archaeological Survey of India, Western Circle.

¹ The *ś* mark in Chāshṭana is not horizontal as in inscriptions A and C.

² A similar *a* mark is used in Yaś.

³ The *ś* mark is horizontal in śrī.

⁴ The presence of a base line in the 10th syllable in l. 4 proves conclusively that syllables 8-12 of this line represent *śrīmaṇḍarēna* and not *Śrī-Madanena*, as read by Prof. D. R. Bhandarkar.

⁵ A similar *a* mark is to be found in *śāś*.

This inscription was first brought to the notice of scholars by Kavirāja Shyāmala Dāsa in the *Journal of the Bengal Asiatic Society*, Vol. LVI, Part I, pp. 77 ff., No. 1 and Pl. V. It is on a stone slab then fixed in a *Baṭī*, or well with steps, but now deposited in the Victoria Hall, Udaipur. The original place of the inscription, as indicated by the material and the shape of this slab, was the Hāthī-vāḍā at Nagari. Hāthī-vāḍā acquired its name from the fact that Akbar's army used it as an elephant-stable. The wall is massive, built of dressed stone-pieces without cement. Mr. Bhandarkar is of opinion that the beautiful column described by Kavirāja Shyāmala Dāsa, which also belongs to the same architectural type as the Hāthī-vāḍā, was removed bodily from its original site somewhere in the neighbourhood of the Hāthī-vāḍā.

Unfortunately the inscription is fragmentary; a single slab of the inscribed portion gives the three lines reproduced here. The lines continued both right and left, as is evident from the context. The inscribed surface measures 3' 3" × 8½", and the average height of each letter is 1½". The letters are in a good state of preservation. The lines are regular, and the letters well executed. The inscription is in the Northern Brāhmī of the later Maurya, or Early Śaṅga, period.

It is of great importance from the point of view of religious history. It is the earliest monumental proof of the fact that temples were erected to Vāsudēva and to his brother, and that the followers of the cult included even Brahmins. Further, this is the earliest inscription in Sanskrit yet discovered in the country. It refers to the building of *pūja-tila-prākāra* in the *Nārāyaṇa-vāḍa*, or Nārāyaṇa compound (Hindi, *Bāḍā*). The *pūja-tila-prākāra* was probably a railing round the temple or the statues. As its name signifies, it may have been a railing of slabs, like those discovered at Sāñchi. It was dedicated to the gods Saṁkarashapa and Vāsudēva. Saṁkarashapa and Vāsudēva as gods appear also in the Nānāghaṭṭī Inscription, which in view of the Hāthigumpha Inscription of Khāravela (165 B.C.)¹ is to be assigned to circa 200 B.C. There the two gods are described as belonging to the Lunar Family.² They were thus the deified heroes whom the Jātakas, Pāṇini and the Pūrāṇas treat as historical personages and as belonging to the Vrishni family of the Lunar Kshatriyas.

The worship of Kṛishṇa is not found in the Jātakas, nor is it found in Pāṇini. The view that Pāṇini notes the deified Vāsudēva cannot be maintained. My reasons for this opinion are given in my *Hind's Polity*; so I need not repeat them here. But the worship of Kṛishṇa with almost all his signification, e.g. of the child Kṛishṇa (*Damodara*) and Trivikrama, was known as early as Baudhāyana's *Dharma-sūtra*, the date of which has been assigned by Bühler as circa 400 B.C. I demur to this dating, and my reasons are given in my Tagore Lectures. Baudhāyana's *Dharma-sūtra* cannot be earlier than about 200 B.C. Kṛishṇa as a god is in the *Arthashastra* not prominent (see Bk. 12, ch. 8). The two inscriptions (Nānāghaṭṭī and Ghosṭiṇḍī) and Baudhāyana's *Dharma-sūtra*, therefore, are the earliest records establishing the deification of Kṛishṇa. It should be noted that in the inscription the first place is given to the elder brother Saṁkarashapa, and Vāsudēva is not yet more prominent than his brother, who later on is completely outraced and superseded by his junior. The process had probably already begun, as the "*Nārāyaṇa-vāḍa*" indicates the prominence of one only of the two, and the later history would suggest that it was Vāsudēva who had begun to be identified with Nārāyaṇa. On these data we can say that Kṛishṇa's worship began before 200 B.C., and that at that time probably it was not very ancient. In arriving at this conclusion our inscription is of the greatest value. While the Nānāghaṭṭī record still remembers the family of the two brothers, the Ghosṭiṇḍī inscription detaches them completely from their human associations and treats them as *dēvas* pure and simple. The *Garuḍa-dhvaaja* dedication of Heliodorus³ similarly treats Vāsudēva as a god, and it is noteworthy that it does not mention the elder brother Saṁkarashapa at all. In the

¹ *Arch. Surv. W. Ind.*, Vol. V, pp. 60 ff.; *Luders, List of Brāhmī Inscriptions*, ante, X, App., No. 1119.
² *J. B. O. E. S.*, Vol. III, pp. 435-436.
³ *J. E. A. S.*, 1906, pp. 1043 ff.

Nānāghāṭ inscription the two brothers are invoked together, Saṃkarashapa being first. The Ghosūṇḍī record shows that the two brothers were still equally worshipped, and the dedication of the railing was to both. This history of the worship of Vāsudēva would place the Nānāghāṭ evidence as the first piece chronologically, the Ghosūṇḍī as the next and the Beṣnagar as the last.

As to the date of our present inscription, the only thing that can be said with certainty is that the script is later than Aśoka's time. The *ka*, *ta* and *śka* in our inscription are clear instances of this. In comparison with the inscriptions of Nānāghāṭ, Hāthigumphā and Beṣnagar (Heliodorus) it is difficult to decide the chronological position of this record. Taking into consideration the locality, it has on the whole a close affinity to the letter-types of the column inscription of Beṣnagar. The age of the inscription can be assigned between circa 200 B.C. and 150 B.C. As the forms of the letters are definitely older than in the Pābhosa inscription,¹ the lower limit cannot be placed below 150 B.C. In the inscription of Khāravela the transitional forms are very common; but they are absent from this Ghosūṇḍī inscription. The two documents are, however, widely separated locally; and the standard of comparison cannot be the same. The record of Heliodorus, who was an ambassador to Antialkidas, shows that in Central India a transition set in later. The date 250 B.C., assigned by Dr. Bühler to the Ghosūṇḍī inscription, is much too high. The post-Aśokan types in the inscription are of a definitely fixed character, denoting a fairly long interval.

The inscription is also important from the point of view of the language employed. Former writers, including Dr. Lidders, have described it as a mixture of Prākṛit and Sanskrit.² I am afraid I cannot subscribe to that view. It was based on defective readings (*putṣa* instead of *putrṣa*, etc.). In my opinion it is a pure Sanskrit record. The only room for controversy is as regards the word inscribed as *bhagavabhyām*. But this seems to be a case of mistake on the part of the engraver. In inscribing a conjunct of three letters he omitted the smallest member. The rest of the inscription is perfect Sanskrit.

TEXT.

- 1 * * * na Gājāyanēna Parāśari-putrṣa sa * * * *
 2 * * * jinaḥ bhagavabhyām³ Saṃkarashapa-Vāsudēvābhyām * * * *
 3 * * * bhyām pūjā-silā-prākāro Nārāyaṇa-vāṣ kṛ⁴ * * * *

TRANSLATION.

By * * * * (*ta*), of the family of Gaja, son of a Pārāśari (a lady of the Pārāśara family)⁵ (this) railing of stone for the purposes of worship⁶ is (caused to be made) in the Nārāyaṇa-compound, (dedicated) to the Blessed Ones (*bhagavabhyām*) Saṃkarashapa and Vāsudēva, the gods, * * * * *

No. 7.—ALUR INSCRIPTION OF THE REIGN OF VIKRAMADITYA V : SAKA 933.

By LIONEL D. BARNETT.

Ālūr, from which the following record comes, is a village in the Gadag *taluka* of Dhārwar District, Bombay Presidency. In our record it is styled Mālad-Ālūr, "Ālūr of the Plain,"

¹ *Date*, Vol. II, pp. 240 ff.

² *J. A. S. B.*, Vol. LVI, Pt. I, *List of Brāhmī Inscriptions*, Nos. 6-7.

³ The letter is broken. It was probably a *ta*. The following *na* indicates an instrumental.

⁴ We do not know how many letters are missing at the end of each line.

⁵ Read *bhagavabhyām*.

⁶ Read *kṛ* (*ritaḥ*).

⁷ Evidently a Brahmin lady. The form 'Gājāyana' according to the rules of Pāṇini would also indicate a Brahmin family.

⁸ Probably for *pradakṣiṇā*, as in other known religious places of the time.

which serves to distinguish it from the many other towns and villages of the same name. It is situate in lat. $15^{\circ} 19\frac{1}{2}'$ and long. $75^{\circ} 51'$, three miles NE. from Dambal. Our inscription, of which a transcript is given in Vol. I, fol. 20a of the Elliot Collection (R. As. Soc. copy), was found on a slab at the temple of Īvara; I edit it from an ink-impression prepared for the late Dr. Fleet, which is now in the British Museum. The stone is rectangular, and in its upper compartment has some sculptures, viz in the centre a *liṅga* on a stand, to the proper right a squatting figure facing full front, and to the left a cow with suckling calf facing the *liṅga*. Underneath this is the inscribed area, about 4 ft. 4 in. in height and 1 ft. $8\frac{1}{2}$ in. in width.—The character is Kanarese, a good bold well-rounded type, rather archaic in style. The *ḷ* on l. 34, as sometimes in other records, is indistinguishable from *r*. The height of the letters in ll. 1-4 is about $\frac{1}{2}$ in., and elsewhere from $\frac{1}{2}$ in. to $\frac{3}{4}$ in.—The language, except in the three formal Sanskrit verses at the end (ll. 42-46), is Old Kanarese. The *ḷ* is preserved. *Noḷambādhiraṇa* (l. 8; but *Noḷambādhiraṇa* and *Noḷambavāḍi*, l. 11), *Kemgaḷi* (l. 12), *aḷip-illad-ātana* (l. 20), *iḷa* (l. 30), *aḷidamga*— and *aḷida* (l. 41). The words *marmmaḷ* (l. 1), *ghaṭiga* (l. 19), and *kamhi-vadda* (ll. 28, 29) are of lexical interest.

The record opens with a verse (ll. 1-4) in praise of Iriva-Noḷambādhiraṇa, announcing that he was married to a lady who was a granddaughter of Taila (Āhavamalla Nūrmāḍi-Taila II), a daughter of Satyāśraya (Akalaṅkaśharita Irivabedaṅga-Satyāśraya), and *taṁge* (literally, “younger sister,” but really “paternal cousin”) to Vikramāditya [V Tribhuvanamalla]. On these and other facts connected with the inscription see *Dyn. Kanar. Distr.*, pp. 332, 434, and 558.¹ It then refers itself to the reign of Tribhuvanamalla (Vikramāditya V), and introduces as his feudatory the above-mentioned Iriva-Noḷambādhiraṇa, a scion of the Pallava family, bearing among other titles that of “lord of Kāñchi best of cities,” who at the time was ruling over the Noḷambavāḍi Thirty-two Thousand, the Kemgaḷi Five-hundred, the Ballakunde Three-hundred, the Kukkanūr Thirty, and five towns in the Māsiyavāḍi *ṇḍu* (ll. 5-14). The next section (ll. 14-24) introduces with all his titles a high officer of the latter, the Brāhmaṇ general Venṇeya-Bhaṭṭa, son of Diṇḍa-Paṇḍita; and then, after the date (ll. 24-26), we learn that this person, having received certain lands from the representatives of Ālūr, presented them as an endowment to Amarāchārya, of the Guhāya Maṭha in Sirivura, for the benefit of his monastery (ll. 26-38). The writer of the edict was Maruḷōja (l. 46).

The date² is given on ll. 24-26 as: Śaka 933 lapsed, the cyclic year Sādhārana; the full-moon day of Vaiśākha; a Sunday. This is slightly irregular. Sādhārana was Śaka 933 current; and the given *tithi* corresponded to Monday, 1 May, A.D. 1010, when it ended 2 h. 8 m. after mean sunrise (for Ujjain).

The places mentioned are Kāñchi, i.e. Conjeevaram (l. 10), the Noḷambavāḍi Thirty-two Thousand, in the region of Bellary (l. 11), the Kemgaḷi Five-hundred (l. 12), the Ballakunde Three-hundred (l. 12), the Kukkanūr Thirty (l. 12), the Māsiyavāḍi *ṇḍu* (l. 13), the Male or Highlands of the Western Ghats (l. 20), the Septa-grāma, or “seven towns” (l. 21), Māḷad-Ālūr (ll. 28, 30; *vide supra*), Sirivura (ll. 27, 34), and Iṭṭage (l. 27). On Ballakunde see above, Vol. XIV, p. 267; on Iṭṭage, above, Vol. XIII, p. 86; on Kukkanūr, *ibid.*, p. 40; on Māsiyavāḍi, *Dyn. Kanar. Distr.*, p. 465, and above, Vol. XV, p. 78. Sirivura is now Sirūr, in lat. $15^{\circ} 21'$ and long. $75^{\circ} 49\frac{1}{2}'$, about 3 miles NNE. from Ālūr.

TEXT.³

[Metres: v. 1, *Matīśbhavikrīḍita*; vv. 2-4, *Anuśṭubh*.]

1 Manu-mārgg-āgrani chakravartti-tiḷakaṁ Tailaṁge marmmaḷ poḷarppina
ṇḍyāḍra-

¹ Much information as to the earlier Noḷambas will be found above, Vol. X, pp. 54 ff.

² I have to thank Mr. R. Sewell for his kindness in verifying my calculations.

³ From the ink-impression.

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Alur Inscription of the reign of Vikramaditya V : Saka 933.

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- 2 ya-ohakravarttiya maga| śrī-Vikramāditya-dēvana chakrēdāna tarh-
 3 ge tann-arasiy-end-and-i Nōlambādhirājana pampam kuḷamam mahā-
 4 mahmēyam haṇṇippon-ē vaṇṇipom || [1*]
 5 Svasti samasta-bhuvan-āraya Śrī-Prithvi-vallabha mahārāja-
 6 dhirājah paramēvara paramabhaṭṭārakah Ohhā(ohs)lūky-ābharanah Satyādra-
 7 ya-kuḷa-tīlakah śrīmat-Tribhuvanamalla-dēvara rājyam-uttarōttar-ā-
 8 bhividdhi-pravarddhamānam-ā-chaṇḍr-ārka-tārah barah saluttam-ire [1*]
 tat-pāda-pe-
 9 dm-ōpijivi svasti samadhigata-paṇcha-mahā-sabda Pallav-ānvaya Śrī-Prithvi-va-
 10 llabham Pallava-kuḷa-tīlakan-ēka-vākyam Kāmoḥi-puravar-ēvaram maṇḍalika-
 Triṇētram
 11 ghaṭey-amkakārah śrīmad-Iriva-Nōlambādhirājah Nōlambavēdi-mūvattirohohhā-
 12 stramuh Kōmgajiy-ānūrum Ballakunde-mūnūrum Kuk[k*]anū-mūva-
 13 ttum Māsiyavēdi-nāḍ-ōlagana paṇcha-bāḍahgaḷumam duaṭa-nigraha-
 14 viśiṣṭa-pratipālanadim sukhadin-āuttam-ire [1*] tat-pāda-padm-ōpajivi
 15 svasti samasta-rājya-bhara-nirūpita-mahāśēnādhipati pati-hit-ā-
 16 oharanah rana-rahga-duṣṭah duṣṭa-niṣṭhuraḥ kuṭila-Kauṭ[i*]lyah
 kshudrā-vidrāvah
 17 Kālī-kāla-Bṛhaspati parivāra-vajra-paṇjaran-ahit-āhi-Garudan-u-
 18 bhaya-kavindrah kavi-rāja-vallabham vād-ibha-paṇchānanam Sarasvatī-valla-
 19 bham para-nāri-durllabham ghaṭigana gandha-vāranah naya-dhāman ohlad-ōja-
 20 n-āṭp-illad-ātah nallargge nallam chatura-Chaturmmukham kadana-vinōdam
 Māleya
 21 marddanah vipra-kuḷa-kamala-bhākarah pārvvarō-gaṇḍah Sapta-grām-
 āgraganyam
 22 Kamma-kuḷ-ōdbhavan *dhita¹-gōtram Dīnḍa-paṇḍita-putrah ohhātraka-mitrāh
 paṇḍi-
 23 ta-maṇḍanam Veṇṇeya-bhaṭṭā[r*]am-onisida śrīman-mahā-prachanḍa-ḍaṇḍā-
 24 yakah ghaṭey-amkakāra[m] brah(bra)hm-ādhirājargge So(śa)ka-bhūpāla-kā-
 ātikrām-
 25 ta-samvatsara-śataṅga| 933neya Sādharāṇa-samvatsara Vaiśākha-
 26 da puṇṇame Ādityavāradamdu Mālad-Ālura bāḍagana polado|
 27 Strivuradimnd-Iṭṭagege pōda baṭṭeya Kāṇa-kurūbhana kalla bāḍagana
 28 deṣeyōl-Siddhēvara-geyya mūḍana kambi-vaddado| -Allēvara-geyy-a-
 29 dāra mūḍana kambi-vaddado| nūru mattar-kkeyyam sarvva-bādhā-pe-
 30 riḥārah namasyav-āge Mālad-Ālū[r*] irunūrvavarav-ild-ūr-ōḍeyam Chāṭṭi-
 31 vārayam Veṇṇeya-bhaṭṭara kalam karohchi kuḍe tat-kāladol mahā-
 32 janad-adhyakshadol Veṇṇeya-bhaṭṭar-ttamm-ārādhyar svasti yama-niya-
 33 m-āna-piṇḍāma-pratyāhāra-dhāraṇā-dhyāna-samādhi-sampam-
 34 nnar-appa śrīmat-Strivurada Guhāya-maṭhade Amarōchārya-
 35 bhaṭṭārakargge pāda-prakshālanam(na)-pūrvvakam nūru mattar-kkeyyumah
 maṭha-
 36 mam-ūḍisi maṭhake vidyā-dānav-āge paṇnirvvar-brāhmaṇarggam-aṇva-
 37 r-ttēpōdhanarggam satraka viṭṭan-Adan-irunūrvvarum sarvva-bādhā-parihārah kā-
 38 d-ūḍuvar-ī dharmmavan pratipāḷisidamge Kurukshētradol-śūryya-graha-
 39 padol-āyira kavileyam dēva-brāhmaṇargg-ubhayamukhi-go-
 40 ṭṭa phajam Vārapāsiyol-āyira līngamam pratishṭhe-geyda pe(pha)lam-a-
 41 kkuv-ī dharmmavan-āḷidamg-inituman-āḷida paṇcha-mahā-pātakam-akkum

¹ The first letter of this word looks like r. Elliot's pandit has transcribed the word as Rukta.

- 42 Syam dātum sumahach-ohhakyam duḥkham-anyaaya pājanam [1*] dānam vā
pāla-
43 nam v-ṣṭi dānāch-ohhrōyō-nupājanam [1* 2*] Sva-datātā para-dat[1*]ām vā
yō harēta
44 vasumdhārām [1*] ahaṣṭām varsha-sahasrāṇi viśṭhāyām jāyatō kṛimih | (||)
[3*] Na viśham
45 viśham-ity-āhur-brahma-svam viśham-uchyātō [1*] viśham-śākīnam harēti
brahma-svam
46 putra-petrikam [1 4*] ⊙ Prāsāda-chakravartī Maruḥḥaṁ baredam |
maṅgalam ⊙

TRANSLATION.

(Verse 1.) Inasmuch as his queen was a granddaughter of Talla, the ornament of emperors eminent in Manu's courses, a daughter of the illustrious emperor Satyāśraya, (and) a younger sister of the blest emperor king Vikramāditya, how can a panegyrist (worthily) describe this Nolaṁbādhirāja's greatness and (noble) race and high eminence?

(Lines 5-8.) When the reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, embellishment of the Ohāṅkya, ornament of Satyāśraya's race, king Tribhuvanaśalla, was advancing in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars:—

(Lines 8-14.) While one who finds sustenance at his lotus-feet,—hail!—he who has obtained the five great musical sounds, scion of the Pallava lineage, favourite of Fortune and Earth, ornament of the Pallava race, uniform of speech, lord of Kāñchi best of cities, a Triṇētra [Śiva] of feudatory princes, a warrior of the host [elephant troupe.—Ed.], Iriva-Nolaṁbādhirāja, was happily ruling the Nolaṁbavāḍi Thirty-two Thousand, the Kōṅgaḥi Five-hundred, the Ballakunde Three-hundred, the Kukkānūr Thirty, and five towns within the Māḍiyavāḍi province, so as to repress the wicked and protect the cultured,—

(Lines 14-24.) To one who finds sustenance at his lotus-feet,—hail!—the High General appointed to the whole management of the realm, doing service to his lord, grim on the stage of battle, harsh to the wicked, a Kauṭilya in craft [to the crafty.—Ed.], one who drives away the base, a Bṛhaspati of the Kali Age, an adamant chamber to dependents, a Garuḍa to the serpents his enemies, a great poet in both (languages),¹ a favourite with kings of poets, a lion to the elephants disputants, a darling of Sarasvatī, unattainable by other men's wives, a furious elephant to warriors of the host (?), a home of polity, a master of enterprise, one who fails not (in *some and promises*), a friend to friends, a Brahma of the skilful, delighting in the fray, crushing the Highlands, a sun to the lotuses the Brāhmaṇ race, a warrior among Brāhmaṇa, a leader in the Seven Towns, a scion of the Kamma² race, of the . . . gōtra, son of Dīṇḍa-Paṇḍita, friend of students, ornament of scholars, the great august General Venṇeya Bhaṭṭara, a warrior of the host [elephant troupe], an emperor of the Brāhmaṇ order,—

(Lines 24-26.) On Sunday, the full-moon day of Vaiśākha of the cyclic year Śādhārana, the 933rd (year) in the centuries elapsed from the time of the Śaka king,—

(Lines 26-31.) The mayor Chastivārayya in concert with the Two-hundred of Ālūr of the Plain, washing Venṇeya-Bhaṭṭa's feet, gave as a *śamasya* holding, immune from all conflicting

¹ Read *pentastich*.

² Sanskrit and Kanarese.

³ This family may possibly be connected with the Kamma-rāṣṭra or Karma-rāṣṭra, on which see *I. A.*, Vol. VII, p. 187, Vol. XX, p. 105, and *M. I.*, above, Vol. VIII, pp. 224, 225. [Kamma-Kamma is a well-known sub-sect of Śaivite Brāhmaṇa largely found in the Nellore District; Babbūr-Kamma is another.—Ed.]

claims, a field of one hundred *matṭar* in the fields north of Ālūr of the Plain, on the north side of the road going from Śrīrūra to Iṭṭāga (and) Kanna the Shepherd's stone, in the eastern *kambi-vadda* of Siddhāvara's meadow, (and) in the eastern *kambi-vadda* of Allāvara's meadow;

(Lines 81-88.) Whereupon in the presence of the Mahājāna Venṇeya-Bhaṭṭa assigned to his preceptor¹ Amarāchārya-Bhaṭṭaraka of the Guhāya monastery in Śrīrūra, who is—hail!—practised in the major and minor disciplines, seat-postures, suppression of breath, withdrawal (of the senses from their objects), spiritual concentration, meditation, and absorption, with laying of his feet, a field of one hundred *matṭar* for the almshouse for (the maintenance of) twelve Brāhmanas and six ascetics, so that the monastery may be fed and supply instruction. The Two-hundred shall protect this (establishment, keeping it) immune from all conflicting claims, and furnish it with food.

(Lines 88-91.) To him who preserves this pious foundation shall accrue the reward of giving in Kurukshetra during an eclipse of the sun as *abhaya-mukhi*², a thousand kine to gods and Brāhmanas, the reward of consecrating in Benares a thousand phallic images; to him who violates this pious foundation shall accrue (the guilt of) the five deadly sins for having destroyed the same number.

(Verses 2-4: common Sanskrit formulae.)

(Line 46.) The *prāśada-chakravartī*³ Maruḍja was the writer (of this edict). Happiness!

NO. 8.—THREE INSCRIPTIONS OF LAKSHMESHWAR.

By LIONEL D. BARNETT.

The site of Lakshmeshwar town and its ancient names of Porigere, Puligere, Purigere, Purikara, and Pulikara have already been discussed in this journal (above, Vol. XIII, p. 178, XIV, p. 188). As befits its former importance, it contains a considerable number of inscriptions, among them the following three, which were found on stones in the local temple of Somaśvara by Elliot's pandit and copied by him. They all bear upon the history of the cult of Mahā-svayambhu-Somaśvara. The first of them (No. A.) appears in the Royal Asiatic Society's copy of the Elliot Collection on fol. 262a of Vol. I, the second (No. B.) on fol. 302b *ibidem*,⁴ and the third (No. C.) on fol. 504a *ibidem*. All three were subsequently removed to the local *kuṭṭi*, where ink-impressions of them were prepared for the late Dr. Fleet, which are now in the British Museum. From these I have edited the text. A facsimile and summary of C. is given in *PSOOL*, No. 97.

A.—OF THE REIGN OF VIKRAMADITYA VI: YEAR 27.

The stone bearing this record has a rectangular top containing sculptures, namely, in the centre a *Viṣṇu* on a stand, with a squatting bull on the proper right and a cow suckling a calf surmounted by the sun (right) and moon (left). Below this is the inscribed area, in two

¹ *Arādhya*, literally "worshipful one," the title of a class of Śaiva Brāhmanas.

² See above, Vol. XIII, p. 18.

³ Literally, "emperor of palaces"; it seems to be a title of a stone-mason. Cf. *śamaya-chakravartī*, of a merchant (above, Vol. XIII, p. 21).

⁴ With this note that it was on a stone in a row of slabs standing along the outer wall of the temple, beside the doorway.

compartments: the first, containing l. 1, is about 2 ft. wide and 2½ in. high, and the second (ll. 2-53) is about 2 ft. wide and 4 ft. 7 in. high.—The character is good Kanarese of the period, with letters varying in l. 1 from ⅓ in. to ½ in. in height, and in ll. 2-53 from ⅓ in. to ⅔ in. The subscript *ak* (see ll. 14, 30, etc.) is almost exactly like subscript *dh*.—The language is Old Kanarese, except in the formal Sanskrit verses Nos. 1, 7-9. The *ḥ* has been changed to *h* throughout, but *p* is preserved. The spelling *bhāṣinas-p°* (l. 49), for the more regular *bhāṣināḥ-p°*, is noteworthy. The word *aḥḥāgara-vāḥi* (l. 37) seems new.

The record first refers itself to the reign of Tribhuvanamalla, i.e. Vikramāditya VI (ll. 2-5), and then introduces in verse and prose the High Minister and General Bhivapayya, or Bhima, a native of Kashmir, who held the title of *mahā-sāmantādhipati* and filled several important offices, being at the time the administrator of the Palasige Twelve-thousand and the controller of the *achōka-paṇḍya*, one of the departments of taxation (ll. 5-15).¹ Next come four verses and a prose description of Bhivapayya's subordinate the General Mādhava-Bhaṭṭa, a soldier, statesman, and man of taste, who was a High Minister and "president" (*adhishṭhāyaka*, probably head of the local department) of the *achōka-paṇḍya* (ll. 15-31). The following paragraph (ll. 31-43) gives the date and details of an endowment granted by Mādhava to the temple of Svayambhu-Sōmāśvara² at Purigere and to the associated cult of Muddāśvara out of the fiscal revenues controlled by him, the trustee being Mahāndrasōma, the prior of the local monastery.

The date is specified on ll. 32-33 as the 27th year of the Chālukya-Vikrama era, Chitra-bhānu; Āshāḍha su. 5; Sunday; a *cyatipāta*. This is regular, so far as it goes: the given *śukla* corresponded to Sunday, 22 June, A.D. 1102, on which day it ended 17 h. 30 m. after mean sunrise (for Ujjain).³

The only geographical names mentioned are: *Kāśmīra* (l. 10); the Palasige Twelve-thousand and the Seven and a half Lakh Country (l. 14); Purigere (ll. 35, 36, 38); and the *śrīka* (ll. 43 f.). Palasige is the modern Halsi, situate in lat. 15° 32' and long. 74° 36'. Purigere, also called Puligere and later Huligere, with the Sanskritised bye-form *Purikara*, is the modern Lakshmāhwar.

TEXT.⁴

[Metres: vv. 1, 7, 9, *Anuṣṭubh*; vv. 2, 6, *Mattśbhavikrīḍita*; vv. 3, 5, 10, *Kanda*; v. 4, *Champakamālā*; v. 8, *Śalini*.]

- 1 ॐ Namah(ṃ)a-tuṅga-śiraś-ohumbi-ohamdra-ohāmara-ohāravō trailōkya-nagar-āram-bhaṃ(bha)-mūḷa-stambhāya Sa(śa)mbhavō || [1*] ॐ
- 2 ॐ Svasti samasta-bhuvan-āraya Śrī-Prithvi-vallabha mahārājādhirāja para-
- 3 māsvara paramabhaṭṭārakaṃ Satyāśraya-kuḷa-tīlakaṃ Chālukya-ābharaṇaṃ śrīmat-Tri-
- 4 bhuvanamalla-dāśvara vijaya-rājyam-uttarōttar-ābhivṛddhi-pravarddhamānam-ā-
- 5 chandr-ārka-tāraṃ baraṃ saluttam-iro [1*] tat-pāda-padma-ōpaḥḥvi || Vṛitta ||
- 6 dhuraṃda(dha)raṃ samuchit-āpt-āḥōhan-āgrāsar-āntaradoḥ-tāno samagra-maṃtri-
- 7 1[1*]-ornd-imtu kārūyadim porod-āḥdam charitakke mechchi piridum koṇḍ-āḥo dardḍhinātha-

¹ See *Dyn. Kasar. Distr.*, p. 451.

² On the significance of the title *Svayambhu* see my paper on the Kurgōḍ inscr. B. above, Vol. XIV, p. 278.

³ I have to thank Mr. Robert Sewall for his help in calculating the dates of the inscriptions in this paper.

⁴ From the ink-impression.

- 8 ro[-iint-orvane jtya bāpp-onisidam śrī-Bhīma-daṇḍādhipaṁ || [2*] Svasti
samadhigata-paṁoha-
- 9 mahā-śabda-mahāśāstramādhipati mahā-prachanḍa-daṇḍanāy' am śiṣṭ-ṣṭa(ṣṭa)-
10 jan-ābhishṭa-phala-pradāyakaṁ nuḍid-ante gaṇḍaṁ saujanya-vana-va-mārtanḍam
Kāśmīra-vi-
- 11 shaya-mukha-maṇḍanam svāmi-vamchaka-śiraḥ-khaṇḍan[ā] śrīma[ti*]-Tribhuvana-
malla-dēva-pā-
- 12 d-ābja-bhri(bhri)ṁga śāhas-ottuṁga nām-ādi-samasta-praśasti-sahita śrīman-mahā-
pra-
- 13 dhānam sāvāsiga[-adhishṭhāyakaṁ mano-verggaḍe patta[-karapaṁ daṇḍanāyaka
Bhī-
- 14 vaṇayyaṁgaḷu Palasige-paṁnirōhohasīramumam Śrīpārdha-lakṣhey-a-achhu-
paṁnāyamu-
- 15 mām-ā[uttam-ire [1*] tit-pāda-paḍm-ṣpaḷvi  Ka || Abhimāna-Mōru vitarapa-
vibhū-
- 16 śhaṇḍa dharma-Dharmarāja-tanu(nā)jām vibhav-aika-Divijūṣjām prabhu-maṁtr-
ōtsāha-
- 17 śakti-guṇa-sampāṁna || [3*] Vṛi || Kadanadol-āntaram tulidu kolv-eḍeyoḷu
laya-
- 18 kāḷa-Kālan-embudu baḍa-paṭṭu bēḍidavargg(rg)-ivaḍe jaṁgama-kalpa-vrikṣam-
embu-
- 19 du śaraṇ-embu baṁd-ōḷaso kāv-eḍeyoḷu dīḍa[-vajra-gāham-embudu manad-
akkarim vi-
- 20 bḍha[-maṇḍali Mādhava-daṇḍanāthanam || [4*] Ka || Mattina nirasta-guparan-an-
uttamaram paḍedu-
- 21 darke dhātram prāyaśchitta[ā]m-geydam paḍedu budh-ōttamanam
Manu-charitram Mādhavaṁ || [5*]
- 22 Vṛi || Dayeyoḷ dharmado[-ārppinōl vibhavado[-gāmbhīryadoḷ dhairyyadoḷ na-
23 yadoḷ chāru-charitradol vinayadoḷ chāturyyadoḷ śauryyadoḷ ni-
24 yat-śohāradoḷ-ōḷpinōḷ bahu-kālā-vijñānadol-tāno dhāturyoḷ-atyunnata-
- 25 n-ādan-ārjita-yaśo-lakṣmī-dhava[ā] Mādhava[ā] || [6*]  Svasti samasta-
vaṣṭu-guṇ-ājanakri(kṛi)ta
- 26 mahāmātya-padaḥ-virūjamāna mām-ōmnata prabhu-maṁtr-ōtsāha-śakti-traya-
- 27 sampāṁna vibha[-prasa[ā]m] sukara-kavitā-rasa-vichāra-chāru-Chaturānannam
madavaḍḍ(d)-a-
- 28 ri-karindra-paṁchānanam baṁdhu-jana-vanadhi-śarṇ-samara-pūrpā-andhāka-
- 29 m[ā] saujanya-ratnākaram śrīmad-Bhav[ā*]nātha-pāda-ābja-bhri(bhri)ṁgam śāhas-
ōttu[ā]-
- 30 ga nām-ādi-samasta-praśasti-sahitam śrīman-mahāpradhānan-a-achhu-
- 31 paṁnāyad-ādhishṭhāyakaṁ daṇḍanāyakaṁ Mādhava-bhaṭṭar  Svasti
- 32 śrīmuc-Chatukya-Vikrama-kalade 27neya Chitrabhānu-sā(śa)ṁvatsa-
33 rada Āśṭa-suddha¹ 5 Ādityavaramu[ā] vyatipātadamdu śrīmad-ā-
34 ṇḍanāyakaṁ Mādhava-bhaṭṭar-a-achhu-paṁnāyamanam sukhadin-ā[uttam-irōḷu
- 35 śrī-rājadhāni paṭṭanam Purigereya śrī-Svayambhu-Śōmēśva(śva)ra-dēva-
36 ra Muddēśva(śva)ra-dēvar-aṁga-bhōgake Purigereya 48 sāsira mattar-bhīḥmi-
37 yind-ōḷag-eleyam māruva taḷad-okkaluv-aḍḍāgam-vāḍiy-ūgi pērina-

¹ Read *śuddha*.² Read *vibhūḥ*.³ Read *vibhūḥ*.⁴ Read *Āśṭa-śuddha*.

- 38 lum tale-voreyal-elli tamdaḍam dēvargge paṇṇāyada suṃkamumaṃ Purigere-
 39 yalu māruv-aleya paṇṇāyamuman-atṭa suṃkav-ikki baṇḍu māru-
 40 va pēring-ele 580 tale-vorege 300 lāvanige vokkal-dere daṇḍa-dōsa(sha)v-int-
 inituva-
 41 n-elliya sthān-āchāryyara Mahēndrasōma-paṇḍitara kāl-garohchi dhārī-pūrvva-
 42 kaṇṇ māḍi biṭṭar-Int-I dharmmamam paṇṇāyaman-āḍv-arasugaḷu pratipāḷisu-
 43 varu © Idam kād-ātam Vāraṇṣi Kuruksheṣṭra[m] Prayāge Arggbyati-
 44 rttam Gaṅge Gayey-embā mahā-puṇya-tīrthamgaḷolu sāsira kavileyam(ya) kō-
 45 ḍum koḷagumam paṇcho-ratnadāl-kāṭṭisi sāṭirvvar vēda-pāragar-appa
 brāhmaṇargg-ubhaya-
 46 mukhi-goṭṭa phalam-akkum-idan-āḍi-ātamg-eṇituman-āḍida paṇcho-mahā-pātakaṇ-
 akkum |
 47 Sva-dattām para-dattām vā yō harēta vasundharā[m] [*] shashṭir-varirsha-
 sahaḍrā(srā)ṇi viśṭā(ahṭā)yām
 48 jāyatō kṛimi[h*] || [7*] Sāmānyō-yam dharmma-sōtur-nṛipāṇām kālō kālō
 pālaniyō
 49 bhavadbhias-[*]sarvān-ōtān bhāvinas(h)-pārtthivēmdrān bhūyō bhūyō yāchatō R[ā]-
 50 machandra[h*] || [8*] Bahubhir-vvasudhā bhuktā rājabbis-Sagar-ādibhiḥ [*] yasya
 ya-
 51 sya yadā bhūmi[s*]-tasya tasya tadā phalam || [9*] Idan-ā-chaṇḍr-ārkkam baram-
 udi-
 52 t-ōditam-āge kādavar-pparama-sukh-āspadha(da)r-appar pāpēdin-āḍida
 53 durītnar-nnarakā-gatige gaḷagaḷan-iḍi(hi)var || [10*] Maṅgala mahā-śrī śrī ©

TRANSLATION.

(Verse 1.) Homage to Śambhu, beauteous with the yak-tail fan that is the moon kissing his lofty head, the foundation-column for the structure of the city of the triple world,

(Lines 2-5.) While the victorious reign of—hail!—the refuge of the whole world, darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyaśraya's race, embellishment of the Chakṛīyas, king Tribhuvanamalla, was advancing in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars;—one who finds sustenance at his lotus-feet—

(Verse 2.) As the sovereign, saying that "he is the leader in battle and likewise a perfect counsellor among the most capable of fitting and reliable deliberations, there are no others (equal to him)," thus graciously has aggrandised him, and, being pleased at his conduct, abundantly praises him, hence the blest General Bhīma alone among generals is addressed with *jīya* and *bāppu*.¹

(Lines 8-15.) Hail! while the mahā-śmāntādhīpati who has obtained the five great musical sounds, great august General, bestower of desirable rewards upon cultured and agreeable persons, man of might according to his word, sun to the park of the lotuses of nobility, ornament on the face of the province of Kashmir, decapitator of traitors against his lord, bee to king Tribhuvanamalla's lotus-feet, exalted in bravery, High Minister, president of the intendants, steward of the household, provincial registrar, the General Bhīvanayya, was administering

¹ Read - varasā-

² Words expressing high approval and admiration.

³ On the form *partaḥ* cf. Nāradra Inscr. B, Vol. XIII, p. 226, n. 3.

the Palasige Twelve-thousand and the *achchu-pannāya* of the Seven-and-a-half Lakh Country¹ :—one who finds sustenance at his lotus-feet—

(Verse 3.) A Mōru in pride, distinguished by bounty, a Dharmarāja's son [Yudhiṣṭhira], in righteousness, a unique King of Celestials [Indra] in magnificence, endowed with the excellences of the powers of lord, counsel, and enterprise—

(Verse 4.) With affection of spirit the congregations of sages name the General Mādhava, on the occasion of his trampling down and slaying those who confront him in battle, a Spirit of Doom of the time of dissolution; on the occasion of his making gifts to impoverished suitors, a walking Tree of Desire; on the occasion of his giving protection when men come and pray for refuge, a solid adamant house.

(Verse 5.) By generating Mādhava, who is the best of sages, who follows the course of Manu, the Creator made atonement for having created other inferior men of reprobate character.

(Verse 6.) In mercy, righteousness, power, magnificence, profundity, firmness, policy, pleasing conduct, courtesy, skill, valour, regular practice of duty, excellence, (and) knowledge of many arts, Mādhava has become exceedingly exalted on earth, a lord of the goddess of splendid fame.

(Lines 25-31.) Hail! he who possesses all titles of honour such as "he who is adorned with all positive virtues, illustrious in the office of High Minister, exalted in dignity, endowed with the three powers of lord, counsel, and enterprise, gracious to sages, a charming Brahma in appreciation of sentiments of skilful poetry, a lion to the great elephants proud foemen, a full moon of the autumnal season to the ocean of his kindred, a jewel-mine of nobility, a bee to the lotus-feet of Bhavāni's Lord [Śiva], lofty in valour," the High Minister, Controller of the *achchu-pannāya*, (and) General Mādhava-Bhaṭṭa—

(Lines 31-33.) Hail! on Sunday, the 5th of the bright fortnight of Āshāḍha in the cyclo year Chitrabhānu, the 27th (year) of the Chālukya-Vikrama era, during a *vyatīpāta*,²—

(Lines 33-43.) The General Mādhava-Bhaṭṭa, while happily administering the *achchu-pannāya*, for the personal enjoyment of the god Svayambhu-Sōmēśvara (and) the god Muddēśvara of the capital city Purigere, presented to the gods, with laying of the feet of Mahēndra-sōma Paṇḍita, prior of the local establishment, and with pouring of water, the *pannāya* tax (collected) wherever tenants of estates selling betel-leaf within the 48,000 *matṭar* of the lands of Purigere bring (the leaf) in loads conveyed either on shoulder-poles (P) or in head-loads, likewise the *pannāya* on betel-leaf sold in Purigere, likewise a total of 580 leaves on each load and 300 on each head-load sold there after deduction of the tax, together with tenants' tax and fines for offences. So the governors³ administering the *pannāya* shall maintain this pious endowment.

(Lines 43-46 : a prose formula of the usual type.)

(Verses 7-9 : common Sanskrit verses.)

(Verse 10 : a Kanarese commonitory stanza.)

B.—OF THE REIGNS OF VIKRAMADITYA VI (YEAR 32) AND TAILA III (YEARS 3 & 4).

The stone bearing this inscription has suffered some damage, a considerable portion having been broken off on the proper left side, from the top down to line 15. About half of the

¹ The *achchu-pannāya* was one of the branches of taxation. On the Seven-and-a-half Lakh Country see *Dyn. Kanar. Distr.*, p. 841, n. 2.

² A *yōga* in which the declination of sun and moon are equal.

³ This use of *arasa* in reference to civil officers of the Crown deserves notice, especially in connection with Dr. Fleet's remarks in *Dyn. Kanar. Distr.*, p. 429. Cf. below, p. 50, n. 2.

pediment remains; and on this the only sculptures visible are a *linga* on a stand with a squatting bull to the proper right. The text below this is contained in three compartments, all of them about 2 ft. wide. The first of these, comprising ll. 1-5, is about 4½ in. high; the second, ll. 6-68, some 4 ft. 3 in. high; and the third, ll. 69-70, about 2½ in. high.—The character is a fair Kanarese of the middle of the twelfth century, with letters varying in height from ⅙ in. to ⅙ in.—Apart from the Sanskrit stanzas Nos. 1, 2, 15, and 26, the language is Old Kanarese. The ancient *ḥ* has been changed to *r* in *kirtti* (l. 10) and *negarddam* (l. 42), and elsewhere to *ḥ*. The *upadhmānya* appears in *-payahpāru* (l. 25) and *Vāḥahpati* (l. 54). *P* is changed to *ḥ* only in the names *Tailaha* (ll. 22, 32, 48, 56, 58) and *Hānuṅgallu* (ll. 65-6; elsewhere *Pānuṅgallu*). Among the words of lexical interest we may notice *Chahuki* (l. 5), *jagadaḥa* (l. 6), *nirvādhe* (l. 15), *kaṇḍarisa* (l. 27), *kammayisa* (l. 27), *ullāḥa* in the sense of "high-flashing" (l. 57), *gadduge* (l. 58),¹ and *kaṇḍarane*, "carving" (l. 70).

The record chronicles three endowments, and was redacted in its present form on the occasion of the last of these. The first part, after a prelude (vv. 1-4), opens with a series of stanzas (ll. 6-10) praising in succession Permāḍi-Rā[ja], by whom Vikramāditya VI seems to be meant (v. 5), Tailapa (i.e. Āhavamalla Nirmāḍi Taila II), Satyāśraya, and Vikrama, i.e. Vikramāditya VI (v. 6); and Vikramāditya's successes over the Chōlas, Nēpālas, and Gūrjaras are glorified (v. 7). Then comes the formula referring the grant to Vikramāditya's reign (ll. 10-12), followed by verses giving the lineage of his feudatory the Kādamba Mahā-Maṇḍalōśvara Taila [II] or Tailaha-dēvarasa of Hāngal (ll. 12-17). He was the son of Śānta (Śāntivarman) and Śrīyā-dēvi; and Śānta had four brothers, named Taila [I], Māvullī, Chōḍki, and Bikkī (i.e. Vikrama).² After this comes a prose passage giving to Tailaha all the standing titles of his family and referring the grant to his reign (ll. 17-24). Then we have some verses in praise of the town of Purikara, i.e. Lakṣmīśvar (ll. 24-26), its sanctuary of Mahā-svayambhu-Sōmanātha, or Dakṣiṇa-Sōma, "the Sōmnāth of the South" (ll. 26-28), and the prior of that establishment, Mahēndrasōma Paṇḍita-dēva³ (ll. 28-30); and then comes an interesting prose paragraph (ll. 30-34) relating how the latter paid a visit to the Mahā-Maṇḍalōśvara Tailaha-dēva (the above-mentioned Kādamba Taila II) at Pānuṅgallu, and gave him his blessing and gift of the Śaiva eucharist, in return for which he received from Tailaha the gift of the town of Kallavāṇa for the maintenance of his temple (ll. 34-38). A formal ending of the usual kind then brings the first section to a conclusion (ll. 38-40).

The second part then opens with a verse in praise of the Chōḷukya Taila II, who in allusion to his title *Nirmāḍi-Taila*, "a hundred times a Taila," is here called *Irmaḍi-padīrmaḍi-nirmāḍi-Taila*, "twice, twelve times, a hundred times a Taila" (ll. 41-42), and it then formally refers itself to his reign (ll. 42-44). We are then introduced in three verses to another Kādamba prince, Māvullī-Taila, also called Tailaha-dēva and simply Taila, a grandson of the above-mentioned Tailaha II; he was reigning at Nareyaṅgallu (ll. 44-48), and was a worshipper of Sōmanātha (ll. 48-49). He had a feudatory, the Mahā-Maṇḍalōśvara Vira Pāṇḍya,⁴ who at the time was holding the *manḍaya* or seignory of the Puligeṇe nāḍ (ll. 49-51), while the General Mahādēvarasa was governing the same district and the Banavāse country in the office of

¹ Cf. the phrase in a Sogḍi inscription, ll. 11-12, *snānam māḍuarggo gaddugego nīrah*. It seems to be the same as the Kashmiri *gode*, "aspersion," "ceremonial sprinkling."

² On this pedigree see *Dyn. Kanar. Distr.*, pp. 559 sqq.

³ Among other titles he is described as *Dakṣarṇṇa-śraja-nigūṭa* (l. 29), "employed in the *śraja* of Dakṣarṇṇa." Properly *śraja* means a cattle-stall; here perhaps it signifies a royal court. Who Dakṣarṇṇa was is a mystery.

⁴ On Vira-Pāṇḍya, who also appears as ruling at this time in Uchchahḍi-durga over Nolaṃbavāḍi, see *Dyn. Kanar. Distr.*, pp. 458, 459, *PSOCL.*, Nos. 116, 117, 128, *Mysore Inscri.*, Nos. 8, 9, 32, 34, 35. He was father of Vijaya Pāṇḍya.

śāl-śīke (ll. 51-52), and the Generals Biddarasa and Attirāja (or Attiparkja) were administering the Puligere *śāl* under the orders of Mahādēvarasa (ll. 52-55). The record then relates in prose that Māvuli-Tailaha after a visit to the temple at Puligere confirmed his grandfather's gift of Kallavara, with some further provisions, the trustee being Jñānasōma Paṇḍita-dēva (ll. 56-64).

The final section (ll. 64-70) records a supplementary grant, by which Dākaraśa, general in command of the Hānuṅgallu Five-hundred, in concert with the controllers of the treasury, assigned one *paṇa* from every town and village in his district for the supply of lamps in the same temple, and brings the inscription to an end by a series of verses from which we learn that Jñānasōma, the prior of the temple, was the son of the above-mentioned Mahāndrasōma and Māliyakka, and that the engraver was Rājōja, son of Jinnōja and younger brother of Chōva.

The date of the first grant is given on ll. 34-35 as the 32nd year of the Chālukya-Vikrama era, Sarvajit; Pushya sūddha 18, Sunday; the *uttarāyana-samkrānti*; a *vyatipāta*. These details are discrepant. The *tithi* mentioned corresponded to Sunday, 29 December, A.D. 1107, and ended about 18 h. 37 m. after mean sunrise (for Ujjain); but the *uttarāyana-samkrānti* of that year took place about 6.50 A.M. on Wednesday, 25 December. Mr. Sewall informs me that according to the *Siddhānta-sirōmaṇi* the *tithi* was 29 December, but the *uttarāyana-samkrānti* occurred on Tuesday, 24 December, at 1 h. 5 m. 20 s. after mean sunrise.

The second grant is dated on ll. 59-60 as the 3rd year of Trailōkyamalla, Aṅgiras; Pushya sūddha 8, Monday; the *uttarāyana-samkrānti*; a *vyatipāta*. This is quite irregular. The *tithi* in question corresponded to Saturday, 6 December, A.D. 1152, ending about 10 h. 38 m. after mean sunrise. On the other hand, the *uttarāyana-samkrānti* occurred on Wednesday, 24 December.

The third grant bears as date the 4th year of Trailōkyamalla, Śrīmukha; Chaitra *śuklāstmyā*, a Monday (ll. 64-65). This again is wrong, for the given *tithi* was current on Thursday, 26 March, A.D. 1153, ending about 21 h. 24 m. after mean sunrise.

The geographical names mentioned are Purikara town (ll. 3, 26) and province (l. 51), and their synonyms, Puligere town (l. 57) and province (ll. 50, 52); the Chōlas, Nēpālas, and Gūrjaras (l. 9); Banavāsi town (ll. 12, 17), and its synonym Jayanti¹ (ll. 13, 18, 45); Banavāse province (l. 51); the Pānuṅgallu or Hānuṅgallu Five-hundred (ll. 22, 35, 63, 65-6); the *śāl-śīke* or standing camp of Pānuṅgallu (ll. 23, 32); the Kundavura Thirty (l. 36); Kallavara (ll. 36, 59, 61); the *śrīthas* (l. 39); and the *śāl-śīke* of Narayaṅgallu (ll. 46, 63). On Purikara or Puligere see above, p. 31. Pānuṅgallu or Hānuṅgallu is now Hāngal, and Narayaṅgallu Narēgal. Kundavura is possibly the same as Kuṇḍār, the modern Narēndra, on which see above, Vol. XII, p. 298. Kallavara I am unable to identify.

TEXT.²

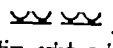
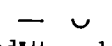
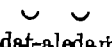
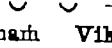
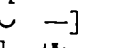
[Metres: vv. 1, 2, 15, 26, *Anuṣṭubh*; vv. 3-5, 8, 12-14, 16, 18-24, 27, *Kanda*; vv. 6, 9, 10, 25, *Mattībhavikrīḍita*; vv. 7, 11, *Mahārāgadhara*; v. 17, *Utpalambā*.]

- 1 Jayaty-ānanda-sandōha-jñān-aiśvaryya-mayas-sadā [1*] ichchhā-mitra-samutpanna-samasta-bhuva[na —] [1*]
- 2 Namas-tuṅga-śirāś-chumbhi-chaṇdra-ohāmara-ohāravā [1*] trailōkya-nagar-āraṇbha-mūla-sambhāya Śambhavā [|| 2*] ³Gaṇa . . .

¹ This name regularly is used in the name *Jayanti-Mahākūśvara*, the standing title of the tutelary deity of the Kādambas.

² From the ink-impression.

³ [The phrase intended was *Gaṇādhīpatayā samahā*. With *śrīmat* begins correctly the verse 3 which is in the *Kanda* metre.—H. K. S.]

- 3 śrīmat-Purikara-pura-lakṣmi-maṇḍanan-Abhayan - ubhaya - bhava - hita - karan - urvvi-
mahitan-enipa Dakṣi[ṇa-S3m . . .]
- 4 pad-ārā[dha]karam || [3*] ☉ Nandiyum-Agaṇeyuv-uttama-ṇduvum-udya-
jaṭā-kaṭāpamum-inṭum sanda S[vayambhu(?) . . .]
- 5 ge Ohāṭuki-vaṇṭ-ottamaram || [4*] ☉
- 6 ☉ Śrīmaṇ-Ohāṭukya-vaṇṭa-lalāmaṇ vidviṣṭa-rāya-jagadaṇ-akhi-ōrvvi-
maṇḍanan-apratim-ōddāmaṇ Permmāḍi-rā[] [5*]
- 7 ☉ Śarapāyāta-kubhṭit-kuṭa-prakaramaṇ vārāṣiy-ēnt-ante bittaradiṇ rakṣisi
Tallap-āvanipān-iṇ Satyāḍray-ō[rvviṣvaraṇ(P)] Ohāṭukya]-
- 8 vaṇṭa-lalanā-lālāṭa-lakṣmaṇ vasuṇḍharayaṇ tāḍidan-atyudāṭa-mahimaṇ śrī-
Vikram-ōrvviṣvara || [6*] Pariy-i[] ada]-
- 9 ṭinim Ohōṭanāṇ chāṭanāṇ-geyd-ariyim Nōpāṭa-bhūpāṭanāṇ-adaṭ-aledaṇ Gūrjfar-
ōrvviṣa-rājat-puramaṇ nirdhāma-dhō[ma]
- 10 suṭṭan-ōṭṭayid-urviṣara bēraṇ bēradim kirt-aledaṇ-anupamaṇ Vikramāḍitya-
dōvaṇ || [7*] ☉ Svasti samasta-bhuvan-ārāya [Śrī-Pṛithvi-vallabha mahā]-
rājādhirāja paramōṣvara paramabhaṭṭāraka Satyāḍraya-kuṭa-tilakaṇ Ohāṭuky-
ābharapaṇ śrīmat-Tribhuvanama[ḷla-dōvara vijaya]-
- 12 rājyav-uttarōṭṭar-ābhivpidhāḍi-pravardhāmaṇam-ā-chaṇḍr-ārka-tāraṇ baraṇ
saluttam-ire || Tat-pāda-padm-ōpajivi || Ka || ☉ Bana[vāsi
- 13 n-anagha-Jayantī-pur-ōṣa-Madhukōṣa-jagaj-jana-vaṇḍya-pada-sarōj-ārochana-tatparaṇ-
udgha-samara-lōlaṇ Tallāṇ [8*] || Vṛi || Janaka[m
- 14 r-dāṭana-dakṣhaṇ Śānta-bhūpāṭan-āṭana mā-dēvi samagra-puṇyavati dal tāy-
tām Śrīya-dēvi Tallā-nripaṇ Māvuli Ohōki Bikkīy-ēnip-ī bhū[pā]-
- 15 ja-jāṭaṇ yaṣō-dhanar-ōm puṇyamo sat-kaniya-janaka[r-]*[Śrī-Tallā-bhūpāṭana || [9*]
Baliy-ēnt-ante tāḍiya-dōṣaman-adaṇ nirvādheyimḍ-āḍu me[y-ga]-
- 16 li dik-kuṇḍbiya kuṇḍha-sambhṛita-lasat-simdhā(dā)ra-rāg-āvilā[m] baḷa(la)vat-
tējam-enal dhārā-vaḷayamaṇ niḷka(śka)ntakam māḍidaṇ palaruṇ baṇṇisa-
- 17 l-odhdhāt-āri-dāṭanaṇ Kāḍamba-kaṇṭhīravāṇ || [10*] ☉ Svasti samadhigata-
paṇcha-mahā-ṣabda-mahāmaṇḍalēṣvaraṇ Banavāsi-puravar-ādhīṣvaraṇ
- 18 [Jaya]nti-Madhukōṣvara-dēva-labdha-vara-prasādaṇ sahaḷa-mṛiga-mad-āmōdaṇ
Tryakṣa-kaṇḍā-sambhavaṇ catur-asi(ṣi)ti-nagar-ādhīṣṭhita Lalāṭa-
- 19 [lōchana-Ohā]turbhūjaṇ(ja)-jagad-vidit - āṣṭāḍa-āṣvamedha - yaḷṭa - dikṣā-dikṣitaṇ
Himavad-girindra-ruḍdra-śikhari(re)-śekhāṭyamāna(ṇa)-mahā-spha-
- 20 [ṭika-silā-staṇ]bha-badhdha-mada-gaja mahā-mahim-ābhīrōmaṇ Kāḍamba-ohakri
Māyūravarmma-mahā-mahipāṭa-kuṭa-bhūṣaṇaṇ peruma-
- 21 [ṭi-ti]ryya-nirgghōṣaṇaṇ s(ṣ)khācharōṇḍra-dhvaḷa-virājamāna mān-ōttuṇga-
sīmha-lāmochohhanāṇ datt-ārṭṭhi-kāmochanāṇ samara-jaya-kārapaṇ Ka-
- 22 [damb-ā]bharapaṇ mā-koṭṭvara gaṇḍaṇ nām-ādi-samasta-prasasti-sahitaṇ
śrīmaṇ-mahāmaṇḍalēṣvaraṇ Tallāha-dēvarasar-Ppānuṇḡalla-a-
- 23 [yn]ūraṇ tribhōg-ābhyaṇṭara-sidhhiyim dūṣṭa-nigraha-viṣiṣṭa-pratipāṇeyimḍ-āḍi-
arasu-geyyuttam Pānuṇḡalla nele-
- 24 [vi]ḍinoḷ sukha-samkathā-vinōdadimḍ-iral-ittal || Vṛi || Tevar-ellaṇ dēvātā-
mandira-nivahamo nimna-sṭhāḷi-rājīy-ellaṇ suvirāja-
- 25 d-dīrggahikā-samkuṭa-bharita-payāḷ-pūra-nirōja-kāśāraṇo mattam tat-samāṭamkṛita-
vasudhey-ād-ellaṇ laaṣaḷ-chaṇḍan-ōḍjānav-enal ra-

- 26 mya[m*] dal=endum Purikara-nagari-lile lok-avalokam || [11*] Mattam-alli ||
Kam || Ond-omd-akshateyam sanandadin-abhyarchchisalko kolagam tivitt-
emdo-
- 27 de Siva-limgada sama-sanda mah-annatiya pavanan-ariyam pogalal || [12*]
Kadeyada kamdarisada ber-ppadisada kammayisad-omd-akirttri(tri)-
- 28 ma-rupam padeda[m ?] Svayambhu neladind-odedu dayam-geydan-alli Dakshina-
Soman || [13*] Int-enisida Mahā-svayambhu-Sōmanātha-dēvara
- 29 sthān-ābhāryam || Kam || Suvrata-nilayam sakaḷa-mahā-vratī-santāna-kalpa-
bhujam Daśavarṇma-vraja-niyuktan-esedam pravrajya-Mahām-
- 30 drasōma-paṇḍita-dēvar || [14*] Intu sama-dama-yama-niyama-nishṭhā-garishṭhan-
appa Mahēmdrasōma-paṇḍita-dēvar-mmahā-
- 31 mahiman-appa Sōmanātha-dēva-divya-śrī-pāḍ-ārochan-āṣaṁkṛita-ghuṣṭri(śrī)pa-
maṣṭri(śrī)pa-chandan-ānulepī-sugandha-gandhamumam tat-praṣā-
- 32 da-śśh-ākshatamgaḷumam koṇḍu Pānuhgallige pōgi mahā-maṇḍalēvaram
Tallaha-dēvanam paravuvudum harsh-ōtkarsha-ohittan-āgi sthā-
- 33 na-viśēshamumam dēvatā-viśēshamumam manade-goṇḍu Sōmanātha-dēvargg-aṁga-
bhōgakkē namma nāḍol-omd-āram kuḍuvam-omdu vichā-
- 34 risi śrīkarapa-pradhāna-sēnādhipa-purassaram svasti śrīmaśh-Oḥāḷukya-Vikrama-
sahvatsarada 32neya Sarvvajit-sahvatsarada Pu-
- 35 shya-śuddha 18 Ādi-vārav-uttarīyapa-saṁkramaṇa-vyatīpātam kūḍida puṇya-
tithiyol Pānuhgall-aynūpara kam-
- 36 paṇam Kundavura-mūvattara baḷiya bāḍam Kallavaṇamam śrī-Sōmanātha-
dēvargg-aṁga-bhōgakk-ā-chaṁdr-ārkkam sthāyiy-āgi
- 37 sarvva-namaśya(aya)mum sarvva-bādhā-parihāramum-āgi pāramēvara-dattiy-āgi
tāhvra-śasana-sahitam Mahām-
- 38 drasōma-paṇḍitara kēlam karochchi dhāri-pūrvvakam māḍi biṭṭam | ②
Ślokam ② Sva-dattām para-dattām vā yō harēta vasu-
- 39 ndharām [1*] shasṭhī[r*]-varsha-sahasrāpi viśṭhāyām jāyatē kṛimih || [15*] Kam ||
Gaṁgā-śagara-Yamunā-sam[ga]madol kōṭi-kavi-
- 40 leyam brāhmaṇaram limgigaḷam sale puṇya-dinagaḷol-āḷidavargal-apper-int-idan-
alidar || [16*] ② Pratīpālīdavargg-ananta-puṇya-phala ② ②
- 41 Śrī-vadhū tanna pēr-uradol-udgha-jay-aṁgane tōlōl-oppe dhātri-vadhuv-ichhekārtti
kaḍugū(gu)tt-ire ohāru-Oḥāḷukya-vaṁśa-rājīva-
- 42 vīkāśan-ōllasita-chaṇḍakaram negardda(rda)m samasta-dhātri-vaḷay-ōṣan-Irmmaḍi-
Padirmmaḍi-Nūrmmaḍi-Talla-bhūbhū[ja]m || [17*] Svasti samasta-bhuvan-ā-
- 43 śrayam Śrī-Prithvī-vallabha mahārājādhirāja paramēvara paramahatṭhāraka
Satyāśraya-kula-tilakam Oḥāḷuky-ābharaṇam śrī-
- 44 mat-Traḷōkyamalla-dēvara vijaya-rājyav-uttarōttar-ābhivṛddhi-pravarddhha-
mā[ni]m-ā-chaṁdr-ārkkā-tāram baram saluttam-ire || Ta-
- 45 t-pāda-padm-ōpajivi ④ Kāḍamba-kula-prabhava-prādurbbhāvam Jayanti-
Madhukēśvara-dēv-ōḍita-vara-prasādan-ilā-deyita[m*]maṇḍa-
- 46 iśā Māvulī-Tallam || [18*] Nareyaṁgal nele-viḍ-ene parigraham preje-
gaḷ-āpta-varggam paḷeyar-ppiriya śrīkarapaḍ-avar-vveta-mamtri-
- 47 gal-omdu poreyal-udyatan-āḍam || [19*] Santāna-stham nripa-paḍaman-taḷeḍuḍa
dharma-tatparam Tallā-nripam mantanav-ēno paratr-ānanta-

TRANSLATION.

(Verse 1.) Victorious ever is he who is composed of accumulated bliss, of knowledge, and of power, from whose mere will arose all the . . . worlds.

(Verse 2: identical with verse 1 of inscr. A. above.)

(Verse 3.) May [the god Sōmanātha of] the South, who is known as Abhava [Śiva], embellishing the fortune of the blest city Purikara, causing weal in both spheres of existence, [bless] the worshippers of his feet.

(Verse 4.) Nandi, the Mountain's Daughter, the diadem moon, the tall pile of braided locks, all this the excellent Svayambhu [bestowed upon] the noble (*soṇas*) of the Chālukya lineage.¹

(Verse 5.) An ornament of the blest Chālukya lineage, a *jagadāḥa* against hostile kings, an embellishment of the whole earth, incomparable in majesty, is king Permāḍi . . .

(Verse 6.) Like the ocean perfectly protecting numbers of families of *kubhrit* [kings, or mountains] who came to him for refuge, king Tailapa ruled the earth, then king Satyāśraya, [then] the blest king Vikrama most lofty in dignity, a frontal decoration of the lady [the . . . Chālukya] lineage.

(Verse 7.) Swiftly (?) . . . by his boldness having driven to flight the Chōḷa, by his strokes the incomparable king Vikramāditya overwhelmingly crushed the Nēpāḷa monarch, burned the Gūrjara sovereign's brilliant city [so that it was . . .] lustreless (?) smoke, in indignation tore up and flung away the roots of banded sovereigns.

(Lines 10-12.) While the [victorious] reign of . . . ² king Tribhuvanamalla was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars:—One who finds sustenance at his lotus-feet—

(Verse 8.) [Ruler of the city (?) of] Banavāsī, devoted to the worship of the universally adored lotus-feet of Madhukēśa the lord of the faultless city of Jayanti, eager for mighty battle, is Taila.

(Verse 9.) His father was king Śānta, skilled in shattering . . .; his mother forsooth was the latter's chief queen Śrīyā-dēvi, perfect in righteousness; the group of princes consisting of king Taila, Māvuli, Chōki, and Bikkī are rich in fame: what righteousness is that of the blest prince Taila, who has worthy uncles and father!³

(Verse 10.) Reigning undisturbedly like Bali over his country, being known as a true hero, one who is stained with the red hue of the bright minium lying thick upon the temples of the elephants of the sky-quarters, mighty of splendour, the Kādamba lion who shatters proud foes has made the circle of earth free from obstruction, so that many praise him.

(Lines 17-24.) Hail! the Mahā-Maṇḍaśvara who has obtained the five great musical sounds, who has all the titles of honour such as "lord of Banavāsī best of cities; receiving the grace of boons from the god Madhukēśvara of Jayanti; naturally scented with musk; ornament of the race of the Kādamba emperor the great king Mayūravarma, which is sprung from the Three-eyed [Śiva] and Earth, presides over eighty-four towns, is consecrated in the consecratory rites of eighteen world-renowned horse-sacrifices to the (*God of the*) Frontal Eye [Śiva] and the Four-armed [Viṣṇu], binds its furious elephants to great crystal pillars crowning the massive peaks of the lord of mountains Himavat, and is delightful in its great majesty; he who is attended by the noise of *permaḍḍi* drums and

¹ [It looks as if the verse meant to say that Svayambhu with Nandi *etc.* might confer blessing on the Chālukya lineage.—H. K. S.]

² Supply the usual Chālukya formula, as above, inscr. A., l. 2 ff.

³ [*Kaṇṭya-jasakar* is 'uncles,' not 'uncles and father.'—H. K. S.]

(other) musical instruments ; brilliant with a banner (having the device) of a great ape ; having as crest a lion lofty in pride ; bestowing gold on the needy ; causing victory in strife ; ornament of the Kadambas ; man of might against adversaries," the Mahā-Maṇḍaśvara Tailahadēvarasa, while royally controlling with the internal authority of the *tribhoga*¹ the Five-hundred of Pānuṅgallu so as to suppress the wicked and protect the superior, being in the enjoyment of pleasant conversations at the standing camp of Pānuṅgallu :—

(Verse 11.) To speak of all the hillocks, the crowd of temples, all the lines of valleys, the lotus-pools in the waters filling the multitude of brilliant ponds, likewise all the earth adorned therewith, the bright parks of sandal-trees—verily the aspect of Purikara town is a charming sight for the world.²

(Line 26.) There, moreover :—

(Verse 12.) In the joyous offering of consecrated rice-grains one after another a *koḷaga*³ is filled up⁴ ; hence I know not how to celebrate (*fittingly*) the magnitude of the famous eminence of the Phallus of Śiva.

(Verse 13.) The Self-born assumed a unique natural form made without turning of the latha, without graving, without separation, without craftsmanship ; Sōma of the South there condescended to burst forth out of the ground.

(Lines 28-29.) The Prior of the establishment of the god Mahā-svayambhu-Sōmanātha, who has thus been described :—

(Verse 14.) There flourished a seat of pious observances, a tree of desire to the lineage of all great ascetics, a servant in Daśavarman's court (?)⁵, the cleric Mahāndrasōma Paṇḍita-dēva.

(Lines 80-88.) So Mahāndrasōma Paṇḍita-dēva, most reverend in devotion to calmness, self-control, the major and the minor disciplines, having taken unguents of saffron and bland sandal and fragrant scents prepared for [that decorated.—H. K. S.] the worship of the divinely blessed feet of the most noble god Somanātha, and likewise rice-grains left over from his sacred meal [grace.—H. K. S.], went to Pānuṅgallu and pronounced a blessing upon the Mahā-Maṇḍaśvara king Tailaha, who, realizing with extreme joy the singular qualities of both the establishment and the deity, said "Let us give to the god Somanātha for his personal enjoyment a town in our province," and having thus reflected, in concert with the treasurers, ministers, and generals, on a holy lunar day on which Sunday, the 13th of the bright fortnight of Pūṣya in the cyclo year Sarvajit, the 32nd of the Chālukya-Vikrama era, occurred together with the *uttarayāsa-sankrānti* and a *vyatipāta*, lavd the feet of Mahāndrasōma Paṇḍita and with pouring of water granted as an imperial gift, together with a copper-plate charter, the town Kallavapa in the Kuṇḍavura Thirty, a county of the Five-hundred of Pānuṅgallu, for the personal enjoyment of the god Somanātha, in perpetuity for as long as moon and sun endure, on *sarva-namaśya* tenure with immunity from all conflicting claims,

(Verse 15 : a common Sanskrit formula.)

(Verse 16 : a similar Kanarese stanza.)

(Line 40.) For them that preserve (*this foundation*), fruit of endless merit.

¹ See *Ind. Ant.*, Vol. XIX, p. 271.

² ["All hills are abodes of gods, all valleys are lotus-trunks and ponds and all the earth is one bright park of sandal trees."—H. K. S.]

³ A measure of capacity, the Sanskrit *śāḍaka*, equal to 4 *koḷas*.

⁴ ["One consecrated grain of rice offered with joy, grew into a *koḷaga*." This seems to be the famous eminence of the Phallus which the poet wants to describe.—H. K. S.]

⁵ [Probably Daśavarman-erāja is an order of ascetics.—H. K. S.]

(Verse 17.) There has become eminent a brilliant sun bringing to bloom the lotuses of the fair *Chajukya* lineage, a lord of the whole circle of earth, king *Irmaḍi-Padirmaḍi-Nūрмаḍi-Talla*,¹ on whose broad breast appears the lady Fortune, on whose arm (*appears*) the noble lady Victory, to whom the lady Earth is an amorous leman.

(Lines 42-45.) While the victorious reign of . . .² king *Trailōkyamalla* was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and star:—One who finds sustenance at his lotus-feet—

(Verse 18.) *Māvuli-Talla*, the Viceroy beloved of Earth, whose origin derives from the *Kadamba* race, (*and*) to whom arises grace of boons from the god *Madhukēśvara* of *Jayanti*,

(Verse 19.) thinking of (*his*) possession, to wit the standing camp of *Nareyaṅgal*, (*his*) subjects, the band of (*his*) friends, the elders, the senior treasurers, the excellent ministers, has been solicitous to strengthen (*them*).

(Verse 20.) Standing in the line of succession and holding the royal rank, devoted to righteousness, king *Talla* has sought for unending bliss in the next world—oh, what a design!—and become a vessel of holiness.³

(Lines 48-49.) So after having for several years adorned the fortunes of that realm, the *Kadamba* lion king *Tallaha*, being in the glory of the festival of visitation of the god *Sōmanātha*:—

(Verse 21.) The lady Victory, accomplishing the vow of the sword-edge,⁴ and the goddess of Speech, surpassing the point of an arrow,⁵ have come and displayed themselves (*respectively*) upon the arm and in the mouth of king *Vira-Pāṇḍya*.

(Lines 50-51.) While this *Mahā-Maṇḍaḷēśvara* was royally administering the seigniorship of the *Puligere* county:—

(Verse 22.) The General *Mahādēśvara*, most irresistible in valour, was administering the land of *Purikara* and the land of most beauteous *Banavāse* in perpetual superior control.

(Lines 52-53.) Under the command of this august General, the General *Biddarasa* and the noble High Minister *Attirāja* were administering the county of *Puligere*. As regards their dignity—

(Verse 23.) In (*his*) greatness in speaking not two (*things*),⁶ in turning not his back on the field of battle, (*and*) in holding not amorous sport with others' wives, when one considers, who is equal to the General *Biddarāja*?

(Verse 24.) As he is known as a *Vāchaspati* [*Brahman*] of sweet speech, a possessor of moon-bright glory, an ocean of policy according to the famous six qualities,⁷ are there others equal (*to thee*), senior General *Attiparāja*?

(Lines 56-64.) The *Mahā-Maṇḍaḷēśvara* king *Māvuli-Tallaha*, having come to the capital town *Puligere* in order to spend the festival of visitation of the god *Sōmanātha*, purified his body in the stream of the high-flashing Celestial River consisting of the rays from the god *Sōma*'s toe-nails, and gave a thousand aspersions with streams of milk and water; and, renew-

¹ Literally, "twice, twelve times, a hundred times a *Talla*."

² Supply the usual *Chajukya* formula, as above.

³ [The words *śaśidā* and *manīṣa* (for *manīṣa*?) seem to be used here in the sense of 'progeny' and 'honorable race.'—Ed.]

⁴ See *Ind. Ant.*, Vol. XVII, p. 322. The sense is that victory is obtained under extreme difficulties.

⁵ Namely in keenness and swiftness. [A probable reference to the poet *Bāṇa* and his works is intended.—Ed.]

⁶ This is a variation of the common epithet *śka-vākya*, "uniform in speech."

⁷ *Śāśṭṅganya*, the six modes of conduct of a military commander, viz. *śānti* (peace), *śigra* (war), *yāna* (travel), *śānta* (resting), *śāśṭṅgā* (causing separation of enemies), and *śāśṭṅga* (making alliance).

ing the gift of the sacred usufruct of Kallavāṇa previously granted to the god by his grandfather king Tallaha the elder, he, while staying in the standing camp of Nareyaṅgallu in company with the sheriff and *gāvaṇḍas* of the Five-hundred of Pānuṅgallu, the treasurers, the ministers, and the generals, laved the feet of Jñānasōma Paṇḍita-dēva, the prior of the local establishment, and with pouring of water, on a holy lunar day on which Monday, the 8th of the bright fortnight of Pushya in the cyclic year Āṅgira, the 3rd of the Chajukya king Trailōkyamalla's (*regnal*) years, occurred together with the *uttarāyana-sukkrānti* and a *vyatipāta*, granted for the personal enjoyment of the god Svayambha-Sōmanātha of the South the same village, including the superior control and seigniorial rights over Kallavāṇa, benevolences, prescriptive fees of office, gifts, and petty dues, with right to all prescriptive fees, according to the precedent of the previous gift, on *sarva-namasya* tenure with freedom from all conflicting claims.

(Lines 64-66.) On Monday, the last day of Chaitra in the cyclic year Śrīmukha, the 4th of the Chajukya Trailōkyamalla's (*regnal*) years, Pākaraṣa, General (*in charge*) of the Five-hundred of Hānuṅgallu, and the treasurers granted for the regular perpetual lamps of the god Sōmanātha one *pāṇa* from each of the villages and hamlets of the Five-hundred of Hānuṅgallu.

(Verse 25.) The (*god*) worshipped by him is Sōma the Lord of Gods, sovereign of the triple world, praised by sages [*or, celestials*]; his good father is Mahēndrasōma; his mother is Māliyakka, renowned for her conduct, adorned by refinement: how fortunate is this Jñānasōma, a full moon (*sōma*) to the ocean of all virtues, a . . . ample brilliant moon to the lotuses the lineage of holy men.

(Verse 26: a common Sanskrit formula.)

(Verse 27.) Chāva, the eldest son of the world-famed skilled engraver Jinṇōja, a perfect Jain, (*and*) Rājōja, a god of the cunning,—these have become renowned on earth.

(Line 70.) The engraving of Rājōja.

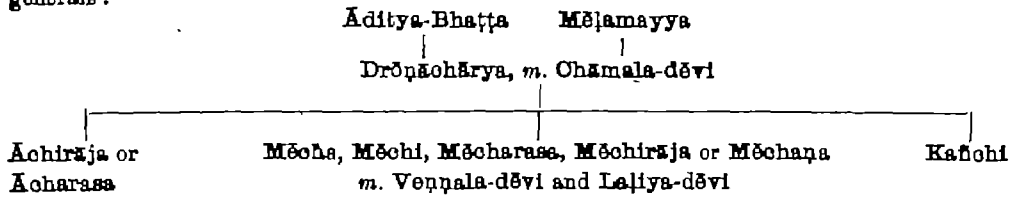
C.—OF THE REIGN OF JAGADEKKAMALLA II: THE 10TH YEAR.

This is on a slab with a rounded top containing sculptures, namely a *linga* on a stand in the centre, with a squatting bull to the proper right and a cow suckling a calf to the proper left; apparently there is a scimitar over the latter, and on the top are the sun (on proper right) and moon (on left). The inscribed area below this pediment consists of three parts. The first (containing lines 1-2 of text) is about 1 ft. 7½ in. wide and 2 in. high; the second (lines 3-17) is about 1 ft. 10 in. wide and 1 ft. 3 in. high; the third (lines 18 to end) is of about the same width and 3 ft. 11 in. high.—The character is a very good Kanarese of the period. The average height of the letters in the first half of the inscription is about ½ in.; after this they begin to decrease, and towards the end average only about ¼ in.—The language is Old Kanarese, with formal Sanskrit verses (Nos. 1, 32) and a Sanskrit phrase (ll. 60-61). It is not certain whether the *avagraha* denotes, as in pure Sanskrit, a completely vowelless consonant, or whether the vowel *u* was inserted there; the spelling of °*dyad-yaś-rjita* in l. 20, where the second *d* is written with *avagraha* and is followed by *ya*, suggests that the *d* represents *du*.¹ The *upadhānīya* is used in *Bṛhahpati* (l. 56). The archaic *ḷ* appears as *r* in *negardak* (l. 4); elsewhere it has become *ḷ*. The treatment of initial *p* in Kanarese words is inconsistent: in verse it usually remains, yet we find *hore* (l. 13), *hiṅgiḍa* (l. 13), *hāl* (l. 48), *hoḥ* (l. 48), and in prose we have *pannir* (l. 26), *Puligere* (ll. 50, 64), *paḍedu* (ll. 52, 55), beside *hattar* (l. 52), *hola* (ll. 53, 58, 60), *halla* (ll. 58-9), *horeya* (l. 59), and *halla* (l. 59). The archaic ending of *śoḥ* (l. 37) is noteworthy. As lexically interesting we may notice *stambēra* (l. 20), apparently formed *metri gratia* as a variant of the regular *stambērama* by the analogy of °*ga*

¹ On this point see my remarks on the Māṇḍikāli inscription, above, Vol. XV, p. 312.

beside °gama; *hēriga* (l. 21), a form throwing some light upon the meaning of the official title *hēri-sandhi-vigrahi*, which hence would seem to mean a minister in charge of the secret intelligence-department of foreign policy (cf. Kittel, s.v. *hēriga*); and *kaṇḍarane*, "carving" (l. 64).

The record, after invocation of Śiva, begins with a short metrical genealogy of the Western Chalukyas from Tallapa (i.e. Tallā II) to the reigning sovereign, Jagadēkamalla [II], whom it duly glorifies (ll. 2-15). It then refers itself in formal prose to the latter's reign (ll. 15-17), and devotes four stanzas (ll. 18-24) to the laudation of his minister Kēśirāja, also called Kēśavadōva, Kēśimayya and Jayakēśidā-varasa in l. 51, a distinguished general who had defeated the Chōlās, Liṭas, and Gūrjaras, and who was also a minister of foreign affairs, an officer of the treasury, and an administrator of the royal seraglio; we next learn from the prose of ll. 24-27 that he was at this time administering the Belvala Three-hundred, the Huligere Three-hundred, the Halasige Twelve-thousand, and the Hānūmgallu Five-hundred.¹ A series of 10 verses (ll. 27-39) then introduces us to the following pedigree of generals:—



Four further verses (ll. 39-44) bring us to the province of Purikara (i.e. Puligere or Huligere), now being ruled by a certain Jayakēśi-dēva, of the Maṇala² family, and its capital, of the same name, with its sanctuary of Mahā-Svayambhu-Somanātha, of which the prior (*achārya*) was Jñānasōma Paṇḍita-dēva, the son of Mahēndrasōma,³ the son of Dēvasōma. After a verse in praise of "Kēśava the minister of king Sōmēśvara," who must be the previously mentioned general Kēśimayya, and Jagadēkamalla's father Bhūlōkamalla-Sōmēśvara III (ll. 44-45), and another in honour of Jñānasōma (ll. 45-47), we learn from two stanzas (ll. 47-49) that Mēcharasa set up a golden finial (*kalāśa*) upon this temple, and gave for this purpose 100 *matṭar* of land in Kunduravalli. The details and date of this gift, for which Jñānasōma was trustee, are then specified in prose (ll. 49-61), and another verse adds some further details (ll. 61-62). The words *Karṇāṭa-sukavi-mukhya-panḍitara* (l. 64), which I have translated as "of an eminent scholar among Kanarese master-poets" may equally be taken as a proper name, the *nom de plume* of the author of the inscription. The engraver was Ohāvōja, son of Jinnōja of Puligere (*ib.*), on whom see above, inscription B., l. 70.

The date is given on ll. 56-57 as the 10th year of the reign of Jagadēkamalla, the cyclic year Prabhava; Āshāḍha sūddha 12; Thursday; the *dakṣiṇāyana-saṁkrānti*; a *vyatipātā*. This is irregular. The given *tithi* corresponded actually to Thursday, 12 June, A.D. 1147, on which it ended 17 h. after mean sunrise (for Ujjain). But the *dakṣiṇāyana-saṁkrānti*, or *Karka-saṁkrānti*, took place, according to the *Ārya-siddhānta*, exactly a fortnight later, on Thursday, 26 June, 15 h. 51 m. after mean sunrise; and Mr. B. Sewell has pointed out to me that by the *Siddhānta-tirumogi*, and probably by the *Brahma-siddhānta* also, it was due on Wednesday, 25 June, about 14 h. after mean sunrise.

The geographical names mentioned are: the Beluvala Three-hundred (ll. 25-6); the Huligere Three-hundred (l. 26), or Puligere *naḍi* (l. 50), Sanskritised as Purikara (l. 39); the town of Huligere (l. 58), or Puligere (l. 64), or Purikara (ll. 40, 45 f.); the Halasige

¹ See *Dyn. Kaner. Distr.*, p. 468.

² This is the same as the Maṇalāra family, on which see above, Vol. VI, p. 52, and *Mysore Archaeol. Report*, 1908-9, p. 16. An ancestor of this official, also named Jayakēśi, figures in a Hulgūr inscription of Śaka 980.

³ See above, inscriptions A. and B.

Twelve-thousand (l. 26); the Hānūṅgallu Five-hundred (l. 26); Kuntala (l. 39); Ekkalavāḍa (l. 49); Kunduravalli (ll. 49, 51-53); Iṭṭage (ll. 53, 58 f.); Niṭṭūr (ll. 53, 60); Kāntarika (l. 59); Benakana koḷa, "Benaka's Lake" (l. 60); the *Īrīka*s (l. 63); and various nations (ll. 7, 18, 22-3). Beḷuvala (Beḷvala) and Huligere are well known; and Huligere town is the modern Lakshmēshwar. Halasige is Halal. Hānūṅgallu is the modern Hāngal. Ekkalavāḍa is the name of the district in which lay Kunduravalli; and the latter may be identified with the village styled "Kunderhalli" in the *Postal Directory*, "Koondurwullee" on the Indian Atlas, sheet 41, and "Kudravli" on the Bombay Survey, sheet 334, which lies in lat. 15° 8', long. 75° 36', about 5½ miles ENE. from Lakshmēshwar. Niṭṭūr ("Nectoor" on the Indian Atlas) lies in lat. 16° 9½', long. 75° 34½'.

TEXT.¹

[Metres: vv. 1, 32, *Anuṣṭubh*; vv. 2, 3, *Sārdulavikrīḍita*; vv. 4, 6, 7, 9, 11, 13-20, 22-7, 29, 30, 33, *Kanda*; vv. 5, 28, *Mahāśraḡḡdhara*; vv. 8, 31, *Champakamālā*; vv. 10, 12, 21, *Mattībhavikrīḍita*.]

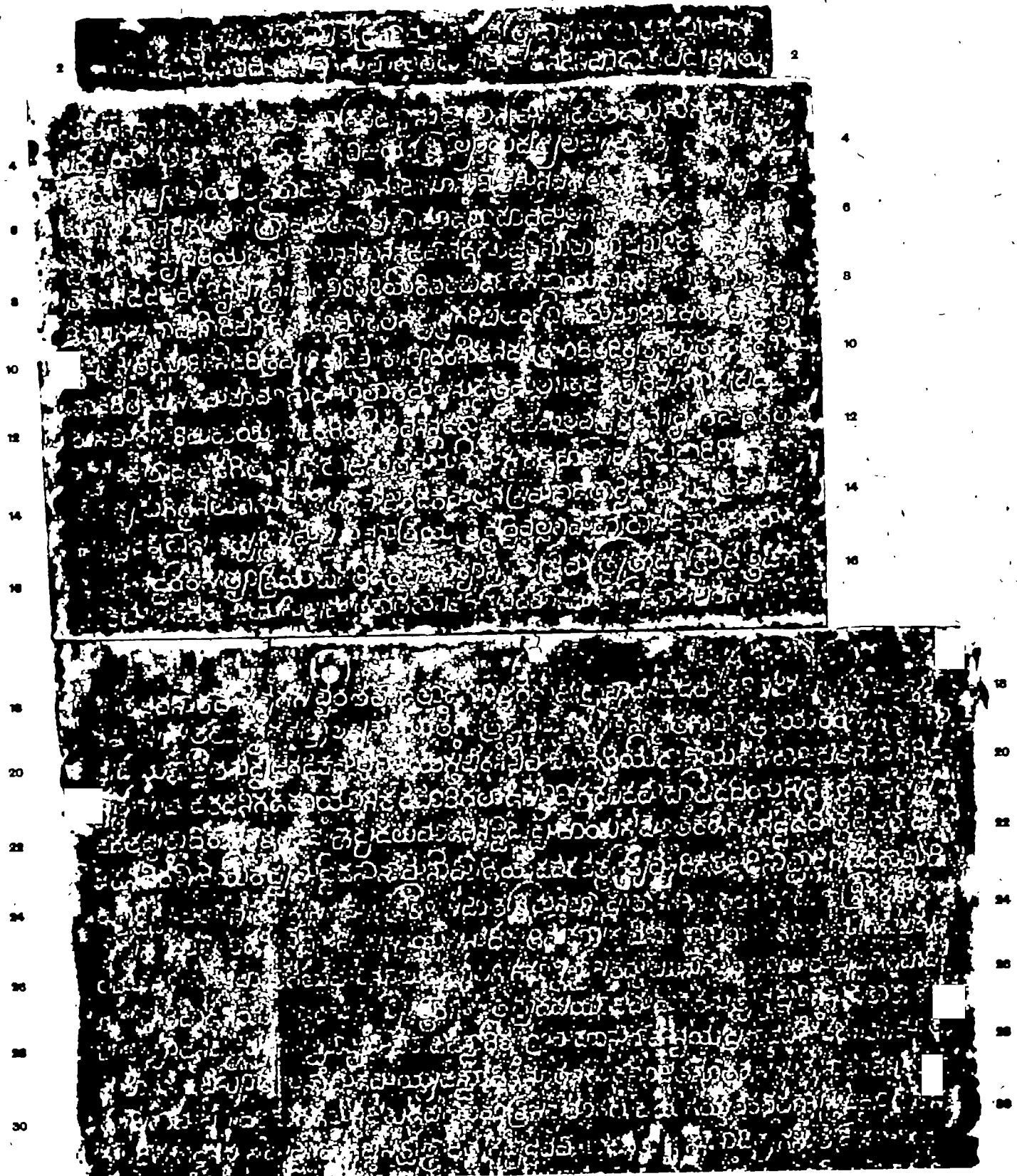
- 1 Śrī Namaṣ-tuṅga-śiraś-chaṁbi-chaṁdra-chaṁara-chaṁavē [1*] trailōkya-nagar-āraṁbha-mūla-staṁ-
- 2 bhāya Saṁbhavē [1 1*] Śrīmaśa-chaṁra-Chaḷukya-vaṁśa-naḷini-bā-ātapāṁ dur-
- 3 vvinīta-
- 3 mēy-Śrī-nripā-ja-bā-kaḍali-śaṇḍ-ōgra - vēdaṇḍan - uddāma-ā-namra-narēṁdra-maḷi-maṇi-
- 4 saṁghrīṣṭ-āṁghrī(ghri)-
- 4 padma-dvayaṁ bhūm-īdāṁ negardāṁ samagra-vijaya-śrī-lōlupāṁ Tailapāṁ [2*]
- 5 Chaḷuky-ābharaṇaṁ tadiya-
- 5 tane(na)yaṁ Satyāśrayaṁ tadh-dharāpāl-ātm-ānuja-sūnu Vikrama-nripaṁ saṁda-
- 6 Ayyapaṁ kīrti-lakṣmi-lōlaṁ Ja-
- 6 yaśmīhan-ā nripa-suta[m*] saṁgrāma-jit sārvaabhaum-ālaṁb-Āhavarāḷallan-ā
- 7 nripa-sutaṁ Sōmēśvara-ōrvvi-
- 7 śvaraṁ [3*] Ka [1] Ā nripatiya tammaṁ Chō-ānana-kānana-dav-ānaḷaṁ
- 8 Gūrjjara-bhūp-Ānūpa-khadira-khaṇḍanaṁ-ī nēlanāṁ
- 8 tāḷedan-āḍaṭa Permmāḍi-nripa [4*] Vṛi [1] Chā-ā-chiri-bhēriyīm kīchaka-kuḷa-
- 9 vijāśad-gāyak-ānikadīm bhātā-ā-bhūbhṛit-pīṭha-
- 9 diṁ paṇṇaga-phāṇa-maṇi-dīpaṁgāḷiṁ śarma²-nirmōka-lāśad³-vastuamgāḷiṁ bēṛ-a-
- 10 varge vibhavamāṁ māḍi vidviṣṭaraṁ dōr-vvā-ā-dīptam Bhi-
- 10 lla-palli-śthitīyo-īrisidāṁ Vikramāḍitīya-dēva [5*] Ka [1] Ā dharaṇīśana
- 11 putraṁ sādhibā-dik-chaḡkran-amṛitakara-kirāpa-ya-
- 11 ā-didhitiy-ēśadāṁ mahim-āḡādhāṁ Bhūlōkamallan-uddhata-malla [6*] Tad-
- 12 apatyāṁ ripu-bhūpa-pradīpa-jhaṁ-
- 12 jhā-samīraṇaṁ ripu-rāy-ōmāda-kari-kaṇṭhīraṇa-ēnnadar-ār-Jagadōkamallā-chaḡrē-
- 13 śvaraṇa [7*] Vṛi [1] Kamaṭha-kaṭhōra-
- 13 karpparada tāpam-āḍaṁgītu Nāga-rājan-uttama-maṇi-mastakakke hoḡe himgidud-ā
- 14 dig-ibhakke kaṇṭha-bhā-
- 14 raṁ-ad-uḡgitt-ēnaḷa vasumatī-tāḷamaṁ Jagadōkamallāṇ-āra(āra)madoḷe tāḷidāṁ
- 15 nija-bhūja-draḡhima-pra-
- 15 bā-ā-pradēśadoḷ [8*] Svasti samasta-bhuvan-āśraya Śrī-Pṛithvi-vallabha mahā-
- 16 rāḷādhīrāja paramēśvara
- 16 paramabhaṭṭāraka Satyāśraya-kuḷa-tīḷakaṁ Chāḷuky-ābharaṇaṁ śrīmat-pratīpa-chaḡra-
- 17 vartī Jaga-

¹ From the ink-impression.

² Irregular *pride* of *ja* and *la*.

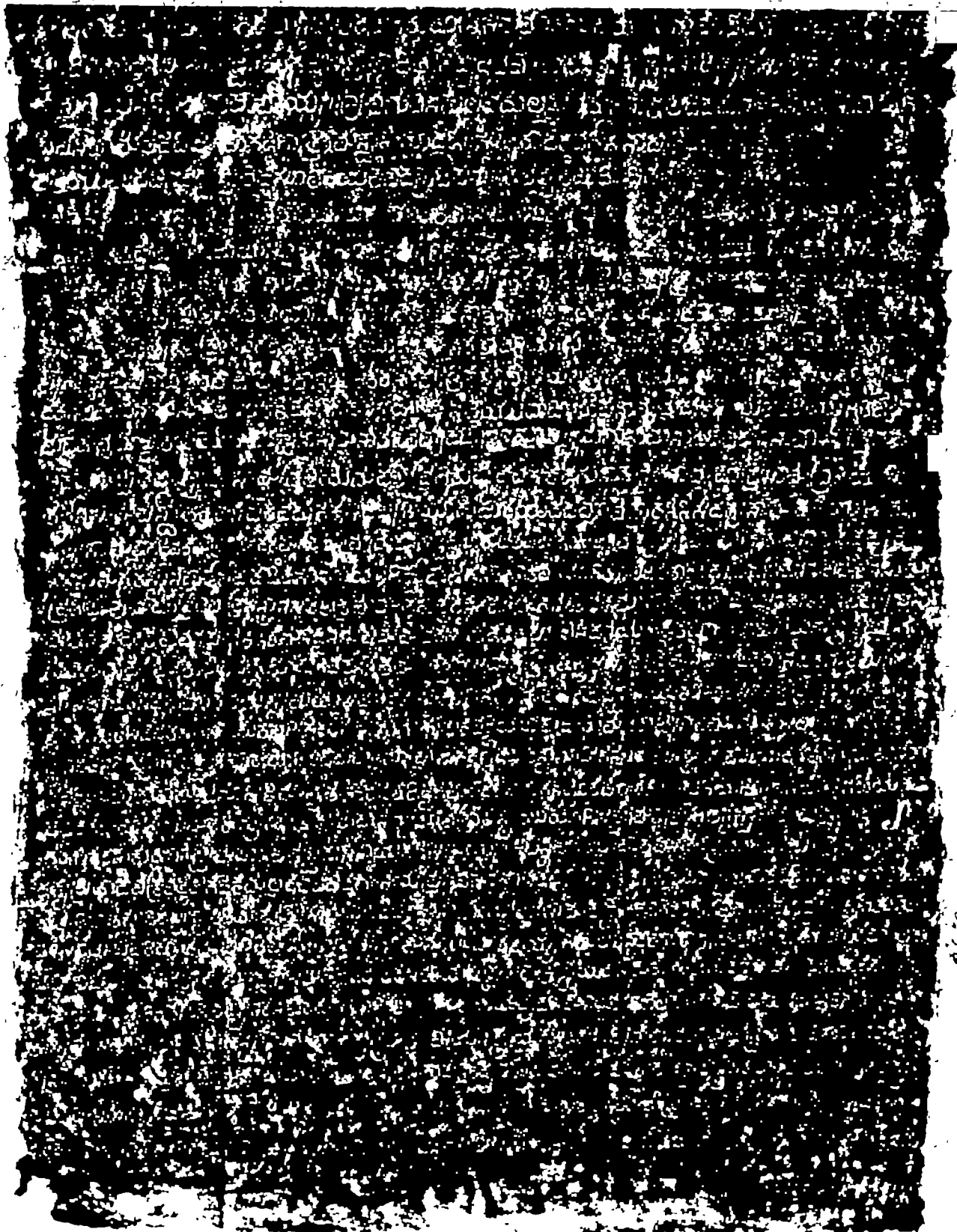
³ Apparently an error for *carppa*.

Lakshmeshwar Inscription of the reign of Jagadekamella II: the 10th year.



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- 17 *dākamalla-dēvara vijaya-rājya-m-uttarōttar-ābhivarddhidhi(dddhi)-pravarddhama-nam-ā*
chandr-ārka-tāraṁ barah saluttam-ire [1*]
- 18 *Tach-charapa-kamala-bhūṣṇaṁ saoh-charitaṁ Ohōja-Lāla-Gūrjjara-rājendr-ōhohā-*
ṭana-paṭu-maṁtraṁ nichohāṭa-gali Kōśirāja-danḍa-
- 19 *dhiṣaṁ* || [9*] *Vṛi* || *Satat-ālakṣita-bhadra-lakṣapa-yutaṁ gōtra-ōdbhavaṁ*
dāna-sambhṛita-mṁgikṛita-gōmini-priya-kariṇy-ālinga-ō-
- 20 *dyad-yaśō-rjitaṁ-udya-jagadēkamalla-vijaya-stambhōra-mb-ī mah-ōhmatiyind-Ānya*
Kōśirāja-pṛita-ādhiṣaṁg-id-a-
- 21 *navarthakaṁ* || [10*] *Mada-radanigala hay-ānikada hōriga-Lāla-sandhi-vigrahada*
mahā-pedaviya siri-karapada sampa-
- 22 *dad-amṭayur-ādhi-kāri Kōśavadēvaṁ* || [11*] *Idu dala Mājavān-aṭṭid-udgha-haya-*
samghāṭaṁ Kalṁg-ōṣaṁ-aṭṭida matta-dvipa-rāji Ohō-
- 23 *jīkaṁ-adhiraṁ bhūtiyāṁ kappam-aṭṭida nāṁ-maṇi-maṇiy-ōmḍ-avar-avar-ttē-*
(ta)rttaṁdu muṁd-ikke tējadin-āchōhādīdīdāṁ dhar-āmbudhi-
- 24 *kubhṛid-dig-dēṣavaṁ Kōśavaṁ* || [12*] *Svasti samasta-pradasti-sahitaṁ śrīman-*
mahāpradhbāṁ¹ kari-turaya-sāhapi śrīkarapaṁ sa-
- 25 *rvv-ādhyakṣaṁ hōri-Lāla-sandhi-vigrahi paṣṭyaṁ sōṇādhipati mahā-prachanḍa-*
danḍanāyakaṁ Kōśimayyaṁgala Bōlva-
- 26 *la-mūnūrumaṁ Haligēre-mānūrumaṁ Halasige-paṇṇi(nni)rohohāstramūṁ Hā-*
nūṁgall-aynūrumaṁ dushṭa-nigraha-vi-
- 27 *śiṣṭa-pratipālaneyind-āld-erasu-geyyutt-ire* || *Tat-pada-payōja-madhukaraṁ-utpanna-*
pratibhaṁ-udhḍat-ārāti-ma-
- 28 *hi-ōtpāṭana-paṭu-pavaṇaṁ sat-pūjyaṁ Mōchirāja-danḍādhiṣa* || [13*] *Ā mah-*
ānubhāvaṁ-anvaya-prabhāvam-ōmḍ-ōmḍade || *Ka* || *Māta-*
- 29 *mahan-ōṣadaṁ vikhyāta-guṇaṁ Mōśamayya-danḍādhiṣaṁ nūṭana-sura-bhūjitaṁ*
bhūṭaṭa-samastutyaṁ-ādan-avaṇṭaḍa-
- 30 *ṭ* || [14*] *Pitāmahaṁ* || *Dhara pogalala nija-kula-paṁkaraṁ[m*] Śrī-sōvyam-*
āga-udayaṁ-geydaṁ vara-vēda-śāstra-vidy-ōṭkaraṁ-a-
- 31 *pp-Āditya²-bhāṭṭan-āgha-samghaṭṭaṁ* || [15*] *Pomgaṁ pēcar-vve(ve)ṭa-ādityaṁgaṁ*
puṭṭuva vol-ādan-ākhiṭa-guṇ-Ādityaṁge sūṭaṁ Drōṇāchāryyaṁ
- 32 *Gāṇḍiviy-ānnaṁ-ōnipa chāp-āchāryyaṁ* || [16*] *Ā vibhuvina kula-vadhū Lakṣ-*
mā-vadhug-ōṇa ślādind-Ārundhatig-ōṇa Vāpi-vadhug-ō-
- 33 *ṇe ene³ Ohāmala-dēvi jagat pogala gōtra-maṇḍanay-āda* || [17*] *Sutar-ādar-*
avarge sōṇṣṭiy-ōmḍ-irdd-Āchirajanūṁ Mōcha-ōmḍa-
- 34 *patiyūṁ budha-jana-kalpa-kahitijāṁ Sūligoya Kamoha-danḍādhipanūṁ* || [18*] *ī*
chatur-āmbudhi-vōhṭita-bhū-ōhakraḍa-ṭara-purusharōḷ paḍi-
- 35 *y-īḍe mūt-Ācharasanaṁ-anvaya-śāsi-rōchiya dorey-ōḷare manujar-iṁnūṁ muṁ-*
nūṁ || [19*] *Kāḷ-āgni-sphurita-śikhā-māḷe mahā-Bāhu-*
- 36 *raṣa(sa)nam-Āmbaka-damshṭraṁ kāl-āhiya sū(phū)tkāraṁ sūlige⁴ Sūligoya Kamohi-*
danḍādhipana || [20*] *Dhavaḷ-āpāṁga-nirikṣaṇ-ōllasita-vōṣyā-ōḍaraṁ sa-*
- 37 *t-kavindra-vipaśchij-janat-ādarāṁ Śiva-kumārāṁ Manmath-ākāraṁ-anya-vadhū-putra-*
kan-āṭma-gōtra-nālini-mitraṁ dal-ōmḍaṁdū pōlvavaṁ-āvoṁ Śiva-dharma(rmma)-
- 38 *harṁya-tala-pūrvva-prāchiyāṁ Mōchiyāṁ* || [21*] *Vinaya-nidhi Mōchi-*
danḍāṇa sati Vēṇṇala-dēvi Lāliya-dēviyūṁ-urvvī-vinutayar-ōṣa-
- 39 *r-ōnnija-vamṭa-nav-ōṣala-ōamḍra-lākhegaḷ vasumatīyōḷ* || [22*] *Bharat-āvaniyōḷa*
Kuntala-dharitri rāṁjisuṇḍ-āli Purikara-dēṣaṁ karam-ō-

¹ Read *pradhbāṁ*.² The engraver has almost written *ppa* for *ppā*.³ Read *ōṣy-ōṣe*.⁴ Again *prāsa* of *ḷa* and *la*.⁵ The second *pāda* of this verse is metrically wrong, having two *śeṣas* in excess.

- 40 ppugum-ā viśhay-āmtara-rājad-rājadhāni Purikara-nagara || [23*] Ā nā|ke
manneyam Lakshmi-nīlayam Maṇala-vaṁśa-bhūṣaṇaṁ-saṁhṛid(n)-Maināka-
- 41 da|ana-paviy-ene bhū-nuta-Jayakēśidēvan-esedaṁ jaśadhi(di)m || [24*] Naṁ-
diyum-ahi-bhūṣaṇamum Maṁdākinīyum jaṭ-ā|iyum Girījeyu-
- 42 m-aṛdhdh-ēmduvum-opp-iral=ndi(da)yisidaṁ Dakṣhiṇa-Sōmanātha-dēvaṁ mudadim
|| [25*] Ā Mahā-Svayambhu-Sōmanātha-dēvara sthān-āchāryya-kramam-em-
- 43 t-ēmdaḍe || Kṣhiti-pūjya-Dēvasōma-vratiya mahā-vrati-ku|ōdbhavaṁ saka|a-
guṇ-ōnnataṁ-ā Mahōmārasōma-vratiya su-
- 44 taṁ Jñānasōma-paṇḍita-dēva || [26*] Para-vadhug-e|asada pusiyo|u poreyada
dharmm-āvatāraṁ-enisida guṇamam dhariyisidaṁ
- 45 sa|e Sōmāśvara-dēvara maṁtri Kōśavaṁ dhare pogala|u || [27*] Vṛi ||
Madanaṁ tā|d-irddanō rājita-vipu|a-jaṭ-ā-jā|amaṁ kalpa-bhūjaṁ padepimdaṁ
tāpa-ākāraḍe Puri-
- 46 kara-Sōmāśvara-sthānado| sampaḍadimdaṁ sthāyiy-āg-irddudo ja|anidhi gaṁbbhi-
ramaṁ yōgi-rūpimda-ide tā|d-irddappud-embant-esedan-anupamaṁ Jñānasōma-
- 47 vratiṁdraṁ || [28*] Ā mahā-vrati-putra-santāna-saṁtati-kramam-uttarōttaraṁ
nega|e || Kanak-ācha|a-ohūḍā-kāṁchana-baṁhima-kalaśam-enipa Dakṣiṇa-Sō-
- 48 mōśana maṁdirakke kāṁchana-ghana-kalaśaman-iṭṭan-anupamaṁ Mōcharasaṁ ||
[29*] Kalāśada-hāl (!)-aned¹-auvaya-ti|akam hoṁ-gotṭu māru-gopḍ-ittam hoṁ-
ga|a-
- 49 ā(sa)kk-Ekka|avāda(ḍa)ḍa bali Kumḍuravallīyo|u nivaritana-śatamaṁ || [30*]
Svasti samasta-praśasti-sabitam śrīman-mahāpradhānaṁ para-nāri-putraṁ vē-
- 50 āyā-sahōdaraṁ Śīva-kumāraṁ obatus-samaya-samudhaharaṇaṁ Puligere-nāḍa per-
ggaḍe daṇḍanāyakaṁ Mōcharasaṁ | śrīman-mahāmaṇḍa|ā-
- 51 āvaraṁ Jayakēśi-dēvarasargge, āyira-parigrahaṁgalgaṁ śrīmat-Kumḍuravallīy-ūr-
oḍeyam Maḍḍirāja Sōvimayya Kōsimayyaṁgalgaṁ dra-
- 52 vya-nivēdanaṁ geydu kāl-garohohu-kai-dhārey-āgi paḍedu mattam-ā prabhūgalge
a|adu kaṇḍa-bhūmige nūrakke hattaṛ-ōpāḍiya daśavaṁdhaman-ikki Kundu-
- 53 ravallīya chātur-āghāṭa-bhūmi-śi(si)m-ābhyaṁtarad-ēka-dōśad-Iṭṭage-volada dēva-bhōga
Niṭṭāra holada hattuḡeya holanaṁ Huligereya ga-
- 54 ḍimḍada galeyā nūru mattar-kkeyyaṁ kalaśakk-akṣhaya-dānamum-ā-chaṁdr-
ārka-sthāyiy-āgi sarvva-namaśya(sya)m-āgi tanna svāmi Ohā|ukya-
rājy-ō-
- 55 dhaharaṇa-karapa-kāraṇaṁ-appa mahā-prachanḍa-daṇḍanāyakaṁ Kōsimayyaṁgalge
binnapam-geydu pāramōśvara-dattiy-āgi paḍedu || Svasti śrīmaoh-Ohā-
- 56 |ukya-pratāpa-ohakravartti Jagadēkamalla-dēva-varahada 10neya Prabhava-
saṁvatsarada Āśḍa²-śudhdha 12 Bṛhahpati-vāraṁ dakṣiṇāyana-saṁkrama-
- 57 pa-vyatipātaṁ kṛdida puṇya-tithiyolo śrī-Sōmanātha-dēvara sthān-āchāryya-
Jñānasōma-paṇḍita-dēvara kalam karohohi dhārā-pūrvvakaṁ sarvva-namaśya(sya)-
- 58 mum sarvva-bādhā-parihāraṁum-āgi biṭṭar || Ā dharmma-bhūmi nūru
matta[r*]-kkeyya simey-ent-[e*]mdaḍe | iṣṇyada sime Iṭṭageya hā|a holada
- 59 badagana horeya kinnari-gal mūḍaṇa sime Iṭṭage-volada nīr-vvariya hallam
mōre | āgnēyada sime Kāṁtarikeya hā|a mūḍaṇa halla-daḍiya
- 60 kinnari-gallu mōre nairirityada³ sime Benakana ko|ada teṁkaṇa kinnari-gallu
mōre | vāyavyada sime Niṭṭāra holada teṁkaṇa mōreya natṭa kinnari-gallu |
iti oha-

¹ Apparently to be emended to *śaṁ*.² Read *śaṁvatsarada*.³ Read *śaṁvatsarada*.

- 61 *tus-simā samāptah Vri || Kalasada nāru mattar-olag-uttama-bhūmiyan-ittan-l
yafas-tilakan-enippa Mōchana-chamūpati Nandiya bāvig-āru nirmamala-*
- 62 *guṇa-yukta Gauraleya¹ bāvige mattar-ad-ār-enalke bhūta-nutan-aṁtu panneradu
mattarumam Śiva-pāda-śekharam || [31*] Sva-dattām para-dattām vā yō
harēta vafu(su)m-*
- 63 *dharām [*] śa(sha)shṭim varsha-sahasrāṇi viśṭhāyām jayate kṛimih || [32*]
Gaṅgā-sāgara-Yamunā-saṅgamadoḷu kōṭi kavileyam brāhmaṇaram linhgigalam
śale puṇya-dinamgaḷo-*
- 64 *[-alidavarga]-appar-iht-idan-alidar || [33*] Śrīmat-Karṇaṣṭa-sukavi-mukhya-
paṇḍitara kavite || Hūvāri-śhakra-varṭti Puligereya Jinnōjara agra-sutam
Chāvōjana kaṇḍarane*

TRANSLATION.

(Verse 1 : identical with v. 1 of inscr. A.)

(Verse 2.) There flourished a morning-sun to the lotus-lake the blest beauteous Chalukya lineage, a grim elephant to the coppices of young plantains (*consisting of*) countless froward enemy kings, a lord of earth whose pair of lotus-feet was rubbed by the gems of august obeisant monarchs' diadems, an eager wooer of the goddess of universal victory, Tallapa.

(Verse 3.) His son was Satyāśraya, embellishment of the Chalukyas. A son of the latter monarch's younger brother was king Vikrama, (*likewise*) the excellent Ayyapa (*and*) Jayasītha the wooer of the goddess of glory. The last-named king's son was Ahavamalla, victor in battle, mainstay of empire; that king's son was the lord of earth Sōmāśvara.

(Verse 4.) That king's younger brother, the valiant king Permāḍi, a consuming fire to the forest of the-faces of the Chōḷas, breaking down the acacias in the marshes of the Gūrjara kings, ruled this land.

(Verse 5.) Haughty with his might of arm, king Vikramāditya reduced his foes to the condition of a village of Bhīllas, giving them severally splendours with drums consisting of skipping crickets, with bands of bright singers consisting of thickets of reeds, with royal stools consisting of the ground, with lamps composed of gems in the hoods of serpents, with gay robes of snakes' sloughs.

(Verse 6.) This sovereign's son Bhūlōkamalla became distinguished, acquiring the circle of space, having a radiance of glory like moonbeams, unfathomable of majesty, wrestler against the proud.

(Verse 7.) His son is a storm-blast upon the lamps hostile kings, a lion to the furious elephants hostile princes : who are there that do not thus speak of the Emperor Jagadōkamalla ?

(Verse 8.) The pain of the Tortoise's hard carapace has stopped ; the load on the Serpent king's splendidly jewelled head has diminished ; the burden on the neck of the elephants of the sky-quarters has abated : this is because Jagadōkamalla bears without labour the realm of earth upon the puissant place of firmness, his own arm.

(Lines 15-17.) While the victorious reign of . . .² the majestic Emperor king Jagadōkamalla was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Verse 9.) A bee to his lotus-feet, righteous in conduct, having counsels skilful in shattering the Chōḷa, Lāḷa, and Gūrjara monarchs, a true hero is the General Kōśirāja.

(Verse 10.) Having auspicious characteristics [*or, characteristics of a high-bred elephant*] in constant embellishment, born of a noble family [*or, herd*], abundant in bounty [*or, rut-ichor*],

¹ The *as* is rather uncertain.

² Supply the usual Chalukya formula, as above.

winning high fame through receiving the embraces of the beloved elephant-cow of Lakshmi, he is a bull-elephant of victory for the exalted JagadĪkamalla: through this high distinction the General Kēśirāja of the Elephants has gotten this appropriate name.

(Verse 11.) Kēśavadēva is (*in charge*) of rut-raging elephants, of squadrons of horse, of the high office of (*the ministry of*) peace and war for the secret service (P)¹ and Lālas, (*and*) of the treasury, a controller of the prosperous seraglio.

(Verse 12.) "This forsooth is a troop of noble horses sent by the Mālava"—"(*this is*) a column of fiery elephants sent by the king of Kālīnga"—"(*this is*) a diadem of various gems sent as tribute in terror by the Chōlikas' monarch"²: as each of them with these words brought (*these things*) and laid them down before him, Kēśava overspread with his glory earth, ocean, mountains, and sky.

(Lines 24-27.) Hail! while he who possesses all titles of honour, high minister, master of the stables of elephants and horses, treasurer, general supervisor, minister for peace and war for the secret service (P) and the Lālas, favourite, head of the army, the great august General Kēśimayya, was reigning³ in government of the Beluvala Three-hundred, the Huligere Three-hundred, the Halasige Twelve-thousand, and the Hānūngallu Five-hundred so as to suppress the wicked and protect the cultured:—

(Verse 13.) A bee to his lotus-feet, talented, a wind potent to uproot the trees, haughty foemen, venerated by the good, is the General Mōchirāja.

(Line 28.) As regards the dignity of this noble man's lineage:—

(Verse 14.) His maternal grandfather was the illustrious General Mōlamayya, renowned for virtues; he was a modern Celestial Tree on earth, praised throughout the world.

(Line 30.) His paternal grandfather:—

(Verse 15.) Āditya Bhaṭṭa, abounding in the lore of the excellent books of the Vēdas, pulverising sin, rose (*to honour*) amidst the applause of the earth, so as to be served by the goddess of Fortune (*dwelling*) in the lotus of his own race.

(Verse 16.) To Āditya, who had all the virtues, there was a son Drōṇakohārya, a master of the bow known as being like Gāṇḍivī [Arjuna], as if he had been born to Pon⁴ and the renowned Sun-god.

(Verse 17.) This noble man's high-born wife Chāmala-dēvi, who was known as a peer of the lady Fortune, a peer of Arundhati in virtue, a peer of the lady Speech, adorned her race, amidst the praises of the world.

(Verse 18.) Their sons were the General Āchirāja, the General Mōcha, and the General Kāficha of the Spear, a tree of desire to sages.

(Verse 19.) Are there in the present or the past any mortals that are equal to the moon-light to his race, Ācharasa,⁵ when he is compared with other men on this circle of earth girdled by the four oceans?

(Verse 20.) The line of glittering crests of the fire of doom, the tongue of great Rāhu, the fangs of the Destroyer, the hiss of the black cobra, is the spear of the General Kāfichi of the Spear.

¹ See above, p. 44.

² [The correction of *adlikas* into *adlikas* is unnecessary. *Chōlika*—the Chōla king; and *adlikas* may be translated 'the weak-minded.'—H. K. S.]

³ For *arasa* applied to civil administration by officers of the Crown see above, *panādyaman-āṣa-ararugaṇu*, p. 25, note 2.

⁴ Pon is the Kanarese for *Susarpā*, the name of a wife of the Sun-god (Gopinātha Rao, *Elements of Hindu Iconography*, Vol. I, pp. 207, 213). [Perhaps *poṅgaṣa* has to be taken as an adjective qualifying *satas*, in the sense 'a man of elated courage.'—H. K. S.]

⁵ There seems to be some irregularity in the text. *Ācharasaman* must be genitive; but if so, it has a superfluous syllable *na*.

(Verse 21.) As truly he is called a brother to public women bright with the glances from their white eye-corners, one who honours worthy master-poets and sages, a son of Śiva, one with the form of the Love-god, a son to others' wives, a friend to the lotus-pool¹ of his own race, who can equal Māchi, the right eastern face² on the floor of the edifice of the religion of Śiva.

(Verse 22.) Vennala-dēvi and Laliya-dēvi, the good wives of that treasure of courtesy the General Māchi, have flourished on earth, renowned in the world, as digits of the moon to the fresh water-lilies of their race.

(Verse 23.) In the realm of Bharata the land of Kuntala shows itself in beauty. In it appears forthwith the province of Purikara; the capital city radiant within that district is Purikara town.

(Verse 24.) The seignior of this county, the world-renowned Jayakēśidēva, has become eminent by his glory, being known as a seat of Fortune, an ornament of the Maṇala race, a thunderbolt shattering the Maināka his foes.

(Verse 25.) There has arisen amidst joy the god Sōmanātha of the South, with whom are seen (*the sacred bull*) Nandi, the ornament of snakes, the Ganges, the high-braided hair, the Mountain's Daughter, and the half-moon.

(Lines 42-43.) As regards the line of priors of the establishment of this god Mahā-Svayambhu-Sōmanātha :—

(Verse 26.) Of the world-revered ascetic Dēvasōma (*there was a son*) sprung from the family of great ascetics, exalted in all virtues; of this ascetic Mahēndrasōma (*there was*) a son, Jñānasōma-Paṇḍita-dēva.

(Verse 27.) Kēśava, minister of king Sōmēśvara, has verily maintained the merit of desiring not others' wives, of abiding not in falsehood, of being known as an incarnation of righteousness, so that the earth praises him.

(Verse 28.) The incomparable Jñānasōma, lord of ascetics, has so distinguished himself that men say: "Is it the Love-god who has assumed a brilliant abounding mass of high-braided locks? is it the Tree of Desire that joyfully has settled permanently in happiness at the establishment of Sōmēśvara in Purikara under the guise of an ascetic? is it the Ocean that displays its profundity in the form of a Yōgi?"

(Line 47.) While this continuous sequence of the succession of sons of great ascetics was flourishing :—

(Verse 29.) On the temple of Sōmēśa of the South, which is, as one may say, a massive finial of gold on the crest of the Golden Mountain, the incomparable Mācharasa has set a solid finial of gold.

(Verse 30.) The ornament of his lineage, having purchased for payment of gold a hundred *niartanas* at Kunduravalli, within (*the district of*) Ekkalavāḍa, for (*defraying the expenses of*) the golden finial, presented it under the name Kaṣāḍa-hāṇu.

(Lines 49-55.) Hail! He who possesses all titles of honour, the high minister, son to others' wives, brother to public women, son of Śiva, restorer of the four churches,³ controller of the county of Puligere, the General Mācharasa, having presented money to the thousand retainers of the Mahā-Maṇḍalēśvara Jayakēśi-dēvarasa and to Maddirāja, mayor of Kunduravalli, Sōvimayya, and Kēśimayya, and having (*thereby*) purchased with washing of feet and

¹ A poetic term for the sun.

² The word *pūṣa-prāchī* is not clear to me. It seems to mean "the east-of-east face," i.e. a person holding a very prominent and representative position, in the church. Most temples face towards the east.

³ The Śaivas, Vaiṣṇavas, Jains, and Buddhists.

laving of hands the piece of estate connected with the lands of Ittāge and the lands of Niṭṭūr (*held for*) the god's usufruct, forming a part of the area within the boundaries marking the four sides of access of Kunduravalli, which he measured out for these gentlemen and on which he deducted a *daṣavandha*¹ at the rate of ten per cent. on *kaṇṇa*²-ground, obtained as an imperial gift one hundred *mattar* arable soil by the rood according to the *gaḍimba* of Huligere, as a perpetual endowment for the finial, to endure as long as moon and sun, on *sarva-namasya* tenure, as the result of a petition made by him to his lord the great august General Kēsimayya, the instrument and cause of the uplifting of the Chālukya kingdom;

(Lines 55-58.) and—hail!—on a holy lunar day on which Thursday, the 13th (*day*) of the bright fortnight of Āṣāḍha in the cyclic year Prabhava, the 10th of the (*regnal*) era of the Chālukya majestic Emperor king Jagadēkamalla, coincided with the *dakṣiṇāyana-sankranti* and a *vyatipāta*,³ (*Mācharasa*), having laved the feet of Jñānasōma Paṇḍita-dēva, prior of the establishment of the god Sōmanātha, made over to him with pouring of water (*the above-mentioned estate*) on *sarva-namasya* tenure, free from all conflicting claims.

(Lines 58-61.) As regards the bounds of this hundred-mattar field of endowment-land:—the north-eastern bound is a stone (*with the figure*) of a Kinnari at the northern side of the waste lands of Ittāge. As to the eastern bound, the limit is the running stream in the lands of Ittāge. As to the south-eastern bound, the limit is a stone (*with the figure*) of a Kinnari on the river-bank to the east of the waste of Kāntarika. As to the south-western bound, the limit is a stone (*with the figure*) of a Kinnari at the south of Benaka's Lake. The north-western bound is a fixed boundary-stone (*with the figure*) of a Kinnari on the south of the lands of Niṭṭūr. Thus the four bounds are concluded.

(Verse 31.) Out of the hundred *mattar* (*assigned*) for the finial, this general Mēchapa, who is indeed adorned with glory, world-famed, crowned with Śiva's feet, has granted excellent land, six *mattar* for the well of Nandi, six for the well of Gaurale faultless in virtue, thus (*amounting to*) twelve *mattar*.

(Verse 32: a common Sanskrit formula.)

(Verse 33: a Kanarese commonitory stanza.)

(Line 64.) The poem (*is that*) of an eminent scholar among Kanarese master-poets. The engraving (*is that*) of Chāvōja, eldest son of Jinnōja of Puligere, emperor of stone-masons.

NO. 9.—TWO JAIN INSCRIPTIONS OF MULGUND AND LAKSHMESHVAR.

By LIONEL D. BARNETT.

The following two inscriptions have been edited from ink-impressions prepared for the late Dr. Fleet, and bequeathed by him to the British Museum, where they now are. Though they relate to different foundations, they refer to the same lineage of Jain Gurus, and have two important verses in common; and this fact, together with their mention of the standard grammars of their day, gives them a more than ordinary interest.

¹ On this term see *Ind. Ant.*, Vol. XXX, pp. 107, 267; *Ep. Carn.*, Vol. X, pt. 1, Mb. 172 f., 259, OB. 9, Bg. 71, Ct. 1, 14. It is a remission of $\frac{1}{10}$ of the revenue, under varying conditions (e.g. as compensation for some public work, such as digging and maintaining wells).

² The meaning of *kaṇṇa* here is not clear. There may be some connection with the Tamil *kaṇṇu*, 'cornfield,' or with the Marathi usage in the sense of 'contract.'

³ A *yōga* on which the declination of sun and moon is the same.

A.—MULGUND INSCRIPTION OF THE REIGN OF SOMESVARA I: SAKA 975.

Regarding the site and name of Mulgund, whence this inscription comes, it suffices to refer to Dr. Fleet's remarks above, Vol. XIII, p. 190. The present record was found on a slab in the local Jain *basti* or temple. The stone is surmounted by a rounded pediment with truncated top, which contains some sculptures, viz. in the centre a squatting Jina in a niche or *kōṣṭhika-pañjara*; on the proper right a figure, perhaps representing a worshipper; over it the sun; to the proper left of the Jina, a cow with sucking calf; and above it the moon. Below this is the inscribed area, in two compartments, with a width of about 2 ft. 4½ in.; the upper one, containing lines 1-2, is about 3½ in. high, and the lower one, containing the rest of the record, is some 4 ft. in height. A transcription is given in the Elliot Collection, Vol. I, fol. 76b. of the Royal Asiatic Society's copy; but it is very incorrect, and omits a considerable part of the text. The stone is very much worn, and in many places the writing is almost illegible.—The character is an elegant monumental type of Kanarese of the period, with graceful upright letters varying in height from ½ in. to ¾ in.—The language is Old Kanarese, with the exception of three Sanskrit stanzas, viz. verses 1, 7, and 10. It preserves the archaic *ḥ* in *negalḍam* (ll. 11, 18), *pogalḥ* (l. 16), and *ḥipatt-* (l. 29). On the word *stava* (l. 22) cf. above, Vol. XV, p. 105. For *moggu* (l. 25) see note *in loco*.

The record, after invoking the blessing of the Jina Chandraprabha (ll. 1-2), refers itself to the reign of Trailōkyamalla, i.e. Sōmēśvara I (ll. 3-5), and states that at the time the Three-Hundreds of Belvola and Purigere were under the administration of his son, the Mahā-Maṇḍalēśvara Sōmēśvara [II], who bears among many other titles that of "lord of Vāṅgi best of cities" and "furious elephant of Amma" (ll. 5-10). It then introduces a pious and eminent Jain *sandhi-vigrah-ādhikāri*, or officer of peace and war, named Beldēva; he and his two younger brothers Baladēva and Śāntivarma were the sons of Aggaladēva and Gojjikabbe (ll. 10-17). Beldēva was a "servant" or "soldier" (*baṅḡṭa*) of Kṣīrāja, and a disciple of Nayasēna Sūri (ll. 17-19). Then come two verses extolling Kañcharasa, a local prince of the Sinda family,¹ who was induced by Beldēva to make a grant out of his own *stava* (ll. 19-22). Next comes the spiritual pedigree of Nayasēna, and a eulogy of the latter's learning: in the Sēna or Chandra-kavāṭa *avaya* of the Mūla Saṅgha there was an eminent divine named Ajitasēna Bhaṭṭāraka, whose disciple was Kanakasēna Bhaṭṭāraka, whose pupil was the eminent grammarian Narendrasēna, who was the teacher of the incomparable grammarian Nayasēna (ll. 22-28). An estate, duly specified, and apparently in the *stava* of Kañcharasa, was made over by Beldēva to Nayasēna as trustee for the supply of food to the local *basti* (ll. 28 ff.).

The above-mentioned Ajitasēna may very possibly be the famous Jain divine of that name, who was the prior of the Baṅkāpūr monastery, and who was the spiritual guide of the Western Gaṅga king Mārasimha II (who piously starved himself to death at Ajitasēna's feet) and of the minister Chāmunḍarāya² (*B. I.*, Vol. V, pp. 152, 171, 180; *Ep. Carn., Inscri. Sravana Belgola*, Nos. 38 and 37, and introduction, pp. 20 and 34; *Ep. Carn.*, Vol. VI, Kp. No. 3, and introduction, p. 11). He appears to have been a teacher of a Kanakasēna, entitled Vādi-rāja, who is mentioned in several inscriptions as a disciple of Akalaṭka and teacher of the Gaṅga king Rāchamalla (*Ep. Carn.*, Vol. VIII ii., Nr., Nos. 35-7, 39, TL, No. 192). This Ajitasēna must be distinguished from the scholar of the same name, styled Vādi-bhasimha, Śabda-chaturmukha, and Tārikika-chakravartin, who was a later scion of the same spiritual lineage,

¹ On the Sindas see above, Vol. XIV, p. 268.

² A *Śrīṅgāra-maṣjart* or series of erotic verses is ascribed to him (see Seahagiri Basti's *Report*, II, pp. 83, 231 f., 234); but it seems more natural to refer it to the other Ajitasēna mentioned below—if indeed to any Ajitasēna.

and who flourished in the first half of the twelfth century A.D. (see *E. I.*, Vol. III, p. 188; *Ep. Carn., Insor. Sravana Belgola*, No. 54; *Ep. Carn.*, Vol. VIII. ii., Nr., Nos. 35-7, 39, TL 192). It is not clear which of these two Ajitasēnas was the author of the *Alankāra-chintā-maṇi*¹ and *Maṇi-prakāśikā* (a supercommentary on the grammar of Śākaṭāyana) mentioned by Mr. Rice in his introduction to the *Karṇāṭaka Śabdānuśāsana*, p. 35. We find a similar duplication of Kanakasēnas; for the one mentioned in our record can hardly be the same as Kanakasēna the disciple of Vinayasēna (*E. I.*, Vol. X, pp. 57, 69), or Kanakasēna the disciple of Virasēna, circa A.D. 880 (*ibid.*, Vol. XIII, pp. 191, 193 f.), while a tradition records yet another as preceptor of Jināsēna the teacher of Mallishēpa.

The grammarian Narēndrasēna of our record seems to be the same as Narēndrasēna, the author of a work on logic styled *Pramāṇa-pramāṇya-kūṭikā* (see S. R. Bhandarkar, *Catalogue of MSS. in Deccan College*, p. 327; A. V. Kathavate, *Report for 1991-5*, p. 76; Kashinath Kunte, *Statement showing old and rare MSS. in Gujranwala and Delhi Districts*, 1881-2, p. 11; Peterson, *First Report*, p. 126). But our inscription B. will introduce us to a second Narēndrasēna, a disciple of Nayasēna, who may also have some claim to this distinction.

The date of our record is given on l. 29 as : Śaka 975 (lapsed), the year Vijaya; the *uttarayāṇa-samkrānti*. This ought to correspond to Friday, 24 December, A.D. 1053, when the *samkrānti* occurred about 1 h. 35 m. after mean sunrise, according to the *Ārya-siddhānta*.²

The only geographical names mentioned are : the Belvola Three-Hundred (l. 9), the Pulligere Three-Hundred (ib.), Mulgunda (l. 21), Kirugere, or "Little Tank" (l. 31), and Asagagere (l. 33). On the first two see above, Vol. XIII, p. 178 f., and XIV, p. 188. The Chandrakavāṭ-ānvaya (l. 23) preserves the name of Chandrikavāṭa, on which see above, Vol. XIII, pp. 192-4.

TEXT.³

[Metres : vv. 1, 4, *Śārdūlavikrīṭita*; v. 2, *Mahāragadhārā*; v. 3, *Uṭpalamālā*; vv. 5, 6, 8, *Kanda*; vv. 7, 10, *Anuṣṭubh*; v. 9, *Mattābhavikrīṭita*.]

- 1 ॐ Śrīmad - bhakti - bhar - ānat - āmara - kīrti - ānargghya - ratna - prabhā - jā - āliṭa (dha) - pad - āravinda - yugalaḥ Kandarppa - darpp - āpahaḥ
- 2 trailōky - odara - vartti - kīrtti - vīśadaś - Chandraprabhas - suprabhō bhavyānām nivaham nirākulaṁ - alaṁ pāyād - apāyāj - Jinah [||* 1*]
- 3 Svasti samasta - bhuvan - āśraya Śrī - Prithvī - vallabha mahārāj - ādhirāja paramāśvara parama - bhaṭṭārakaṁ Satyā -
- 4 āśraya - kuḷa - tilakaṁ Chālukya - ābharapaṁ śrīmat - Trailōkyamalla - dēvara vijaya - rājyam - uttarōttar - ābhivṛddhi - prava -
- 5 rddhamānam - ā - chandr - ārkka - tāraṁ saluttam - ire [||*] Tat - tanayam samadhiḡata - pañcha - mahā - śabda - mahāmaṇḍalāśvaraṁ Vēṅgī -
- 6 puravar - āśvaraṁ samara - prachandam kumara - mārṭtanḍam para - kari - mada - nivāraṇam - Ammana gandha - vāraṇam parivāra - nidhānam

¹ This work was first published in pts. 1-8 of the *Kāryāśāśā* edited by Padmaraja Pandit (Bangalore, 1893 ff.); but, as far as I am aware, it was never completed in that series. A full text has since been issued, in Śaka 1829 (A.D. 1907), from the Jainendra Press at Kolhapur, edited by Sakharām Nemichand Doshi of Sholapur, who on the title-page ascribes it to Jināsōchārya.

² Mr. B. Sewell has very kindly pointed out to me that according to the *Śārya-siddhānta* the *uttarayāṇa-samkrānti* of that year took place 2 h. 10 m. after mean sunrise on Friday, 24 December, but that by the *Brāhma-siddhānta*, the *Siddhānta-sirōmāṇi*, and probably also the *Rāja-mṛigśāstra* it happened at 2 h. 9 m. 35 s. after mean sunrise on Thursday, 23 December.

³ From the ink-impression.

7. dāna-Kānmaṇḥ haya-Vatṣa-rājan rūpa-Manōjan ripu-nripati-hṛidaya-sellam bhuvan-
aika-mallam maṇḍalika-sīrō-
8. maṇi Ohāṇukya-ohāḍāmaṇi vidviṣṭa-saṁhāraṁ kaṭaka-prākāraṁ śrīmat-
Trailōkyamalla-dēva-pāda-paṁkaja-bhṛa-
9. maraṁ śrī-Sōmēśvara-dēvaṁ Beḷvola-mūnīruṁ Puligere-mūnīruṁ sukha-
saṁkathā-vinōdadin-āṇuttam-i-
10. re tat-pāda-padm-ōpha(pe)jivi || Vṛttam | Vinayakk-ādihāra-bhūtaṁ pati-hita-
charitakk-āśrayaṁ sad-vivēkakke¹ nivāsa[—u]
11. saṁpattige kuja-bhavanam saṁtat-ānūna-dānakke nidhānaṁ māntanakk-āgaram-
ene negaḍam sad-vachō-bhūṣaṇam bhū-vinnu[taṁ Be]-
12. ḷdēvan-udyad-vidhu-viśada-yaśō-vyāpta-dik-ohakravāḷam || [2*] Īva gopam gupam
pati-hit-ācharitaṁ charitaṁ par-ōpa[kā]-
13. r-āvaśa-ārtham-ārtham-āgha-bi(bhi)j-Jina-tat[t*]vame tat[t*]vam-ēmba sad-
bhāvaṁ tammoḷ-onḍi nele-vett-ire kirttige nōntar-int[u]
14. Beḷdēvanum-ōḷpan-āḷda Baladēvanum-āṁkade Śāntivarmanum || [3*]
Vachanaṁ || Antu sakaḷa-guṇa-gaṇ-ōttamgaruṁ Jina-dharma-
15. nirmmaḷaruṁ nikhila-jan-ōpakāra-nirataṁ udātta-kirtti-latā-nikōtanaruṁ Aggaḷadēva-
priya-taṇḍbhavaruṁ Gojji-
16. kāmbikā-kṛi-ōdara-nibida-nibaddha-paṭṭaruṁ āgi pogalṭe-vetta tat-sahōdara-trayadoḷ-
agrabhavan-appa sandhi-vigra-
17. h-ādhi-kāri || Vṛttam | Jina-pād-āmbuja-bhṛiṅgan-Āṁgaja-nibhaṁ gamy-ārthā-
ratnākaraṁ Manu-mārggaṁ vinay-ārṇavaṁ Kāli-maḷa-pradhvaṁsa-
18. kaṁ Kōśirājana bāṁṭ-im Naya[śō]na-sūri-pada-padm-ārādhanā-rakta-chittan-
udāttaṁ negaḍam vivēka[— — —] mahi-bhāga-
19. doḷ || [4*] Ā mah-ānubhāvaṁ dharmma-prabhāva-prakṛtikṛita-chittan-āge ||
Kandaṁ | Sinda[— — —]kan-abaḷ-ānandanakara-rū-
20. paṇ-asaṁa-sāhaṁ-niḷayaṁ Sinda-nṛipa-nandanam lasad-indu-kara-pratīma-kirtti
kāntā-kāntam || [5*] Jina-dharmma-nirmmaḷam satya-nidhā-
21. nu(nan-a)nūna-dāna[— — —]an-andina Kamoharasaṁ Paṁchēshu-nibhaṁ
Mulgunda-Sinda-dōṣa-lalāmaṁ || [6*] Bāmba pempingam jāsakkam-āgaram-ā-
22. da Kamoharasaṁ tanna sivaṭṭ-ōḷage dharmma-ānuraḷa-chittam sa-hiranya-
pūrvvakam kuḍe koṇḍu || Śrī-Mūḷa-saṁgha-vārā-
23. sau maṇim-e(i)va s-ārochishāṁ mahā-puruṣa-ratnāṁ śhānaṁ Sēn-ānvayō-
jani || [7*] Va | Ā Ohandrakavāṭ-ānvaya-varishṭha-
24. r-Ajitasēna-bhaṭṭārakar-ttad-antēvāḷgaḷ Kanakasēna-bhaṭṭārakar-avara śiṣhyar ||
Kanda | Chāndraṁ Kātaṁtraṁ Jainēndraṁ Śa-
25. bd-ānūśānaṁ Pāṇini matt-Aindraṁ Nārēndrasēna-munīndraṁg-ōk-āksharaṁ
peramṅ-ivu moggō || [8*] Antu jagad-vikhyātar-ādar-a-
26. vara śiṣhyar || Vṛtta | Ninag-ēn-ēmbeno Śakāyana-muniṣan-tāne Śabd-
ānūśānadol Pāṇini Pāṇinīyadoḷe Chandraṁ Chā-
27. ndradoḷ tej-Jinēndraṁ Jainēndradoḷ-ā Kumāraṁ gaḍam Kaumāradoḷ-pōlpar-ent-
ene pōlar-Nnayasēna-paṇḍitarōḷ-anyar-vvārdhhi-
28. vīt-ōrvviyoḷ || [9*] Intu samasta-śabda-śāstra-pārāvāra-pāragar-Nnayasēna-paṇḍita-
dēvara pāda-prakshāḷanaṁ-ge-
29. ydu | Śaka-varaṁham-ōmbay-nūṛ-āḷpatt-aydaneya Vijaya²-saṁvatsarad-uttarīyana-
saṁkrāntiyāṁdu tīrthada ba-

¹ The engraver has apparently written another letter (ee?) after the ee, and then partly blocked it out.

² The syllable vi has been omitted, and added below the line.

- 30 *śadig-āhāra-dāna-nimittam* *nij-āmbikey-appa* *Gojjikabbega* *parōkha-vinayam*
nagara-mahājanamum *parōha-maṭha-sthā-*
 31 *namum-ariye* *Nagarōśvaraḍa* *gaḍimbada* *koloḷ-aḷedu* *Kirugereya* *keyy-olage*
sarbbe-bādhā-parihāram-ā-
 32 *ge* [b]i[tā] *key-mattar-ppanneraḍu* [*] *ā* *keyge* *guḍḍe* *iśānyadoḷ* *kavileya*
kal āgnīyadoḷ-ādityana *kal nairi(rī)-*
 33 *tyadoḷ* *chandrana* *kal vāyavyadoḷ* *Padmāvatiya* *kal Asagagereya* *tenka* *śāira*
baḷliya *tūṭṭav-ondū* || *Sva-datt[ā]m*
 34 [*para-dattām* *vā*] *yō* *harēta* *vasundharām* [*] *śaśṭīr-vvaraha-saṣarāpi*
viśṭhāyām *jāyatō* *kṛimīḥ* ||¹ [10*]

TRANSLATION.

(Verse 1.) May the radiant Jina Chandra-prabha, whose blest pair of lotus-feet is licked by the mass of lustre from priceless gems in the coronets of gods bowing (to him) in intensity of devotion, who overthrows the pride of the Love-god, who is brilliant with glory pervading the belly of the three worlds, fully preserve from harm the congregation of the godly (so that it be) undisturbed.

(Lines 3-5.) While the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chālukyas, Trailōkyamalla-dēva, was advancing in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars:—

(Lines 5-10.) While his son, the Mahā-Maṇḍalōśvara who has obtained the five great musical sounds, lord of Vāṅgi best of cities, terrible in battle, a sun among princes, checking the fury of foemen's elephants, a fiery elephant to Amma, a treasure to his household, a Kāṇina [Karna] in bounty, a king of the Vatsas with horses,² a Cupid in beauty, a shaft in the heart of hostile kings, unique athlete of the world, head-jewel of feudatory princes, crest-jewel of the Chālukyas, a destruction to foes, a rampart to the camp, a bee to the lotus-feet of Trailōkyamalla-dēva, Sōmōśvara-dēva, was governing the Balvoḷa Three-Hundred and the Puligere Three-Hundred with enjoyment of pleasant conversations:—

(Line 10.) One that finds sustenance at his lotus-feet—

(Verse 2.) As a foundation of courtesy, a resort of loyalty, a dwelling-place of discernment of truth, a native house of prosperity, a treasure of constant unstinted bounty, a home of dignity was Beldōva renowned, adorned with goodly speech, world-famed, filling the circle of space with glory bright as the rising moon.

(Verse 3.) "Merit is the merit of giving; conduct is loyalty to one's lord; wealth is designed to be a dwelling for beneficence; principles are the principles of the sin-destroying Jinas": as this true conception came and established itself in them, accordingly Beldōva and the excellent Baladōva and the eminent Śāntivarman fulfilled their religious duties with glory.

(Lines 14-17.) Thus of these three brethren, who were famed as exalted in the series of all virtues, stainless in the religion of the Jinas, unceasing in beneficence to all people, homes of the creeping-plant of lofty fame, dear sons of Aggaḷadōva, and cloths tightly swathing the slender belly of Gojjikāmbikā,³ the eldest, a Minister of Peace and War—

(Verse 4.) A bee to the Jinas' lotus-feet, like the Love-god, a jewel-mine of fitting thoughts, following the course of Manu, an ocean of courtesy, dissipating the defilement of the Kali Age,

¹ After this verse are some very worn letters; the first two are quite effaced, and the remainder look like *ga ja* &c. *mā la*.

² See above, Vol. V, p. 236 n.

³ [The translation of the phrase *Gojjikāmbikā-krīḍ-ōdara-niḍiḍa-nibaddha-pattarum* as an adjunct to the three brothers Beldōva etc. would be more intelligible if rendered "whose fillet (of greatness) was firmly tied (even while they were) in the slender belly of Gojjikāmbikā."—H. K. S.]

a henchman of Kādīrāja, having moreover a mind fervent in adoration of Nayasēna Sūri's lotus-feet, lofty, . . . discernment, he was renowned in the land.

(Line 19.) As this noble man revealed his spirit in his eminent practice of religion :—

(Verse 5.) A . . . of the Sindas, one whose form gave delight to women, a seat of peerless courage, son of the Sinda king, having fame like the radiant moonbeams, beloved of lovely women,

(Verse 6.) stainless in the religion of the Jinās, a treasure of truthfulness, . . . unstinted bounty, is Kañcharasa, resembling the (*God of the*) Five Arrows [Kāma], an ornament to the Sindas' land of Mulgunda.

(Lines 21-22.) He who, receiving from Kañcharasa, (i.e. Beldēva) a seat of such greatness and fame, being inspired to religion, made a grant out of his own *stava*¹ with presentation of gold :—

(Verse 7.) There has arisen the Sāna lineage, a seat of radiant gems, jewels consisting of great men, in the ocean of the blest Mūla Saṅgha.

(Lines 23-24.) Ajitasēna Bhaṭṭāraka, worthiest of the Chandrakavāpa lineage—his disciple Kanakasēna Bhaṭṭāraka—his disciple—

(Verse 8.) The Chāndra (*grammar*), the Kātantra, the Jainēndra (*grammar*), the Śabdānuśāsana, Pāṇini, and the Aindra (*grammar*) were to the great Muni Narēndrasēna a single letter; to what other man are they possible?²

(Lines 25-26.) Thus world-renowned was his disciple—

(Verse 9.) What shall I say of thee? As it may be said, "How now, is the great sage Śākaḍḍiyana himself equal (*to Nayasēna*) in the Śabdānuśāsana, Pāṇini in the Pāṇiniya, Chandra in the Chāndra, that Jinēndra in the Jainēndra, that Kumāra forsooth in the Kaumāra?"³, there are no others equal to Nayasēna-Paṇḍita on the ocean-girt earth.

(Lines 28-33.) Having laved the feet of Nayasēna Paṇḍita-dēva, who is thus a consummate master of all grammatical lore, at the *uttarāyana-samkrānti* of the cyclic year Vijaya, the nine hundred and seventy-fifth (*year*) of the Śaka era, he⁴ with the cognisance of the Mahājānas of the town and the establishment of the Five Maṭhas measured out by the pole of the Nagaśvara's *gaḍimba*-standard and granted for the purpose of supplying food to the temple of the sacred demesne, in pious memory of his mother Gojjikabbe, a field of twelve *mattar* in the field of Kirugere, with immunity from all conflicting claims. The bounds⁵ of this field are: on the north-east a stone (*with the figure*) of a cow, on the south-east a stone (*with the figure*) of the sun, on the south-west a stone (*with the figure*) of the moon, on the north-west a stone (*with the figure*) of Padmāvatī,⁶ to the south of Asagagere a garden of a thousand creeping-plants.

(Verse 10 : a common Sanskrit formula.)

¹ See above, Vol. XV, p. 106.

² *Mayya*, meaning "possible," "able," "ability," etc., is not given in Kittel's Dictionary. Rao Bahadur R. Narasimhaiah, to whose kindness I owe the interpretation of this passage, has called my attention to its use in Pampa-*bhārata*, XII, 16, Pampa's *Adi-purāṇa*, VI, 29, Abhinava-Pampa's *Rāmāyana*, I, 39, Nāgavarma's *Kavya-valōkha* 517, and Āṇḍayya's *Kabbigara Kāvya* 158.

³ Namely Beldēva.

⁴ Properly, *gaḍḍa* means a hill. "In S. Canara, this is sometimes the boundary-mark of lands; sometimes a stone exists or is placed at the top of a hill to mark the point from which rain-water commences to scatter in all directions and water adjacent lands" (*Kisumuwa Glossary*, p. 129).

⁵ Cf. *Ind. Ant.*, Vol. V, p. 43 n., *Ep. Carn.*, II (*Śravana Belgola*), *intr.*, p. 25 f., *Madras Archaeol. Report*, 1912-3, p. 6, 1914-5, p. 19, and above, Vol. VIII, p. 126, etc.

**B.—LAKSHMĒSHWAR INSCRIPTION OF THE REIGN OF VIKRAMADITYA VI:
A.D. 1081.**

On the site of LakshmĒshwar (the ancient Puligere, Purigere, or Purikara) I may refer to what I have written above, Vol. XIV, p. 188. The inscription is on a slab which was in the local Kachāri when the ink-impression was made; whence it originally came I do not know. The stone has a rounded pediment with some sculptures, namely a squatting Jina in the centre, with a cow and suckling calf on the proper left, surmounted by the sun (to right) and moon (to left); a figure or figures has apparently been effaced on the proper right. The inscribed area below this is about 3 ft. 2 in. broad and 3 ft. 6 in. high.—The character is a fairly regular Kanarese type of the period, slightly angular and sloping. The letters vary from about $\frac{1}{4}$ in. to $\frac{1}{2}$ in. in height, and in places are somewhat worn. The cursive *v* occurs in *avar*, l. 30.—The language is Old Kanarese; the only Sanskrit is verse 1 and a short quotation in verse 7. The archaic *ḷ* is preserved in *pogaḷtegar*, l. 9, *negalṭegar*, l. 9, *iḷḍu*, l. 15, *negalḍara*, l. 16, *iḷḍ*, ll. 18, 24, *negalḍa*, l. 43, *negalḍan*, l. 44; it appears as *r* in *kirttu*, l. 8, *negartte*, l. 46, and as *ḷ* in *Noḷamba*, ll. 8 fl., 28, *pogaḷal*, ll. 17, 26, *negalḍar*, l. 36, *pṣṭaḍe*, l. 39, *pogaḷalk*, l. 42; and it is falsely substituted for *r* in *peḷḷutt-ire*, l. 18. It will be noted that in *negalḍara*, l. 16, *negalḍa*, l. 43, and *negalḍan*, l. 44, the second syllable is short metrically, while in *negartte*, l. 46, it is scanned as long (cf. above, Vol. XIII, p. 327); hence it seems likely that *negalḍar*, l. 36, where it is also short, is a scribe's error for *negalḍar*. Lexically interesting are *avarura*, l. 14 (apparently meaning *asura*: cf. *avakripe*, *avagura*, etc.), *uddāni*, l. 18 (cf. above, Vol. XIII, p. 327), *blāvana-buḷḷuka*, l. 19 (ib. pp. 298, 327), *prāḍa*, l. 26, *pabb[ṣ*]*, l. 26, *arttiga* in the sense of "lover," l. 38, and *geja* with the meaning of "moon," l. 39 (cf. *abja*).

The record, opening with the stock stanza *Śrīmat-parama-gaṇbhīra*¹ (l. 1), refers itself in prose and verse to the reign of Tribhuvanamalla, or Vikramāditya [VI] (ll. 2-5), and then introduces his younger brother Jayasīrha III, the Yuvarāja or Heir-apparent, to whom, besides many complimentary titles, it gives the full set of names found in some other records, *Traḷḷōkyamalla Vira-Noḷamba Pallava-Perṇanāḍi Jayasīrha-dēva* (ll. 5-8).¹ After two verses of florid compliments to him (ll. 8-10) and a statement in prose that he was at the time governing the "Two Three-hundreds" (namely Belvola and Puligere), the Banavasee Twelve-thousand, the Santalige Thousand, and the Kaṇḍūr Thousand (ll. 10-11), it brings in one of his subordinate barons, the *Mahāśaṇṭāḍipati Eremayya* (also called below *Eṛakapa* and *Eṛega*), a high minister, steward of the royal household, and general (ll. 11-13), dwelling in verse upon his virtues and informing us that at the time he was administering the Puligere Three-hundred (ll. 13-19). Six verses follow (ll. 19-26), which expatiate on the equally surprising merits of Eremayya's younger brother Dōṇa, who also held high office in the government; and then comes a series of seven stanzas (ll. 26-34) announcing that on a given date Dōṇa assigned a grant for the Jain cult in Purikara (the modern LakshmĒshwar) to the trusteeship of Nārēndrasēna [II], of the Sāma Gaṇa in the Mūla Saṅgha, the senior disciple of Nayasēna Sūri, who in his turn was the senior disciple of Nārēndrasēna [I]. We have already made the acquaintance of Nārēndrasēna I and Nayasēna in the preceding record; the present record, which quotes stanzas 8-9 of A., now carries the succession one generation further on. Our author next brings on the scene in vv. 23-34 (ll. 34-46) a distinguished family of pious Jains, namely Dinakara (ll. 34-36), his sons Rājimayya (or Rāja) and Dūḍama (ll. 36-42), Dūḍama's wife Mōhikabbe and their daughter Hammikabbe (ll. 42-43), Hammikabbe's husband Arasimayya or Arasayya (ll. 43-44), their son the physician Kannapa or Kanna (ll. 44-45), and Kannapa's sons Indapa, Iṣvara, Rāji, Kalidēva, Adinātha, Sānti, and Pārēva (ll. 45-46). Here the record breaks off; apparently it was

¹ See *Dynast. Kaner. Distr.*, pp. 453 f.

never finished. But it would seem that one of the last members of this pedigree was in some way concerned in the grant, perhaps as having petitioned Dōṇa for it.

Of Dūdama certain exploits are reported (ll. 39-42) which are rather obscure, owing to the loose and vague language used by the poet. The words seem to mean : "At the stern command of the sovereign he took captive the Lord of the Mighty-four . . . he in his turn took captive . . . Sōbhana, who in wrath had seized, bound, and cast into prison king Inda . . . By his might of arm he took captive him who had cast his master into confinement, and made him release him." The data given by the record are too scanty to enable us to identify these persons. Very possibly the "Lord of the Eighty-four" may be a Kadamba king, whose dynasty is regularly described in its titles as *chaturāṣṭi-nagar-adhiśhṭhita*, "presiding over eighty-four cities." An inscription of Śaka 907 at Hāli (Elliot Collection, Royal Asiatic Society's copy, Vol. II, fol. 386a.) mentions a person named Sōbhanayya, whose *pergaḍe* made a raid upon Hāli in that year; but it is unsafe to connect him with the Sōbhana of our record.

The date is given on l. 26 as : the sixth year of the Vikrama era, Durmati; Pushya kṛishṇa 6, a Friday; the *yōga vyatipāta*; the *uttarāyana-samkrānti*. This is regular. The *tithi* mentioned was current on Friday, 24 December, A.D. 1081, when it ended about 9 h. 47 m. after mean sunrise (for Ujjain). The *uttarāyana-samkrānti* occurred on the same day 7 h. 25 m. after mean sunrise, while the *tithi* kṛi. 6 was still current.

The places mentioned are the "Two Three-hundreds" (i.e. those of Belvola and Puligere), l. 10, the Banavase Twelve-thousand, l. 10, the Sāntalige Thousand, l. 11, the Kaṇḍūr Thousand, l. 11, the Puligere Three-hundred, l. 18, and the town of Purikara (i.e. Puligere), l. 29.

TEXT.¹

[Metres : v. 1, *Anuṣṭubh*; vv. 2, 3, 6, 9, 14, 23, 26, *Mahārāgadhara*; vv. 4, 5, 7, 10-12, 17-19, 24, 26, 29-32, *Kanda*; vv. 8, 21, 27, 33, 34, *Champakamālā*; vv. 13, 15, *Uṭpalamālā*; vv. 16, 20, 22, 28, *Mattībhārikṛīṭita*.]

- 1 ✠ Śrīmat-parama-gambhīra-syād-vād-āmōgha-lāṁchchhanan jīyāt-traijōkya-nāthasya
śāsanam Jina-śāsanam || [1*]
- 2 Svasti samasta-bhuvan-āśraya Śrī-Pri(pri)thvi-vallabha mahārāj-ādhirāja paramś-
śvara parama-bhaṭṭārakam Satyaśraya-kula-tīlākam Chālukya-ā-
- 3 bharaṇam Śrīmat-Tribhuvanamalla-dēva || Vṛitta || Dhareyam vārāhi(śi)-
paryantam-anavayavadim durvvint-āvanipālara bēram kirttu ntro-galagalan-
aled-i-
- 4 d-āḍi mun-nintu chakrēśvarar-ār nishkamṭakam māḍidar-ene mahi nishkamṭakam
māḍi chakrēśvara-raṁnam santatam pālisiden-ātibajam Vikramāditya-dēvan ||
[2*] Antu śrīma-
- 5 t-Tribhuvanamalla-dēvara vījaya-rājyam-uttarōttar-ābhivṛiddhi-pravarddhamānam-
ā-chaṁdra-tāram saluttam-ire || Tad-anujam svasti samasta-bhuvana-
samastīyamāna lo-
- 6 ka-vikhyātam² Pallav-ānvayam Śrī-Mahi-vallabha yuvarāja rāja-Paramēśvaram
vira-Mahēśvaram vikram-ābharaṇam jaya-lakṣmī-ramaṇam śaraṇ-āgata-
rakṣāmaṇi Chālu-

¹ From the ink-impression.

² This *causodra* is rather doubtful.

- 7 kya-ohūdāmaṇi kadana-Tripāstram kahatriya-pavitram matta-gaj-Āṅga-rājam sahaja-Manōjam ripu-rāya-sūrekāraṇ-aṇṇan-amkakāraṇ śrīmat-Trāḷōkyamalla
- 8 Vira-Noḷamba Pallava-Permmānaḍi Jayasiraha-dēva || Vṛitta || Para-ohakr-ākāla-chakram Naja-Nahusha-Nṛig-ādy-ādi-bhūpālak-āḷi-charitam Ohāḷukya-ohūdāmaṇi sahaja-Manōjam nat-ārā-
- 9 ti-bhūmīśvara-saṁghāt-ottamāṅg-ācha(bha)raṇa-mapi-gaṇa-jyōtir-uttama-bhāśvaoh-charaṇam sāmānyāṇ bhūpaṇ-apegata-vidviṭ-kadambari Noḷamba || [3*]
Vaohana || Enisida pogaḷtegam negaḷtegam neley-e-
- 10 nini || Ka || Arasu-guṇaṅgaḷ mey-vett-ire poge migad-ire jan-ānurāgam pirid-āg-ire kirtti-latike nimirutt-ire Vira-Noḷamban-avanat-āri-kadambari || [4*]
Va || Kṛaḍ[u mū]nūrumam Banavāse-pannirōhohādramu-
- 11 math Sāntaḷige-sāśiramumam Kaṁḍūr-sāśiramumam sukha-samkathā-vinōdadin pratipāḷisuttum-ire | tat-pāda-padm-ōpajīvi | samadhigata-parohā-mahā-śabda-mahā[ā*]mantādhīpati mahā-pra-
- 12 chaṇḍa-daṇḍānyakam ripu-mastaka-nyasta-sāyakam sāhitya-vidy-āṅganā-bhūjaṅga Sarasvatī-mukha-kamala-bhṛīṅgam(a)n-ārādhita-Hara-charaṇa-smaraṇa-paripat-āntaḥ-karaṇam | Sarasvatī-karṇa-ābharāṇam
- 13 śrīman-mahāpradhānam mano-verggaḍe daṇḍānyakan-Īṇṇamāyāyā || Kaṁḍa || Sakala-kalā-Brahman Brahma-kuḷ-ārkkam Vatsa-gōtra-ratnākara-śītakaram kīriyane bhuvana-prakaradoḷ-a-
- 14 ri-mṛityu-bhūpaṇ-Īṇṇa-chamūpaṇ || [5*] Vṛi || Eḷeyoḷa sādṛīyam-appamḍ-Īṇṇa-vibhūge bippi[m*]geḷ guppimge tippimge-ele .pārā[v]āram-Iṁḍu-āchaḷam-avasuranim Rāmanim Kṛishṇanim samohāḷam [— —]
- 15 śliṣṭa-gaṁbhīramum-am(a)guruuv-āg-īḷḍuv-ārayye bōr-ōmḍ-ele bōr-ōnd-ābḍhi bōr-ōnd-āṇimisha-nagam-ettānum-umt-appoḍ-ak[k*]um || [6*] Kaṁḍa || Parikipoḍe hasti-maḍak-āntaram-enipudu tan[na]
- 16 [gu]ṇaḍa negaḷḍara guṇaḍ-āntaram-ene guṇṇi(pā)shu kō matsara emba budh-ōkta[m]-Īṇṇa-vibhūge sad-uktaṁ || [7*] Sad-amala-kirtti-vallari diḷ-āntaramam tēp-illad-antu parvīdudu parākramam
- 17 [u u]sam-iṭṭudu bip-p-eshamāna¹-bāhyam-āḍudu charitam śikhā-pedaman-eydidud-ārppina sūnu matte puttīdan-enip-antū-āyt-Īṇṇa-unnatīyam pogaḷal-samarthar-ār || [8*]
- 18 Enis-īḷḍ-I khyāti vikhyāṭige salūt-ire santam besantam tadīy-āvanig-ōmb-uddāni peḷchu(rohohu)tt-ire Puligere-mūnūrumam avāmi-sampattina pēmpam tāḷḍi kai-kōḍ-ānubhavi-
- 19 [s]utta(ta)m-audāryadin satyadin Karṇaṇumam mik-utsavam-ppe(ō)tt-iral-Īṇṇa-chamūpaṇ Bal-Iṁḍra-rājya²-avarūpaṇ || [9*] Kanda || Tad-anujan-sparimita-guṇ-āspadan-esodam bhuvana-bumbhukam sura-pa-
- 20 ti-sampadan-aṭṭa-bhūja-baḷam para-sudati-prakara-Prasūna-bāṇam Dōṇam || [10*] Kalitanadoḷ Kuru-kula-samkula-mathanana tamman-anupamān-ākṛitīyōḷ Baladēvana tamman bhūja-bala-
- 21 doḷ Yama-sutana tamman-Īṇṇana tamman || [11*] Īṇṇa-ādi-modal-ari-nīpar-eragidoḍ-adan-ariyen-eragad-iral-[e*]mb-ūḍ-āg-eragisugum griddhr-āḍigaḷ-eragal-pati-kārya-

¹ This word has been omitted in the line and inserted between lines 15 and 16.

² Read *apamāna*.

³ Delete *rājya*.

⁴ Read *āḍi*.

- 22 bhara-dhurīṇaṁ Dōṇam || [12*] Vrii(vri)ttam || Kēm(kē)ṇam-udāradoḥ korāte
saj-jana-vṛittiyol-eggu śiladoḥ kīṇale bārad-omdoḥ perar-saaman-appare
mārtiya-lōkadol Dōṇano-
- 23 1- aṁgaṇa(nā)-Kusuma-bāṇanoḥ-iṣṭa-viśiṣṭa-saṁkūḷa-trāṇanoḥ-Abja-sambhava-samāna-
samasta-kaḷā-praviṇanoḥ || [13*] Param-āpta-svāmi deyyaṁ Paśupati jita-
vidviṭ-kadambari Nōḷambam
- 24 porod-āḷdam tamde śubhlattara-guṇa-gaṇadim mikka Tikkaṁ vibhāsava-
charit-āḷamkāre Kalvaṁbike janani tady-āgrajaṁ daṇḍanāth-ōṭkara-ratnaṁ
rūḍi-vett-iḷd-Brakapan-ene Dōṇam jasakk-irkke-dā-
- 25 ṇam || [14*] [I] Kālī-kāḷadol viśama-kāḷadol-ubbatey-āytu dharmma-ratnakaraṁ
ōrvvinam palavu kāḷadin-ikṣhisal-ādud-imtu koḷ-pōkume dharmmam-end-osedu
tannana kautukam-āge mē-
- 26 dini-lōkam-aśōṣam-omde koraloḥ pogalal-paḍichandam-appinaṁ || [15*] Kamaṇiya-
krama-Vikram-ābda-tati-śaṣṭkaṁ Durmmati-prābda-Puṣyam-aśuklaṁ Bhṛigu-
śaṣṭiy-oppal-avaḥol kūḍala
- 27 vyatipātam-ombe mahā-yōgamum-uttarāyana-mā(me)hā-saṁkrāntiyu[m*] mānav-
ōttaman-and-uj[j*]vaḷa-kirtti Dōṇan-ura-dharmma-trāṇan-utaśhadim || [16*]
Kanda || Parama-Jina-samaya-ratnā-
- 28 kara-himakara-Mūḷa-saṁgha-sambhava-śōbh-ākara-Sōṇa - gaṇa - nabha[s*]śiḥaḷa-sarasija-
bāndhavara sita-yasā[s*]-śri-dhavaram(ra) || [17*] Vara-munipara vinata-
kṣhitipara niravadyara Nārōmdrasōṇa-
- 29 traividyaṇa pāda-prakṣhāḷana-purassara[m] divya-puradol-I Purikaradol || [18*]
Chāṁdraṁ Kāṁtram Jainōmdraṁ Śabdānuśāsanam Pāṇini matṭ-Aimdraṁ
Nārōmdrasōṇa-mu-
- 30 nōmdraṁg-ōk-ākṣaram peradig-ivu moggē || [19*] Avar-agra-śiṣyaṁ ||
Ninag-ōn-ombeno Śākaśyana-muniṣam tāne Śabdānuśāsanadol Pāṇini
Pāṇiniyadol(ḷe) Chāṁdraṁ Chāṁdradolḷa taj-Jinōmdra-
- 31 ne Jainōmdradol-I Kumārane gaḍam Kaumāradol-pōlpar-ent-ene pōlar-Nnaya-
sōṇa-panḍitarol-ayyar-vvārdḍhi-vit-ōrvviyol || [20*] Sarasatiyaṁ manō-mudade
tāḷḍidan-ennan-avaḷḷe-geydan-ān-iren-avaḷ-irkke ohiḷ
- 32 savatiyol-pudu-vālvudu kashṭam-endu nishṭhura-vachanaṁgaḷam nuḍidu dik-
kariyaṁ perid-ōri kirtti tām puruḍisi dōriḷa-vara-tapōnidhiyaṁ Nayasōṇa-
sūriyaṁ || [21*] Avar-agra-śiṣyaṇ || Nata-bhā-
- 33 pōmdra-kirtṭa-tāḍita-pad-āmbhōja-dvayaṁ nūtan-apratim-ābhā-ravi tāra-hāra-Hara-
hā-ākāsa(ḷa)-nīhāra-viśruta-kirtti-pramad-ānan-ābja-mukuraṁ hā bāppu
sāmānyamē śruta-vārāsi(ḷi) Nārōmdra-
- 34 sōṇa-munipam traividya-ohakrōśvaraṁ || [22*] Jita-vidviṣṭa-pratāp-ānvitadin-
adhika-śauryatvad-āṭōpadimḍ-ārjita-bhāvaj-Jaina - dharmm-ārppita - dri(dri)ḍa(ḍha)
matiyim vipra-vaṁḷ-āmbar-āharppatiy¹-omb-omd-udgha-tōja[s*]tvadin-atu-
- 35 1a-beḷ-aśvāryyadim tyāgad-omd-unnatiyindam satyadinḍam Dinakaran-atiśōbh-
ākaraṁ puṇya-puṇja || [23*] Dinakaran-ōdayadol tamam-anitum tūḷd-ōḍuv-
ante mithyāśva-tamam Dinakaran-ndi(da)yise nīḷa-kūḷa-
- 36 vanadin tūḷd-ōḍi kiḍuvud-ōm vismayamē || [24*] Āṭana tanayar-jjana-vikhyātar-
Jjina-pada-payōja-bhṛimgar-vvinay-ānvitar-ene negaḷdar-ākhiḷa-kahmāṭaḷadol Rāji-
mayyanum Dūḍamanum || [25*] Vpitta ||

¹ Read -ākhappatiy or -ākhappatiy.

- 37 Jina-pād-āmbhōja-bhṛīṅgaṃ sujana-jana-manō-ratjanam viśva-dhātṛi-vinutaṃ dig-
danti-dant-āśṛi(śṛi)ta-viśada-yaśo-bhāsi śiṣṭ-śaṣṭa-kalp-āvanijaṃ sat-pātra-dān-
ādhikaṇ-enute manō-rāgadim kūrṭtu vidvaj-janam-o-
- 38 Hāh haṇṇikūṃ Rājānaṃ-amala-śaśat-tējanam niohcha-niohcha || [26*] Manu-
muni-mārgga-nāma Jina-pūjeyo-arttigan-ehdu dāniy-ehd-anupama-tējan-ehdu
śuchi-ehdu dayā-paran-ehdu niohchalum manam-o[ṣe]-
- 39 d-akkarim biḍade haṇṇisugum jagam-eyde kūḍe Rājānaṃ-ina-tējanam pasuge
gōjanan¹-āśṛita-kalpa-bhūjana || [27*] Tat-priy-ānujana sau(śau)ryyad-alavam
pēlvaḍe || Kaḍupindam
- 40 dharapīṣvaram besase ohaurāsīṣanam bandiyam piḍidam sāsasindamam
muge(gi)yan-Ind-ōrbbiṣanam kōpadim piḍid-uyd-ā serey-iṭṭa Sōbhananan-
aty-āśoharyyadim bandiyam piḍi-
- 41 dam tān-ene sau(śau)ryyad-ond-alav-ad-ōm sāmānyamē Dūḍana || [28*] Nija-
pātiyam sere-vididoḍe bhuja-baḷadim bandi-vididu biḍisidan-ond-i trijagam
haṇṇisugum sa[d*]-dvija-kuḷanam sau(śau)ryya-
- 42 sā(śa)liyam Dūḍamana || [29*] Int-enisida Dūḍana vara-kānte Manōbhavana
kāntegam rūpinol-ātyantam migil-ene pogalalk-entum nerey-ariyar-āhikabbeya
rūpa || [30*] Ant-avargge(rge) puṭṭida sara-kā-
- 43 nt-ōpame vichalad-āli-kuḷ-ālakī(ke) vilasan-māntana-samēte budha-jana-chintāmaṇi
Hammikabbe lalanā-ratna || [31*] Ā negalḍa Hammikabbe-antina-priya-
vallabham Manōbhava-rūpaṃ dānad-ōḍe-
- 44 g-andin-ā Kāninana vol negalḍan-Arasimayyam jagadoḷ || [32*] Anupama-
dāna-āli-gaṇṇa-bhūṣaṇa-bhūṣitey-āda Hammikā-vanitegam-ātyudāran-Arasayya-
mahā-vibhugam vini-
- 45 tan-olpina kapi vaidya-āśṛita-kuṣaḷam sujan-āgrāṇi vaidya-Kannapaṃ tane(na)yan-
enalke nōntan-ene Kannana vol kṛita-puṇṇyan-āvanō || [33*] Jina-pada-
pamkaja-bhramaran-Indapan-udgha-gaṇ-ābdhiy-īṣvaram vi-
- 46 ne(na)ya-viḷāsi Rājī sujanam Kalidēvan-aganya-puṇya-varddhanakaran-Ādināthan-
ādhikam śuchi Śānti negartte-vetta Pārāvanum-iyar-ātmajātar-ene Kannana
vol kṛita-puṇṇyan-āvanō || [34*]

TRANSLATION.

(Verse 1.) Victorious be the commandment of the Lords of the Three Worlds, enjoined by the Jinas, bearing for token the blest supremely profound doctrine of (*different*) possibilities of predication.

(Lines 2-3.) Hail ! the refuge of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāsraya's race, embellishment of the Chālukyas, Tribhuvanamalla-dēva—

(Verse 2.) What emperors have completely torn up the roots of froward monarchs, scattered them with hurtling sling into the waters, stood up in the fore-front, and cleared the earth of thorns, right up to the (*surrounding*) ocean ? A gem of emperors, the exceedingly puissant Vikramāditya, has cleared the earth of thorns and constantly protected it.

(Lines 4-5.) So, while the victorious reign of Tribhuvanamalla-dēva was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon and stars :—

¹ See note on translation, below.

(Lines 5-8.) His younger brother—hail!—he who is praised by the whole world, renowned among men, scion of the Pallavas, darling of Fortune and Earth, heir-apparent, Paramāśvara [Supreme Lord] among kings, Mahāśvara [Great Lord] among warriors, adorned with valour, minion of the goddess of victory, guardian-gem to refuge-seekers, crest-gem of the Chālukyas, Triṣṭra [Śiva] in the fray, purifying the Kshatriyas, a king of the Aṅgas [Karna] to fiery elephants, a natural Love-god, plunderer of hostile kings, champion of his elder brother, Trailōkyamalla Virā-Nolamba Pallava-Permānadi Jayasinha-dēva—

(Verse 3.) Nolamba, a fatal discus against foemen's dominions, following the course of the series of primitive kings such as Nala, Nahusha, and Nriga, a crest-gem to the Chālukyas, a natural Love-god, whose feet are illumined by wreaths of lustre from numbers of gems adorning the heads of the crowd of bowing hostile monarchs, he whose enemies' hosts have fled—is he ordinary among kings?

(Lines 9-10.) Being known as a subject of such praise and distinction—

(Verse 4.) Virā-Nolamba, in whom are embodied the royal virtues, who has no foes remaining, towards whom the people's affection waxes great, the creeping-plant of whose glory stands erect, has hosts of foes bowing before him.

(Lines 10-11.) While he was protecting the Two Three-hundreds,¹ the Banavāse Twelve-thousand, the Sāntalige Thousand, and the Kaṇḍūr Thousand with enjoyment of pleasing conversations:—

(Lines 11-13.) One who finds sustenance at his lotus-feet, the Mahāśmantādhipati who has obtained the five great musical sounds, great august General, setting arrows on the heads of foes, gallant to the lady the art of literature, bee to the lotus-face of Sarasvatī, he whose soul is matured by remembrance of Hara's feet adored (by him), a jewel in the ear of Sarasvatī, the High Minister, Steward of the Household, (and) General, Hreṃayya—

(Verse 5.) A Brahmā in all arts, a sun of the Brāhmaṇ race, a moon to the ocean of the Vatsa gōtra, a king Death to foes, is the General Hrega a man of slight account in the series of worlds?

(Verse 6.) If the lord Hrega has a resemblance (to anything) on earth, it is the earth, the ocean, (and) Indra's mountain² (to which he may be compared respectively) for weightiness, profundity, (and) solidity. (But), if one considers, the earth, which became tremulous through the Demons,³ may become something different, the ocean, which had its profundity diminished by Rāma,⁴ may become something different, the celestial mountain, which became light of weight through Kṛishṇa, may become something different, if sometime the case should happen.

(Verse 7.) If one reflects, the distance between his merit and (other) illustrious men's merit may be said to be the distance between an elephant and a gnat; hence the sages' phrase "what envy is there for merits?" applies well to the lord Hrega.

(Verse 8.) The creeping-plant of (his) goodly stainless glory has thus overspread the regions of space so that there is no gap; (his) valour has wrought . . . ; (his) weightiness is beyond comparison; his conduct has reached a crowning degree; it has been such that they say "a son of strength⁵ has again been born": who are able to praise (adequately) Hrega's eminence?

(Verse 9.) As he lives in such fame and repute; as (his) distinction, in which he is known as a sweet springtime to his land, continues to increase; as he enjoys the government of the

¹ Belvola and Puligera.

² Apparently Gōvardhana, which was lifted by Kṛishṇa.

³ Cf. *Rig-veda* II. xli. 2, X. xlii. 8, *Vedic Studies* I. 174.

⁴ Namely when the *Sita* or causeway was built from India to Ceylon.

⁵ This phrase seems to be a version of the Vedic *śakasaḥ putra*.

Pulligere Three-hundred while maintaining the high degree of his lord's fortunes, and holds a happy course transcending even Karna in generosity (and) truthfulness—the General Hrega is of the same quality as Balin and Indra.

(Verse 10.) His younger brother Dōṇa, a seat of unbounded merit, a *bhuvana-buthbhukta*,¹ enjoying the fortunes of the Lord of the Gods [Indra], peerless in strength of arm, a (God of the) Flowery Arrows [Kāma] to the multitude of enemies' wives, has become eminent.

(Verse 11.) Hrega's younger brother is in valour the younger brother of him who shattered the troop of the Kuru race [Arjuna], in incomparable beauty the younger brother of Baladśva [Kṛishṇa], in might of arm the younger brother of Yama's son [Bhīma].

(Verse 12.) When enemy kings are bowing at the base of Hrega's feet, it is Dōṇa who makes them bow, so that their cry is "I cannot but bow"; he bears the burden of his lord's business, while the covetous and their like stoop (before him).

(Verse 13.) As there appears no grudging in (his) generosity, nor shortcoming in his worthy conduct, nor shame in his behaviour, are any other men in the world of mortals equal to Dōṇa, who is a (God of the) Flowery Arrows to women, a preserver of a multitude of agreeable cultured men, an expert in all arts equal to the Lotus-born [Brahman].

(Verse 14.) His deity is Paśupati, a supremely helpful lord; Nolaṃba, conqueror of hosts of foes, has cherished and supported him; his father is Tikka, eminent for a series of brightest virtues; his mother is Kalvāmbika, adorned with brilliant conduct; his elder brother is the renowned Erakapa, a gem of the company of generals: thus Dōṇa is a dwelling-place for glory.

(Verse 15.) In this Iron Age, this time of stress, there has been an outburst at the rise of an ocean of righteousness, so that it would seem as if the people of the earth altogether with one voice in their delight were joyously uttering praises, saying: "after a long time it has become visible, thus righteousness is coming to hand!"

(Verse 16.) Whilst Pushya of the year Durmati, the sixth in the series² of the years of Vikrama delightful in their course, the dark fortnight, and Friday and the sixth (lunar) day were in progress, while with these coincided a *mahā-yōga* consisting of *vyatipāta*³ and the great *uttarayāna-sankrānti*, the excellent man Dōṇa, brilliant of fame, preserver of wide righteousness, here with generosity—

(Verses 17-18.) Having laved in this Purikara, a divine city, the feet of Narēndrasēna Traividya,⁴ who is a moon to the ocean of the supreme Jinas' Church and a lotuses' friend [sun] in the sky of the Sēna Gana, that mine of lustre sprung from the Mūla Saṅgha, who is a bridegroom of the goddess of white fame, a chief of worthy ascetics, one to whom monarchs bow down, a man without fault—

(Verse 19: identical with verse 8 of inscription A.)

(Line 30.) His senior disciple—

(Verse 20: identical with verse 9 of inscription A.)

(Verse 21.) "He has cherished Sarasvatī with delight of spirit; me he has despised; I do not exist while she is present—fie! to cohabit with a rival wife is hard!"—uttering these harsh words, swiftly mounting the elephant of the sky-quarter, Fame herself enviously reviles the worthy ascetic Nayasēna Suri.⁵

(Line 30.) His senior disciple—

(Verse 22.) Ho! hurrah! is the great ascetic Narēndrasēna, the emperor of masters of

¹ See above, Vol. XIII, pp. 298, 327.

² Or, possibly, "elation."

³ Properly *tati-shakṣa* means a series of six.

⁴ The *yōga* when the declination of sun and moon is equal.

⁵ Explained as "learned in āgama, logic, and grammar," *I. A.*, Vol. XIV, p. 28 n. The Jain "threefold lore" is elsewhere defined as *śābd-āgama*, *gukṭy-āgama*, and *param-āgama*.

⁶ An example of the rhetorical artifice of *vyāja-stuti*.

the triple lore, something ordinary—he whose pair of lotus-feet is beaten by diadems of stooping sovereigns, he who is renowned, he who is a sun in peerless lustre, a mirror to the lotus-face of the lady Fame who is renowned (as being bright as) stars, pearl-strings, Hara's laughter,¹ ether, and frost, he who is an ocean of scriptural lore?

(Verse 23.) Because of the magnificence of (*his*) extraordinary sun-like character² owing to the presence of the majesty³ of conquered foes (*appropriated by him*), because of (*his*) firm mind devoted to the grand and brilliant Jain religion, because of (*his*) peculiar quality of superlative splendour by which he is known as a sun in the sky of the Brāhman race, because of (*his*) supremacy in peerless might, because of (*his*) peculiar eminence in bounty, and because of (*his*) truthfulness, Dinakara (*was*) a mine of exceeding lustre, a heap of godliness.

(Verse 24.) As on the rise of the sun all darkness flees away, so with the rise of Dinakara the darkness of error flees away from the park of his race and is dissipated: what a wonder!

(Verse 25.) His sons Rājmayya and Dūdama are illustrious over the whole earth as being renowned among men, bees to the Jinās' lotus-feet, possessed of culture.

(Verse 26.) All learned folk everlastingly praise lovingly with affection of spirit Rāja,⁴ who is stainless and bright in brilliance, as being a bee to the Jinās' lotus-feet, gladdener of good men's souls, renowned over the whole earth, radiant with lustrous fame mounting to the tuks of the elephants of the sky-quarters, a tree of desire to cultured and agreeable men, exceeding in bounty to worthy recipients.

(Verse 27.) The world in unison always without cease rightly extols with gladness (P) of spirit (*and*) with affection Rāja, who is brilliant as the sun, a moon in golden hue,⁵ a tree of desire to clients, calling him a lover of the worship of the Jinās according to the rules of the saint Manu's course, bountiful, peerless in brilliance, pure, full of kindness.

(Line 39.) If one would describe the measure of his beloved younger brother's valour—

(Verse 28.) At the stern command of the sovereign he took captive the Lord of the Eighty-four; in his boldness he clasped not his hands (*in submission*); he in his turn took captive in a most marvellous manner that same Sōbhana who in wrath had seized, bound, and cast into prison king Inda: is this singular degree of Dūda's valour an ordinary thing?

(Verse 29.) "By his might of arm he took captive him who had cast his master into confinement, and made him release him": thus this triple world lauds the valiant Dūdama, soion of worthy Brāhmanas.

(Verse 30.) The excellent lady of Dūda, who has thus been described, far surpassed in beauty the Mind-born One's mistress [Rati]: despite this praise, men do not withal fully comprehend in any way Hōhikabbe's beauty.

(Verse 31.) So there was born to them Hammikabbe, comparable to a goddess, having looks of hair like troops of gadding bees, brilliantly distinguished, a wishing-gem to sages, a jewel of women.

(Verse 32.) This illustrious Hammikabbe's completely beloved husband, Arasimayya, comely as the Mind-born One, was distinguished in the world like Kānina [Karpa] here in respect of bounty.

(Verse 33.) The lady Hammikabbe, who was adorned with the ornaments of the merits of peerless bounty and virtue, and the most generous lord Arasayya had a son, the physician

¹ Cf. *Mighe-dāta* 58.

² There is perhaps a play on *śūrya* and *śūrya*, "valour." The name *Dinakara* means literally "sun."

³ Literally, "beat."

⁴ *Rāja* means "moon"; hence the following epithet.

⁵ *Śāśa*, lit. "milk-born," may mean "moon," though I have never found it used in this derivative sense. Were it not for the context, I should be inclined to suggest *paśya gōpaṇa*, "shepherd to his flock."

Kannapa, who was refined, a mine of excellence, skilled in the healing art, pre-eminent among good men: in view of this, as he was godly in his works, who has such righteousness accounted to him as Kanna?

(Verse 34.) Their sons are Indapa, a bee to the Jinās' lotus-feet, Īśvara, an ocean of noble virtue, Rājī, brilliant in refinement, the worthy Kalidēva, Ādinatha, an accumulator of incalculable merit, the exceedingly pure Śānti, (and) the distinguished Pārśva: hence who has such righteousness accounted to him as Kanna?

No. 10.—TWO KADAMBA INSCRIPTIONS OF NIRALGI.

By LIONEL D. BARNETT.

The village of Nirālgi, whence these records come, lies in the Hāngal *tāluka* of Dhārwar District, in lat. 14° 52' and long. 75° 18', about 11½ miles to the north-east of Hāngal town. As our inscriptions shew, it was formerly called Nirīlī. The ink-impressions on which the texts of the following inscriptions are based were prepared for the late Dr. Fleet, and are now in the British Museum.

A.—OF THE REIGN OF SOMESVARA I: ŚAKA 974.

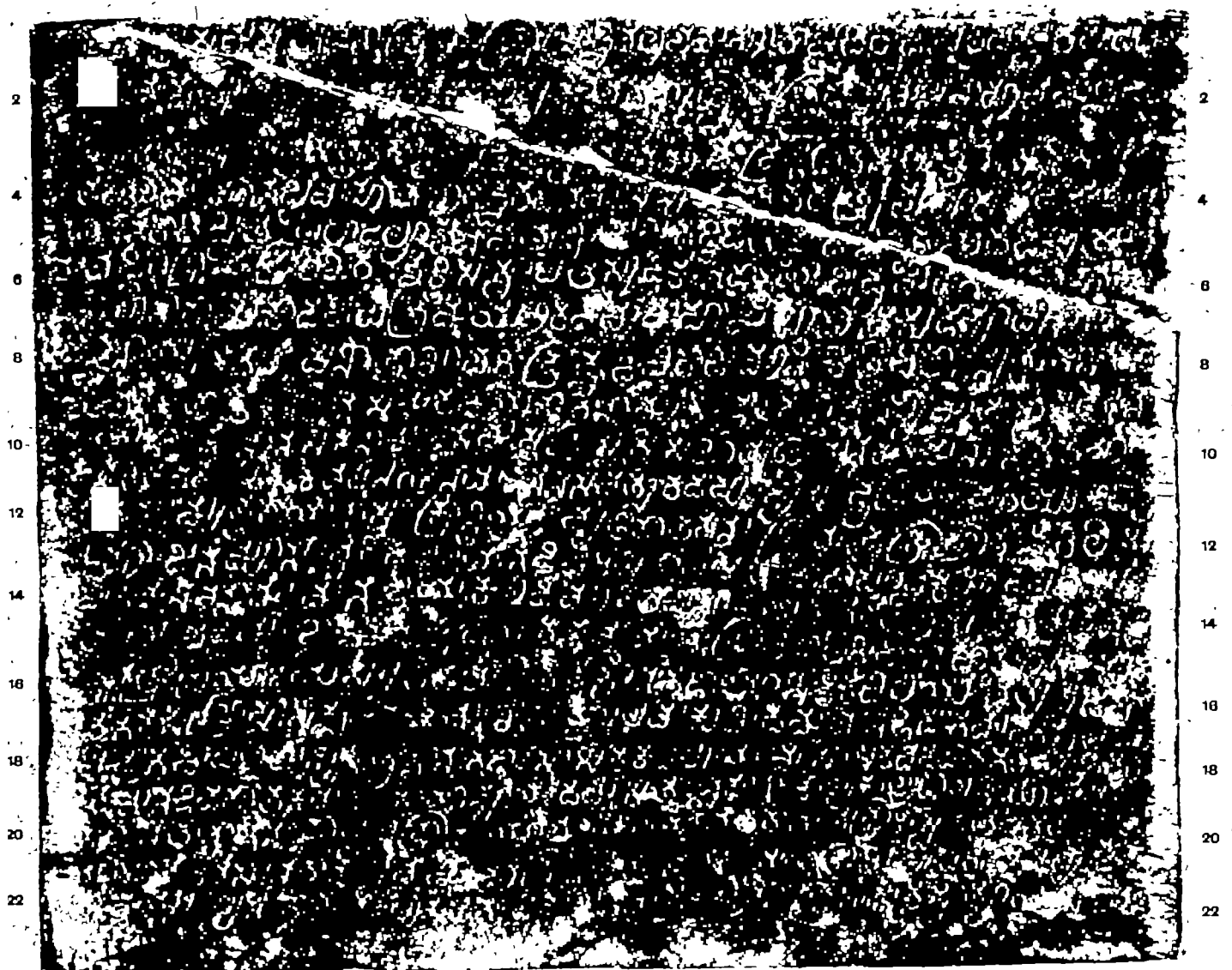
As to the exact site where this record was found and the character of the stone I have no information. The inscribed area is about 2 ft. high and 2 ft. 5½ in. broad.—The character is fairly good Kanarese of the period, with letters ½–¾ in. high. The palatal and the guttural nasals both occur: *kañchanam* (l. 9), *managaḷa* (l. 15).—The language, except in the formal Sanskrit verses and final formulae and the phrase *Sarasvatyaśya namaḥ* (an error for *Sarasvatyaśi namaḥ*) in l. 22, is Old Kanarese prose. The *ḷ* is preserved in *ggalḍeyumam* (l. 14) and *pḍḍia* (l. 18); it is changed to *ḥ* in *baḷiyan* (l. 18), and *aḷi*° (ll. 17, 19). On the phrase *baḷiyan-aḷi* see Dr. Fleet's remarks above, Vol. XI, p. 8.

The record begins by referring itself to the reign of Trailōkyamalla-Āhavamalla, i.e. Sōmśvara I (ll. 1-3), and then informs us that on a certain date the Kādamba Mahā-Maṇḍalōśvaraḥ Harikōśarin formally made over by deputy certain estates to the Three-Hundred Mahā-janas of Nirīlī for the maintenance of the Piriya Kere or Great Tank and the cult of the god Kali (ll. 3-15). The document was drafted by the town-clerk Jōgivaṃya, and engraved by Chiṭṭōja (ll. 21-22). Harikōśarin is the prince, also named Arikōśarin and Hariga, who figures in the Baṅkīpūr inscription of Śaka 977 published by me above, Vol. XIII, p. 168,¹ with titles almost the same as those given in the present record. I there stated (p. 169) that the year Śaka 977 marked the earliest known connection of the Kādambas with the Banavasi province; we are now able to trace it back to a date three years earlier.

The date is given in ll. 11-12 as; Śaka 974 (expired), the cyclic year Nandana; Pushya suddha 13; Sunday; the *attarāyana-saṅkrānti*; a *vyatipāta*. This is irregular. In Nandana there was an intercalated Pushya. If we take the given *tithi* as belonging to the latter, it corresponded to Tuesday, 5 January, A.D. 1053, ending at 12 h. 19 m. after mean sunrise. Mr. R. Sewell, who has kindly checked my calculations in this paper, points out that the *tithi* suddha 13 in Nija-Pushya of the same year was expunged: at mean sunrise on Wednesday, 3 February, A.D. 1053, the current *tithi* was suddha 12, and at the same moment on the following Thursday the current *tithi* was suddha 14. Furthermore, the *attarāyana-saṅkrānti* took place on Wednesday, 24 December, A.D. 1052, at 19 h. 23 m. after mean sunrise.

¹ In my translation of that document I have fallen into some errors, which I have tacitly corrected in my rendering of the present inscription.

Niralgi Inscription of the reign of Somesvara I : Saka 974.



F. W. THOMAS

SCALE ABOUT ONE-FOURTH

WHITTINGHAM & GRIFFITHS, COLL.

The only places mentioned are : Banavāsi (l. 4), the Agrahāra of Nirālgi, i.e. Nirālgi (l. 12), the Piriya Kere or Great Tank (ll. 13-14), and the *tīrthas* (ll. 15-16).

TEXT.¹

[Metres : v. 1, *Śalini* ; v. 2, *Anuśṭubh*.]

- 1  Svasti samasta-bhuvan-āśraya Śrī-Pri(pri)thvi-vallabha mahārāj-ādhirāja
paramśvara parama-
2 bhāṭṭarakam Satyāśraya-kuḷa-tīlakam Chāḷukya-ābharanam śrīmat-Traiḷōkyamallan-
Āhavamalla-dēva-
3 ra vijaya-rājyam-uttarōttar-ābhividdhi-pravarddhamānam-ā-ohasdr-ārka-tīram salutt-
ire || Svasti samadhi-
4 gata-pamcha-mahā-śabda-mahāmaṇḍaśvaran Banavāsi-paravar-śvaran Tryaksha-
karmā-sambhavan chaturā(ra)-
5 śrīti-nagar-ādhiśṭhita Lalāṭālohana-Chaturbbhujā-jagad-vidit-ābhīśāś-āśvamaścha-
dikahita Hi-
6 mavad-girindra-rumdra-śikhara-śakti-samsthāpita sphatīka-śīlā-stambha-baddha-mada-
gaja mahā-ma-
7 him-ābhīrāma Kādamba-ohakri-Mayūravarmma-mahā-mahipāla-kuḷa-bhūṣhanam
permma-
8 tī-tūryya-nirghoṣhanam śākhaśharōmra-dhvaja-virājamānam kīrtti-vitānam-
uttuṅga-śiṅha-
9 lōhohhanam datt-śrīti(rīthi)-kāśhanam samara-jaya-kāranam mār-koḷvara
gaṇḍa śauryya-māritāṇḍan-adaśa-Nā-
10 rāyana-annana śiṅga nām-ādi-samasta-prasa(śa)śrī-sahitam śrīman-mahāmaṇḍaś-
śvaran Hari-
11 kēśari-dēvar || Śa(śa)ka-varsha 974neya Nandana-samvatsarada Pushya-
su(śu)ddha trayōdaśiyam Āditya-
12 vāramum-uttarāyana-samkrāntiyam vyatipātadanda śrīmad-agrahāram Nirālgiya
13 mahājanam mūnōrvvarige baliyau-aṭṭi barisi kalam karohohi dhārā-pūrvvakarm-
mādi Piriya Ke-
14 rege mane-vaṇamuman-āliya Kālī-dēvarige aruṇṭu marada tōṭṭamuman
mattar-ggaḷde-
15 yuman biṭṭar-mmaṅga mahā-śrī || I dharmmanam pratipālisidamge Vāraṇāsi
Kuru-
16 kēśtra Prayāgy-Argghyatīrtham-emb-ī tīrtha-śthānamgaḷoḷ śāsira kavileyam
chatur-vvēda-pā-
17 ragar-appa² brāhmanargg-ubhayamukhi goṭṭa pa(pha)lam-akkum-I dharmmanam-
alidamgam-āliyal-oḷa-
18 rehoḷidamgam-ī pōḷa punya-tīrtha-śthānamgaḷoḷ śāsira kavileyam śāsira
vēda-pārager-appa brāhman-
19 la(ru)man-āliḍa pātakam-akku || Sāmānyō-yam dharmma-sētum(r)-cīpānā[m*]
kāḷē kāḷē pālanīyō bhavadbbhī [i*]
20 sarvān-śtān-bhāginah pārtthivōmraṇ-bhūyō bhūyō jāohatō Rāmahadrāh [(ll)
[i*] Śva-datt[ā*]m para-datt[ā*]m vā

¹ From the ink-impression.

² The engraver has made after this word a *ra*, squeezed in between *pa* and *br*.

- 21 yō harōti(ta) vasundharā[m*] [1*] shashthi(shṭi)r-vvarahā-sahasrā(śr)ṇi
 viśhṭā(shṭhā)yān jāyatō kri(kri)mih || [2*] Baredam sṇabova Jō-
 22 | givayyan bosa-geydam kalakuṭigam Chittōjam | marugaḷa mahā-śri ||
 Sarasvatyāya namaḥ

TRANSLATION.

(Lines 1-8.) While the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyaśraya's race, embellishment of the Chālukyas, king Trailōkyamalla-Āhavamalla, was advancing in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars :—

(Lines 3-11.) Hail ! The Mahā-Maṇḍalāśvara who has obtained the five great musical sounds, who bears all titles of honour such as "lord of Banavāsi best of cities, ornament of the race of the Kādamba emperor the great king Mayūravarma, which is sprung from the Three-eyed [Śiva] and Earth, presides over eighty-four cities, is consecrated in eighteen world-famous horse-sacrifices to (the god of) the Frontal Eye [Śiva] and the Four-armed [Viṣṇu], has established its might upon the massive summits of the great Mount Himavat, binds its fiery elephants to columns of crystal, and is charming with great majesty,—he who is (attended) with the noise of *permatṭi* drums and (other) musical instruments, who is resplendent with a banner (bearing the device) of a great ape, is canopied in glory, and has for crest a stately lion; giver of gold to the needy, cause of victory in the fray, man of might to adversaries, sun of valour, a Nārāyaṇa of the gallant, a lion for his elder brother"—the Mahā-Maṇḍalāśvara Harikēśari-dēva,—

(Lines 11-12.) On Sunday, the thirteenth of the bright fortnight of Pūṣya in the cyclic year Nandana, the 974th (year) of the Śaka era, at the *uttarāyana-sankrānti*, in a *vyatipāda*,¹—

(Lines 12-15.) Having sent a summoner to the Three-hundred Mahājanas of the Agrahāra of Nirli, convened them, and laved their feet, made over with pouring of water the house-tax to the Great Tank, and a garden of six-hundred trees and a field of one *matṭar* to the god Kali of that place. Happiness ! great fortune !

(Lines 15-19 : a prose commonitory formula of the usual type.)

(Verses 1-2 : two common Sanskrit verses.)

(Lines 21-22.) The town-clerk Jōgivyaya wrote (this record). The stone-mason Chittōja executed the order. Happiness ! great fortune ! homage to Sarasvatī !

B.—OF THE REIGN OF SOMESVARA II: SAKA 996-7.

In the case of this epigraph also I have been unable to trace the site whence it comes, or to find any details as to the stone. The inscribed area, which is much worn by weather, comprises an upper compartment, on which are lines 1-2, and a lower one containing all the rest; it is nearly 4 ft. high and 2 ft. 7½ in. wide.—The character is Kanarese, rather straggling and clumsy, and resembling the Peggūr inscription of A.D. 978 (no. 4 of "Coorg Inscriptions," revised edition). The cursive forms of *m*, *y*, and *v* (above, Vol. XII, p. 335) are all found here :—*m* in °*baḷumaḥ* and (?) *brīḷyatamaḥ*, l. 22, *maḥḷaḷika*°, l. 24, *śrīman*°, l. 33, *dharma*°, ll. 37, 39, *kavileyumash*, ll. 39-40, °*pātakam*, l. 40, *Bāma*°, l. 41; *y* in °*sankrāntiyahdam*, ll. 31-32, *Uḥahagēriya*, l. 32; and *v* in *nerovare*, l. 23. The *ā* is written in *pañṣāḥa*°, ll. 30, 38, 40. The height of the letters varies from ½ in. to ¾ in.—The language is Old Kanarese, except

¹ A *yōga* in which the declinations of sun and moon are equal.

in the Sanskrit verses on ll. 40-42 and the barbarous concluding formula. The archaic *l* occurs once, in *pskḷa*, l. 39; it is replaced by *ḷ* in *baḷi*°, ll. 10, 33, *baḷiya*, l. 36, *aḷi*°, ll. 39-40, and by *r* in *maḷ-ārbeyya*, l. 13 (a blunder for °*ārkeya*) and *ṣrppattara*, l. 32. In regard to lexicography, we may notice *baḷiyaṃ-aḷi*, l. 10, and *baḷiy-aḷi*, l. 33 (see above, inscr. A.), *nuḷḷap*°, l. 22, (P) *tott*°, l. 22, (P) *brīḍyatva*, l. 22, *poḷiṣiṭṭ*, l. 23 (perhaps connected with *poḷe*, "to shine" or "to be swung about": should we then read here *poḷeṣiṭṭ* P), and *avaṇḡguṇiṣe*, l. 28 (in Kittel's Dictionary *avanigōḷa*).

The record is twofold, comprising two endowments, and probably was engraved at the time when the second was granted. The first (ll. 1-13) opens by referring itself to the reign of a Chāḷukya king whose name is here lost; but that it was Bhuvanaikamalla (Sōmāśvara II) is proved by the reference to him and the date in l. 8. It then mentions (ll. 3-5) the Mahā-Maṇḍalēśvara Vikramāditya-dēva (possibly the king's younger brother, afterwards Vikramāditya VI), and likewise (ll. 5-7) a noble of the Pallava lineage named Bhuvanaikamalla-Pallava-Permāṇaḍi Vi[shṇuvardhana-Vijayāditya,¹ and bearing among his other titles that of "lord of Kāñchi best of cities"; and it states that, when Vikramāditya and Viṣṇuvardhana-Vijayāditya were at Baṅkāpura in the course of a tour of state in the service of king Bhuvanaikamalla, in Śaka 996, they granted the village of Basalūr, in the Elambi Twenty, to the 300 Mahājanas of Nirili for the maintenance of the cult of Rāmēśvara (a well-known form of Śiva) at Pombaḷli (ll. 7-13).

Then comes the second record (ll. 13-43). It begins by introducing, in prose, with the usual titles of his lineage and some others, the Kādamba Mahā-Maṇḍalēśvara Śantivarman, "lord of Banavāsi best of cities" (ll. 13-21), and extols his valour and glory in four verses (ll. 21-30). After this comes the formal statement that in Śaka 997, when at Uñchagēri, he, in concert with two other high officers of state, renewed the grant of the first record (ll. 30-42).² Biohchara Gaṅgayya made the fair copy, and Sūdōja engraved it (ll. 42-43).

There are two dates. The first is given on ll. 8-9 as: Śaka 996, Ānanda; the full-moon of Āśvayuja; an eclipse of the moon. This seems to be regular. The *tithi* mentioned was current at sunrise on Tuesday, 7 October, A.D. 1074, and ended about 20 h. 3 m. after mean sunrise (for Ujjain). On that day there was a lunar eclipse, in which total obscuration began 19 h. 30 m. after mean sunrise, while the above *tithi* was still current.

The second date is given on ll. 31-32 as: Śaka 997, Rākṣasa; Pushya śuddha 1; Sunday; the *uttarāyana-saṃkrānti*. This is quite wrong. Pushya śuddha 1 of given year corresponded to Friday, 11 December, A.D. 1075, on which it ended about 11 h. 15 m. after mean sunrise. The *uttarāyana-saṃkrānti*, on the other hand, occurred on Thursday, 24 December, about 18 h. after mean sunrise, so that Friday was reckoned as the first day of Makara.

The places mentioned are: Kāñchi (ll. 6, 7); the *nala-viḍu* of Baṅkāpura (l. 8); Pombaḷli (ll. 10, 35); the Pānuṅgal Five-hundred (l. 12); the Elambi Twenty (ll. 12, 36); Basalūr (ib.); Banavāsi (ll. 18, 30); the *nala-viḍu* of Uñchagēri (l. 32); and the *tirthas* (l. 37), besides a rather obscure phrase *naḍ-ṣrppattara* (l. 32), which is perhaps a mistake for *naḍ-irppattara*, "the Twenty of the county," viz. Elambi. Pombaḷli is the modern Homblī, lying 8½ miles nearly south of Nirālgi, in lat. 14° 40½' and long. 75° 17½'. One is tempted to identify Uñchagēri with the modern Wunchigēri, near Kumtā; but the distance from Nirālgi is considerable. Kāñchi (Conjeevaram), Baṅkāpura (Baṅkāpūr), and Pānuṅgal (Hāngal) are well known. Elambi and Basalūr do not seem to be traceable.

¹ See *Dya. Kanar. Distr.*, p. 444 and n. 1.

² See *Dya. Kanar. Distr.*, p. 501.

TEXT.¹

[Metres: vv. 1, 3, 4, *Mahāsrugdhara*; v. 2, *Champakamālā*; v. 5, *Śalini*; v. 6, *Anushubh.*]

- 1 Śrī Svasti samasta-bhuvan-āśraya Śrī-Pri(pri)[thvi-vallabha mahārāj-ādhirāja
paramōśvara parama-bhaṭṭārakam]
- 2 Sityāśraya-[kula-tilakam Chakṛky-Abharapam śrīmad-Bhuvanaikamallā-dēvara
rājyam-uttarottar-ābhividdhi-pravarddhamānam-ā-chaṇḍr-ārka-tāram]
- 3 barām salattam-ire || Tatu-pāda-padum-ōpajivi || Svasti samadhigata-pamoha-
mahā-śa-
- 4 bda-mahāmaṇḍalōśvarām Gauri-Gaṇḍy(ś)-āvatāram Pārvvatī-priyam * * *
* * kāvanam nām-ā-
- 5 dhi(di)-samasta-prasa(śa)sti-sahitam śrīman-mahāmaṇḍalōśvarām Vikra[māditya-
dēva]r || Svasti samasta-
- 6 bhuvan-ōrlla(la)śita-vira-Pallav-ānvayam . Śrī-Pri(pri)thvi-vallabham Palla[va * *
* *]n-amōgha-vākyaṁ Kām-
- 7 chi-puravar-ōśvarām śrīmad-Bhuvanaikamallā-Pallava-Permmāṇaḍi(ḍi)
Vi[śhquvardhana(?)]-Vi[jayadityanum-irddu-śrī-
- 8 matu-Bhuvanaikamallā-dēvargge Bāhikēpurada nele-viḍinoḷ bi[jayam-geydu(?)]
Śakha-varīś² 000neya
- 9 Ānamnda-samvatsarada Āvayujada puṇnive soma-grahapaḍam[du śrīmad]-
agrahāram Niriliya mahā-
- 10 janam mūnūrvvarumam baliyan-aṭṭi barisi kalam karohohi dhārī-pūrvvakam
māḍi Pomballiya tirtthada
- 11 śrī-Rāmōśvara-dēvara snāna-nivēdyakkam gandha-dhūpakkam namndā-divigegam
maṭhaṇṭa³-Si(śi)va-paṇḍitarggam bhā(bhā)hma-
- 12 parggam chohhatrakkam Pānuṁgall-aynūṇada kampanam Elambiy-irppattara
baliya bādam Bāsalū-
- 13 ra[rh] mēl-ārkkē(ḷke)ya sarvv-ābhyaṁntara-sidhḍhiyam biṭṭu koṭṭar || e ||
Svasti samasta-kula-mahidha-
- 14 ra-ohakravartti-[mahā⁴]-mahima-Himavāḷ-girīndra-rumdra-śikhara-saṁsthāpita-mahā-
śakti-prabhāvam Ka-
- 15 ḍa(da)mba-ku-āmbara-prachamṇḍa-mārttanḍan-anēka-samara-samaya-samudita-nija-
bhūja-vijay-ōpā-
- 16 rjijita-vira-lakshmi-nivāsa-mamḍita-prachamṇḍa-dōr-ddamṇḍa[rh] balavad-ari-kuḷa-Kā-
śaḷam pratāpa-pra-
- 17 kop-ōpēta[rh⁵] Lalāṭalōchanam(na)-jagad-vidit-āshṭāḍai-śva(śva)mōdha-dikshā-dikshita-
kuḷa-prasūtam chaturā(ra)śiti-nagar-ādhi-
- 18 shṭi(shṭhi)ta vidishṭa-Bānavāsi-puravar-ādhiśvarām Kaḍa(da)mba-kamṭhīravam
Kāḍa(da)mba-ohakri-Mayāravarmma-mahā-mahipā-
- 19 la-kula-bhūṣaṇam permaṭṭi-tūryya-nirgghōṣa(śha)ṇam śākhāoharēṁndra-dhvaja-
virājamāna[rh] mān-ōttuṁga-śimha-lāmoha(ohha)nam datt-ā-
- 20 rtti(rṭhi)-kāṁchanam mā-kkolvara gaṇḍam samara-mārttanḍam rapa-vijaya-
kāraṇam-upana gamndha-vāraṇam nām-āḷi-samasta-prasasti-
- 21 sahutam śrīman-mahāmaṇḍalōśvarām Śā(śa)ntivarmma-dēvar || Balavada-vidishṭa-
bhūpālakar-aḍig-ōragi śaraṇam-b[ō]g[ē]⁴ dū-

¹ From the ink-impression.

² Read *Śakra-varāḷa*.

³ Read *maṭhaṇṭa*. [*matī-ṣṭa* will do equally well.—H. K. S.]

⁴ Either *adiga* or *oragi* may be read, but not both; and we should correct *śaraṇam* to *śaraṇa*.

- 22 rvvāra-bāhā-bajamañ māpp¹-amdhū(du)dañ tott-a[u*]ki ba[u*]ki brīdyatvamañ
pūṇḍar-omdañid-elelē mīraḷu kaḍamgaḷ-toḍaraḷ-oḍaraḷ-oḭṭaysaḷ-ukka-
- 23 l-palamohal polisiñ² māṛ-āmtu kīdal neṇevare dhuraḍoḷ dēva Kādamba-Rudrā ||
[1*] Baḷavad-arūti-maṇḍalika-gaṇḍa-lay-āmtaka Śām-
- 24 nta-bhūpa maṇḍalika-lalāma maṇḍalika-Bhairava, maṇḍalika-Tripṣtra maṇḍalika-
gharaṭṭa maṇḍalika-maṇḍi-vighaṭṭita-pā-
- 25 da-piṭha maṇḍalika-lalāta-paṭṭa ninag-ār-ddore maṇḍalika³ dharitriyol⁴ || [2*]
Baḷavat-kōp⁵-āguviṇḍ-āmta-nhitaran-elelē
- 26 kolvudamḍ-irṅke bāhā-baḷadimḍ-amamma dik-pājaran-a[u*]kiśaḷ-amdriddhramam⁴
chāḷisaḷ bhūtaḷam-añtūñ kaṇṇpisalū dī(di)g-ga-
- 27 jaman-aḷaṇisal⁶ vārdhīyūñ śośhisal⁶-ē⁶ chalaṇō pēḷ sālāṇō tat-kṣhaṇaḍoḷe
muḷidaṇḍ-ōho Kādamba-Rudrañ || [3*] Kaḍupin-
- 28 dañ dēva niññn-ōr biḍad-oḍa(da)ruv-avaṇṇuṇṭe sūḷam kaḷāḷam koḍe
khaṭvāṇṇam piṇḱam poḷeva noṇaḷa kaṇṇ haṣti-charmmañ śir-ō-
- 29 dyadriq⁶ vaṇḍr-ābhīḷa-bhūṭ-āvaḷi kaṇṇ-koraḷ-arddh-āṇḍaḍoḷ⁶ Gauri peṇṇam
paḍed-arddh-ōmḍu-prabhū-bhāṣura-vikaṣa-jarā(ā)-jūṭa-kōṭi-
- 30 viṭaṇkam || [4*] Svasti samadhiḡata-paniñcha-mahā-śabda-mahāmaṇḍaḷśvaraṇ
Baṇavāsi-puravar-ādhiśvaraṇ śrīman-mahāmaṇḍaḷśva-
- 31 rañ Śāntivarṇma-dēvar Śakha(ka)-varṣha 997neya Rākṣaśa(sa)-
sañvatsarada Puśya(śya)-su(śu)ddha paḍiva Ādi-vāraṇmuṇṇ-uttarāyapa-saṇṅkrā-
- 32 ntiyaṇḍum-ā(ā)ḡal nāḍ-ā[r*]ppattaṇ⁷ baḷiya Umehaḡēriya neḷe-viḍinal-inḍaṇḍu
śrīmad-agrahārañ Nīriḷiya mahājanam mū-
- 33 nūrbbarumañ baḷiy-aṭṭi baṇisi śrīman-mahāmaṇḍaḷśvaraṇ Śa(śa)ṇṭivarṇma-
dēvarum mahā-pradhānañ piriya perḡaḍe daṇḍaṇḍāya-
- 34 kav-I(i)śvaraṇ[m]ajayanum mahā-pradhānañ perḡaḍe Śōbhanayyanum-irddu⁸
kāḷam kaṇṇohi dhārā-pūrvvakam māḍi śrīmat-
- 35 Poṇḍaḷḷiya tīrtthada śrī-Rāmaśvara-dēvara aṇḡa-bhōḡakkam dēvaraṇ pūḷisuva
brahmaohāṇḡaḷḡaṇṇ paṇṇirvvarum
- 36 brāhmaṇaṇḡaḷḡaṇṇ chhaṭrakkañ Mambiy-irppattaṇ⁷ baḷiya bāḍam Baṣaḷūrañ
praviṣṭam-āḡi sarvv-ābhyañtata(ra)-middhryiñ biṭṭu ko-
- 37 ṭṭaru || I dharmaṇmañ prapīḷisidaṇḡe Vāraṇāsi Kurukṣṭra Prayāḡe
Arḡyatīrttham-añb-i tīrtth-sthānaṇḡoḷ⁹ sā-
- 38 aīra kavileya koḍum koḷaḡumañ paṇiñcha-ratnaṇḡaḷoḷu kaṭṭisi
sāṇirvvar-vvēda-pāraḡar-appa bhra(bra)hmaṇaṇḡg-ubhayaṇu-
- 39 khi-goṭṭa phalam-akkum || I(i) dharmaṇman-aḷidaṇḡam-aḷiyal-oḍarohchidaṇḡam-i
pēḷda puṇṇya-tīrtth-sthānaṇḡ[a*]oḷu sāsira kavi-
- 40 leyumañ sāṇirvvar-vvēda-pāraḡar-appa brāhmaṇaruman-aḷida paṇiñcha-mahā-
pāṭakam-akku[m] || Sāmānyō-yañ dharmma-sētaṇ(tur)-nṇi(nṇi)-
- 41 pāṇam kāḷō kāḷō pāṇiyo bhavadbhīḷ [1*] sarvvān-ētān-bhāḡinaḷ pārtthivōmḍrān
bhūyo bhūyo yāchatō Rāmabhadraḷ [[* 5*]
- 42 Sva-datt[ā*]m para-datt[ā*]m vā yō hareti(ta) vaṇuṇḍharāñ [1*] aṣaṣṭir-vvaraṣa-
saṣaṣṭrā(ārā)pi vīpṭā(śṭhā)yañ jāyatō kri(kṛi)miḷ || [6*] Baṇedañ Biohohara
- 43 Gaṇḡayyaṇ ; bea-ḡeydañ kaḷakuṭiḡa Sūḍōjañ [[*] Maṇḡaḷa mahā-ārī ||
Sarasvatīyā namaḷ

¹ The *p* is not certain: it may be *v*.

² Written separately, as *baḷavat kōp*.

³ Written separately, as *śośhisal k-ā*.

⁴ See above.

⁵ Read *-sthānaṇḡoḷ*.

⁶ Perhaps a mistake for *poḷepiñ*; see above.

⁷ Read *adriṇḍraṇṇ*.

⁸ Apparently to be corrected to *-śāḡaḡ-jāḍe*.

⁹ Or possibly *śāḷdu* i.e. *śāḷ*.

TRANSLATION.

(Lines 1-3.) Fortune! While the reign of—hail!—the asylum of the whole world, [favourite] of Fortune and Earth, [great Emperor, supreme Lord, supreme Master, ornament] of Satyaśraya's [race, embellishment of the Chālukyas, king Bhuvanaikamalla,] was advancing [in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars] :—

(Lines 3-5.) When he who finds sustenance at his lotus-feet,—hail!—the Mahā-Manḍalēśvara who has obtained the five great musical sounds, having all titles of honour such as “incarnation of Gauri and Gaṇēśa (P), beloved of Pārvatī, protection . . .” the Mahā-manḍalēśvara Vikramāditya-dēva,—

(Lines 5-8.) Likewise—hail!—the scion of the heroic Pallava race illustrious over the whole world, favourite of Fortune and Earth, . . . of the Pallavas, unfailing in speech, lord of Kaśīchi best of cities, Bhuvanaikamalla-Pallava-Perṇāṇaḍi Viśhṇuvardhana (P)-Vijayāditya, in concert (*with him*), having made a tour of state for king Bhuvanaikamalla, at the standing camp¹ of Baṅkaṣpura,—

(Lines 8-13.) On the full-moon day of Āśvayuja in the cyclic year Ānanda, the 996th (*year*) of the Śaka era, during an eclipse of the moon, having sent a summoner and convened the Three-hundred Mahājanas of the Agrahāra of Nirili and laved their feet, made over with pouring of water Basaltū, a town belonging to the Elambi Twenty, a county of the Pēṇuḡgal Five-hundred, with full internal authority of higher administration, for the baths and oblations of the god Rāmēśvara of the sanctuary of Pombaḷli, for scents and incense, for perpetual lamps, for the learned men of (*the cult of*) Śiva resident in the monastery, for the Brāhmanas, and for the charity-hall.

(Lines 13-21.) Hail! The Mahā-Manḍalēśvara Śaṅṭi-varma-dēva, who bears all titles of honour such as “he whose puissance of great might is established upon the massive summits of the great Mount Himavat mighty of majesty, the emperor of all central mountains; a magnificent sun in the sky of the Kādamba race; he whose awful rod-like arm is adorned by the residence of heroes' Fortune won by the victories of his arms uplifted on the occasion of many a fray; a fire of Doom to potent foemen's races; inspired with majesty and wrath; sprung from the lineage consecrated in the consecratory rites of eighteen world-renowned horse-sacrifices to (*the God of*) the Frontal Eye; presiding over eighty-four cities; lord of that best of cities the peculiarly excellent Banavasi; lion of the Kādambas; ornament of the race of the Kādamba Emperor, the great king Mayūravarmān; he who is (*saluted*) with the noise of *permaṭṭi* drums and (*other*) musical instruments, who is resplendent with a banner (*bearing the device*) of a great ape, who has for crest a lion stately in pride; giver of gold to the needy, man of might to adversaries, sun in battle, cause of victory in the fray, furious elephant for his elder brother” :—

(Verse 1.) When puissant hostile monarchs come bowing at his feet for refuge,² in fear and terror of his irresistible might of arm yearning for the word “stop,” they confess their shame: at once, aha! as they swell in pride, put forth effort, become arrested, bend, contract themselves, boil in rage, strike in resistance; confronting (*thee*)³ . . . will they be able to contend in the fray, O Rudra of the Kādambas?

(Verse 2.) O king Śānta, thou Death-spirit of cosmic dissolution to warriors of puissant enemy princes, ornament of princes, Bhairava to princes, Triṣṭra [Śiva] to princes, grindstone to princes, thou whose footstool is rubbed by princes' crests, thou frontal diadem of princes, what princes on earth are like to thee?

¹ See *J.E.A.S.*, 1917, p. 117.² See *ex text*, above.³ See above.

(Verse 3.) When, confronting foes with the fire of his puissant wrath, aha! he is slaying them; when by the might of his arm, hurrah! he terrifies the Guardians of the Spaces, moves great mountains, shakes the whole earth, brings dread upon the elephants of the spaces, dries up the ocean, what high spirit! Say, ho! is not the Rudra of the Kadambas instantly effective in his wrath?

(Verse 4.) In thy pride, O king, thou hast, with not a single one of them lacking, (*Siva's*) brandished sword, pike, skulls, parasol, *khaṭvāṅga*-club, trident, gleaming frontal eye, elephant-hide, high mass of hair on the head, troops of fearful goblins as votaries, black throat, Gauri occupying half of (*Siva's*) body, and (*hair dressed in the shape of*) a dove-cot on the top of wondrous matted tresses radiant with the lustre of the half-moon who has obtained eminence.

(Lines 30-33.) Hail! the Mahā-Maṇḍalśvara who has obtained the five great musical sounds, lord of Banavāsi best of cities, the Mahā-Maṇḍalśvara Śāntivarma-dēva, on Sunday, the first of the bright fortnight of Pūṣya in the cyclo year Rākṣasa, the 997th (year) of the Śaka era, on the *uttarāṣāḍa-saṅkrānti*, when he was at the standing camp of Uñchagōri in the Seventy (?) of the county, having sent a summoner and convened the Three Hundred Mahājanas of Nirali,—

(Lines 33-37.) The Mahā-Maṇḍalśvara Śāntivarma-dēva, and the high minister, senior controller, (and) general Īṣvarammayya, and the high minister (and) controller Śōbhanayya in concert, having laved the feet (*of the Mahājanas*), made over with pouring of water Basalūr, a town belonging to the Mlambi Twenty, inclusively with full internal authority, for the personal enjoyment of the god Rāmśvara of the sanctuary of Pombalī, for the celibates and the twelve Brāhmanas worshipping the god, and for the charity-hall.

(Lines 37-40: a prose formula of the usual type.)

(Verses 5-6: two common Sanskrit metrical formulæ.)

(Lines 42-43.) Hichohara Gaṅgayya wrote (*the grant*); the stone-mason Śūḍṣja executed the order. Happiness! great fortune! Homage to Sarasvatī.

No. 11.—THREE INSCRIPTIONS FROM HOTTUR.

By LIONEL D. BARNETT.

Hottur—or, to give it its ancient name, Poṭṭiyūr—is a village in the Baṅkāpūr *taluka* of Dhārwar District, lying in lat. 14° 56' and long. 75° 16', some three miles nearly due south from Shiggaon. The ink-impressions from which the following inscriptions have been edited by me were prepared for the late Dr. Fleet, and are now in the possession of the Trustees of the British Museum.

A.—OF THE REIGN OF SATYASRAYA: SAKA 929.

This inscription is cut upon a rectangular block, divided into six horizontal bands, and surmounted by a stepped top; I can find no record of the site where it stands, or stood. The stone is a *cragol*, with sculptures of the usual type: in the uppermost compartment, a seated god with a fan-bearer on each side; below this, lines 1-6 of the inscription; below this, the hero being carried up to heaven by deities, one on each side; below this, lines 7-12 of the inscription; below this, a battle-scene, representing in the centre the hero with a bow, facing to the proper left and shooting against two archers, while a third man is falling pierced with

arrows at his feet, and six cows stand behind him; below this is the base.¹ The width of the inscribed bands is about 2 ft. 5 in., and their height about 6½ in. They are very much worn, and parts—happily not material—are quite broken away.—The character is Old Kanarese of the period, rather clumsy and irregular. The height of the letters varies generally between ¼ in. and ½ in. The cursive *y* appears in °*chayastaga*[a], l. 5, and °*gēriya*, l. 12 (see above, Vol. XII, p. 335).—The language is Old Kanarese prose. Original *ḷ* is preserved, and sometimes *ḷ* is wrongly written for *ḷ*. The words *taḷaraḷ*, l. 9 (see above, Vol. XVI, p. 80), and *eḷḷa* (*eḷḷa*, l. 10, and *eḷḷige*, l. 11), the source of the modern *eḷḷa*, are deserving of notice.

The record, after giving the date (l. 1), describes in detail an invasion by the Ohōḷa king, whom it styles Rājārāja Nitya-vinōda Rājendra-vidyādharā Nūrmāḍi-Ohōḷa (ll. 1-3). This evidently refers to Rājārāja I, who was reigning at the time, and bore the title of Nitya-vinōda (*South-Ind. Insor.*, Vol. II, pp. 151, 260 n., 301). It then relates his defeat by the Ohāḷukya Akāḷaḷkaḷharita-Iṛivabēḷaḷga Satyāśraya, and the latter's triumphal progress through the south (ll. 3-6). While Satyāśraya in the course of this campaign was at the *ghaṭṭa* of Tāvare (see *Dyn. Kan. Distr.*, p. 433), and certain persons, whose names are lost, were acting as *gōḷaḷḷas* of the *nāḷa* and the town of Poṭṭiyūr respectively, a raid was made by robbers upon the oxen belonging to the betel-traders, and the beadle Gōḷḷiga perished in a valiant attempt to save them. In recognition of his courage the betel-traders made a grant, apparently for a *kal-nāḷa* (ll. 6-12). The stone was prepared by Māhōḷa of Indrēśvaragēri (l. 12),

The date is given in l. 1 as Śaka 9[2]9, the cyclic year Plavaṅga being current. What is meant is evidently A.D. 1007-8, with which Plavaṅga coincided; the words *pravarttisuttum-ire*, "being current," refer to Plavaṅga, not to Śaka 929; for Plavaṅga corresponded to Śaka 929 *lapsed* and Śaka 930 *current*.

The places mentioned are Donavura (l. 2), the *ghaṭṭa* of Tāvare, or "the Lotus-Ghāt" (l. 6), the Pānuḷgal Five-hundred (ll. 7-8), Poṭṭiyūr (l. 9), and Indrēśvaragēri (l. 12). Donavura must be Donūr, in the Bāḷowāḷi *taluka* of Bijāpūr District, in lat. 16° 44½' and long. 76° 0½'. It is not clear whether the *ghaṭṭa* of Tāvare means a mountain-range or pass, as Dr. Fleet holds (*Dyn. Kanar. Distr.*, p. 433), or a bank or quay. Pānuḷgal is of course the modern Hāngal, and Poṭṭiyūr is Hoṭṭūr. I cannot locate Indrēśvaragēri; but there was a sanctuary of Indrēśvara at Baḷkāpūr,

TEXT.²

- 1 ॐ Śaka-varishaḥ 9[2]9neya Plavaṅga-samvatsaram pravarttisuttum-ire |
Rājār[ā*]ja Nitya-vinōda Rājendra-vidyādha[ra]
- 2 Ohōḷa-kula-tiḷakaḥ Nūrmmaḍi-Ohōḷaḥ nava-lakḷka(kkha)-baḷaḥ-berasu baḷḷa
Donavuradōḷ-biṭṭ-iḷḷu dēsa(ḷa)v-eḷḷavaḥ sūre-goḷḷu [s]tri-
- 3 vadhe bāḷa-vadhe brāhmaṇa-vadheḷaḷaḥ gēydu peṇḍiraḥ p[i]ḷḷidu jātī-nāsa(ḷa)ḥ-
māḍi Ohōḷaḥ-irppinaḥ | Svasti śri-rāja-
- 4 rā[ja] paramēśva(ḷa)ra parama-bhaṭṭārakaḥ-Akaḷa(ḷa)ḷkaḷharita[n-I]ṛiva-
b[e]ḷaḷga Ohāḷukya-kula(ḷa)-tiḷa(ḷa)ka Tigula(ḷa)-māri śri-
- 5 mat-Satyāśraya-dēva[ḥ] Ohōḷaḥ[ḥ] baḷ-kopḷu vastu-vāhana-chayaṅga[ḷa]ḥ[ḥ]
piḷḷidu taḷka-di-

¹ There seems to be likewise an inscription running down both sides of the stone. Very little of it is legible, but it apparently mentions Satyāśraya's *śig-vijaya* (cf. our inscription below, ll. 5-6), some of his titles, and the name (lost) and home (Māḷavāḷḷi) of the writer.

² From the ink-impression.

³ Read Śaka-varsha.

- 6 g-vijayam-geydu Tavareya ghattado[-]ldu samudra-mudrita-dharā-ohakraman-ōka-
 7 cha(ohohha)[ttra-ohohhāyeyo] P] rājjam-geyyutt-ire || Gahṇḍ * * * * *
 * * * * * mma Pānuṭh-
 8 gall-[aynōra]ra nāl-gāvuṇḍu-geyye || * * * * * trapa * * * * * kke
 nalla
 9 Manu-mārgg-ācharita Sōmśvara-dāni M * * * yyaṇ¹ Pōṭṭy[ūra P-gāvuṇḍu-ge]yye |
 taḷaraṇ
 10 Gojjiga[m] ta[m]buligar-e[taṇ kaḷar-kkoḷe kadi * * dōva-lokakk-ōedan (|
 taṇbuliga-sini-
 11 rva[r*] neredu² e[ti]ge 1 viśavaṇ aṇḍiṇge koṭṭaru | idam kidaṇḡ-asva(śva)-
 mōdhada phalaṇ aḷi-
 12 daṇ paṇcha-mahā-pātaka || Bēsa-geydan-Indōśva(śva)ragēriya Māchōja |

TRANSLATION.

(Lines 1-3.) The cyclic year *Plavaṅga*, (corresponding to) the 929th (year) of the *Saka* era, being current—when *Rājaraḷa Nitya-vinōda Rājendra-vidyādharā*, ornament of the *Ohōja* race, *Nīrmaḍi-Ohōja*, came accompanied by a host of nine-hundred thousand (men), halted at *Donavura*, and was ravaging the whole country, perpetrating murders of women, children, and *Brahmans*, seizing women, and overthrowing the order of caste,—

(Lines 3-7.) Hail!—the auspicious king of kings, supreme Lord, supreme Master, *Akaḷaṅkaoharita Irivabeḍaṅga*, ornament of the *Ohāḷukya* race, slayer of *Tamils*, the auspicious king *Satyāśraya*, drove away the *Ohōja*, captured his trains of baggage-waggons, and made a triumphal progress through the South;

(Lines 7-11.) And while (in the course thereof), being at the *ghaṭṭa*³ of *Tavare*, he was reigning over the circle of the ocean-sealed earth under the shadow of his single parasol, at what time . . . was exercising the office of county-gōvāṇḍa over the *Pānuṅgal Five-hundred*, (and) . . . follower of the courses of *Manu*, servant of *Sōmśvara*, was exercising the office of *gōvāṇḍa* over *Pōṭṭyūr*, the headle *Gojjiga* defended the king of the betel-sellers when robbers were carrying them off . . . and rose to honour in paradise. The Thousand of the betel-sellers in assembly granted 1 *viśa* for each ox in perpetuity.

(Lines 11-12.) To him who preserves this there shall be the same reward as for an *aśramāḍha* sacrifice; he who violates it incurs the guilt of the five deadly sins. *Māchōja* of *Indōśvaragēri* executed the order.

B.—OF THE REIGN OF JAYASIMHA II : SAKA 959.

This record is cut upon a stone which was found somewhere in Survey No. 91; the exact site I do not know. The slab has a rounded top, with sculptures: in the centre a *linga* on a stand; on the proper right a cow (P); above it, the sun (to right) and moon (to left). The inscribed area below this is about 6 ft. 1½ in. high and 2 ft. 11½ in. wide.—The character is *Kanarese*, of a rather irregular hand of the period. The letters vary in height from about 1 in. to ½ in.; they are largest at the beginning. The inscription is rather worn, and it is often quite uncertain whether the *same* is written. In the first half of the record the cursive *y* (above, Vol. XII p. 335) is more usual than the tripartite form; the cursive *ṣ* appears thrice, the cursive *v* thrice.—The language, except for the standing formulae of verses 8 and 4, is Old *Kanarese*. The *ḷ* is

¹ Possibly *Mārayya*.

EITHER "mountain-range," or "quay."

² Or *neradu*: the letter is not clear.

preserved in *iḍa*[*], l. 2, *iḍa*, l. 41, *ṣeḡaḍ*, l. 19, and irregularly in *paḷam*, l. 42; it is replaced by *ḷ* in *peḷavara*, l. 16, *aḷid*, l. 43, *aḷida*, l. 44, and perhaps *baḷiy*, l. 37. Initial *p* is kept throughout. Of some lexical interest are: *vaḍḍa-lāḡuḷa*, l. 32, and *vaḍḍa-lācuḷa*, l. 37 (for the more usual form *vaḍḍa-rācuḷa*), *pannakṣi*, l. 32, and *chaḷḷa*, l. 24.

The record opens with a short statement of a grant made by the three controllers of taxes of the county (ll. 1-3). It then refers itself to the reign of **Jayasimha** (II) **Jagadēkamalla** (ll. 4-6), and states that at the time of the endowment to be chronicled **Akkā-dēvi**¹ (the sister of **Vikramāditya V**, on whom see *Dyn. Kanar. Distr.*, pp. 435, 437, 439 f.) was ruling the **Banavāsi Twelve-thousand** (ll. 6-7); the *mahā-maṇḍalāśtara* **Mayūravarma-dēva**, "lord of Banavāsi best of cities" and "a lion for Harikānta," was administering the same province and the **Panūṅgal Five-hundred** (ll. 8-12); **Māra Gavunḍa** of **Poṭṭiyūr**, who is described as "a brother-in-law to the lame" (cf. inscription C. below, ll. 16-17) and hence by reason of this service to the physically afflicted as "a *tīrtika* (holy place, where the sick and crippled resort for divine help) in the midst of the county, a **Sōmanātha** (**Sōmnāth**) of the south," was serving as *prabhu* or sheriff of the **Panūṅgal Five-hundred** (ll. 13-22); the *Kannaḍa-sandhivigrahi* (minister for affairs of peace and war in the Kannaḍa country) and general **Chēvanaparasa**, who is described among other epithets as a *chatta* to **Siṅga** (possibly **Jayasimha II**), a comet (or fire) to the **Koṭṭakaṇ**, an uprooter of **Pannāḷa**, a grindstone to **Beḷaya-vatṭana**, a shatterer of the pride of the fortrees of **Bijavāḍi**, and a *diḍa-paḷḷa* to **Dōra**, was ruling the **Beḷvala Three-hundred** and the **Purigere Three-hundred** (ll. 23-29); and the *pergaḍe* **Akalimayya** was controlling the taxation of **Beḷvala** and **Purigere** (ll. 29-32). Then follows the specification of the endowment (ll. 32-42), by which certain high revenue officials arranged for the division of the tolls on betel-leaves between the various taxation-departments and assigned a proportion for the upkeep of the **Koṭṭigere**, or "Red Tank," presumably in or near **Poṭṭiyūr**. The record ends with a moral verse written by the town-clerk **Dāśimayya** or **Dāśiga**.

It is worthy of note that the **Banavāsi** province was at this time under the rule of both **Akkā-dēvi** and **Mayūravarma**. The fact suggests that there was some close connection between the two, such as that of husband and wife; and this inference is supported by the inscription C. below, which shows that **Akkā-dēvi**'s son, the **Kādamba mahā-maṇḍalāśtara Tōyima-dēva**, possessed titles very similar to those borne in the present record by **Mayūravarma**. Both were "lords of Banavāsi best of cities"; **Mayūravarma** is *Harik[ā*]ntana siṅga* (B, l. 10), **Tōyima-dēva** is *Harigana siṅga* (C, l. 13). It seems therefore reasonable to infer that **Mayūravarma** was married to **Akkā-dēvi**, and that **Tōyima-dēva** was their son. **Mayūravarma**'s title *Harikāntana siṅga*, "lion of Harikānta," seems to point to some services rendered to a king of that name, who may have been a predecessor (perhaps the grandfather) of the **Kādamba Harikēśarin** or **Hariga** of **Baṅkīpūr**; see above, Vol. XIII, p. 168 ff., and below, inscr. C.

The date² is specified on l. 34 as: Śaka 959, **Īśvara**; **Mārgaśira** **suddha 11**; a **Monday**. This is regular: the given *tithi* corresponded to **Monday, 21 November, A.D. 1037**, on which day it ended at 11 h. 50 m. after mean sunrise (for **Ujjain**).

The places mentioned are **Poṭṭiyūr**, i.e. **Hoṭṭūr** (ll. 19, 34); the **Banavāsi Twelve-thousand** (ll. 7, 12, 32; spelt *Vanaśas* on l. 7); the town of **Banavāsi** (l. 8); **Sōmanātha** (l. 17); the **Panūṅgal Five-hundred** (ll. 12, 22, 32, 38); the **Koṭṭakaṇ** (l. 26); **Pannāḷa** (l. 26); **Beḷaya-vatṭana** (l. 26); **Bijavāḍi** (l. 27); **Dōra** (l. 27); the **Beḷvala Three-hundred** (l. 28); the

¹ I think there can be no reasonable doubt that this name must be restored on l. 7, although the letters *āā* have to be supplied by conjecture to fill the gap caused by the breaking of the stone on the proper right side.

² I have to thank Mr. R. Sewall for his kindness in verifying my calculations in this and the next inscription.

Purigere or Puligere Three-hundred (ll. 28, 39); the Six-hundred composed of Belvala and Puligere (ll. 31, 39); Mūlavalli (l. 36); Kallavapa (l. 36); the Ninety-six (l. 40); the Keri-gere or "Red Tank" (ll. 41, 42); and Bāparasi, i.e. Benares (l. 43). Sōmanātha is of course the famous sanctuary of Sōmnāth in Junāgarh State; and Pānuṅgal is now Hāngal. Pannāla, elsewhere termed also Pannāleya-kōṭa, Pannāle-durga, Praṇāḷaka-durga, and Padmanāḷa-durga, is now Panhālā, about 12 miles NW. of Kolhāpūr (see *Dyn. Kanar. Distr.*, p. 546). Baḷeya-yatṭana is mentioned again in *Ep. Carn.*, Vol. II (*Inscr. of Śrāvāṇa Belgōḷa*), No. 56 (cf. *ibid.*, introd., p. 41, and *Dyn. Kanar. Distr.*, p. 496). I venture to identify it with the modern Baḷiapaṭṭam (more correctly written Valapaṭṭanam), lying in lat. 11° 55' and long. 75° 22' in the Chirakkal taluka of Malabar District, a few miles NW. of Cannanore. Baḷiapaṭṭam was a place of considerable importance in early times; it is the *Balaipatna* (wrongly written in some editions as *Baltipatna*) of Ptolemy's Geography, VII. i. § 6, and apparently the *Palaipatna* of the Periplus (cf. McOrindle, *Ancient India as described by Ptolemy*, p. 45, and *id.*, *Commerce and Navigation of the Erythrean Sea*, pp. 127, 129; Lassen, *Alterthümer*, III, pp. 181, 183); and there is much likelihood in Kern's view that Ptolemy's *Balaipatna* is the Baladēvapattana mentioned in Varāha-mihira's *Bṛihat-saṃhitā*, xiv. 16. Bijavāḍi is uncertain: it may conceivably be the modern village of Bijvāḍgi near Hungund. Dāra, if it is a geographical name, may possibly be the same as Dōrasamudra. On Belvala see above, Vol. XIII, p. 40; on Puligere or Purigere, *ib.*, Vol. XIII, pp. 179, 188. Mūlavalli is possibly Munavalli, a village about 4½ miles SSE. from Shiggaon, 1½ miles SE. from Hottūr, and ½ mile NW. from Bankāpūr.

TEXT.¹

[Metres: v. 1, *Kanda*; vv. 2 and 5, *Ohampakamālā*; v. 3, *Anushubh*; v. 4, *Salini*.]

- 1 Śrīmatu māru nāḍa suṃkigaruṃ-īḍu munne naḍev-āru pērina
mōle
- 2 . . . [kā]ruṇyadim dharmma-ohittam puṭṭi mattam biṭṭa pōru 1 antu 7
pēru[u]m [i*] biḍad-īḍa[m] kavile brāhma-
- 3 [paruman-a]ḷi[da] pariccha-mahā-pātakan-akku
- 4 [Svasti samasta-bh]uvan-āśraya Śrī-Pri(pri)thvi-vallabha mahārīḷadhirāja paramā-
śvara paramabhaṭṭarakam Satyāśraya-kuḷa-ti-
- 5 [akam Ohā]ḷuky-ābharanam śrīma[i*]-Jagadēkamalla-Jayasiṅga-dēvara rājyam-
uttar-ottar-ā-
- 6 [bhividdhi]-pravarddhamānam-ā-ohandr-[ā*]rkka-tārah baram saluttam-ire | tat-
pāda-padm-ōpajīvi śrīmad-A-
- 7 [kka]-dēviyar-Vvanavāso-pannirōhḷāstramuvam su(su)kha-śa(sa)mkathā-vinōḍadin-
āḷuttam-ire ||
- 8 [Sva]sti samadhigata-pariccha-mahā-śabda-mahāmaṇḍa[śeva(śva)ram Banavāsi-puravar-
śeva(śva)ram-a-
- 9 [ta-be]ḷa-jaḷa-vimathana-jaṇita-vira-lakṣmi-virāḷita-prachanḍa-dōr-ddaṇḍa birudara
gaṇḍan-edaṭa-
- 10 [ra ta]ḷa]-prahāri subhaṭa-Murāri śāhas-ōttuṅga Harik[ā*]ntana siṅga vira-īri-pavitra
su-
- 11 [bhaṭa-Tr]iṇṇētra Rudr-āvatāra nām-ādi-samasta-prasa(śa)sti-sahita śrīman-Mayūra-
varmma-dēvar Ba-
- 12 [navā]ḷi-pannirōhḷāstramumam Pānuṅgall-aynūrumam-ākiyātpadin²-āḷdu sukha-
śahkathā-vinōḍado]-ire |

¹ From the ink-impression.

² Read -āka-āśāḷāstradina- [or -āka-āśāḷāstradina-—Ed.].

- 13 [ta]t-pāda-padm-ōpajīvi S[^{v*}]asty-anēka-guṇa-gaṇ-ālakāra para-nārī-dūra gōtra-
pavitra budha-jana-mitra
- 14 [ś]aucha-Āmjanāya satya-Rādhāya Sūryyaṅge bhakta durjāna-virakta keḷe-geyde
(yye?) ku(kū)rppa[m] kūrṭṭ-iyal-ārppa[m]
- 15 [b]udha-jan-ādhāra vine(na)y-āvatāra si(śi)hṭa-prasaṅga nūta-dhairyy-ōttuṅga
āśrita-jana-kalpa-
- 16 vri(vrī)ksha bandhu-jana-ohintāmaṇi dāna-ohūḍāmaṇi Kali-yuga-Mahāśva(śva)ra
peḷavara bhāva Śo-
- 17 [mō]śva(śva)ra-dāsi vine(na)ya-viḷāsi naḍu-nāḍa tīrttha tomkaṇa Sōmanāḍha(the)
nām-ādi-samasta-prasa(śa)sti-
- 18 sahita śrīmatḥ || Dānam par-ōpakāra[m^{*}] jūḷāna[m^{*}] Si(śi)va-bhakti satyam-
emb-ol-guṇadoḷḥ
- 19 tān-ādhikan-oniṇi negaḷd-ābhīmāna-dhāna[m^{*}] Poṭṭiyūra Māraṇ-udāra || [1^{*}]
Vidita-yaso(śo)-rtthan-embudu | budha-
- 20 stutan-embudu | satyavantān-embudu | naya-sā(śā)ḷiy-embudu | dayā-paran-
embudu | suṇḍar-āṅgan-embu-
- 21 du [[^{*}] Manu-mārggiy-embudu | guṇ-āgrāpiy-embudu | gōtra-raṭṭan-embudu |
sakha(ka)-āvanī-ta[ā]-
- 22 d[o^{*}]-ām perat-embude Māra-Gāvuṇḍana || [2^{*}] Antu Pānuṅgall-aynūṇṇakkam
prabhutanam-geyvuttam-ire |
- 23 Svasti¹ samādhigata-perchoa-mahā-sa(śa)bda-mahā-śa(śa)ndhi-vigraha-ādhipati mahā-
prachamṇḍa-daṇḍāṇṇyakam
- 24 ari-ghaṭ[ā^{*}]-mallam Sīrhgana chaṭṭan-āśrita-jana-kalpa-vṛkha[m^{*}] bhri(bhri)tya-
chirintāmaṇi satya-Kāṇina[m^{*}] samara-du(dhu)-
- 25 raḥdhara[m^{*}] pratipaksha-rākahasam ripu-kuraṅga-perchoḥānana[m^{*}] pirid-ittu
maṇeva[m] ohalamam meṇevam pi-
- 26 suṇa-taḷa-prahāri giri-durgga-malla[m^{*}] Komkaṇa-dhūma-kētu Pannāḷ-ōnmūḷanam
Baḷeyavattāṇa-gharaṭṭam
- 27 Bijavaḍi-kōṭe-derppa-dalanam Dōra-diḷi-paṭṭa[m^{*}] śrīma[^{j*}]-Jagadākamalla-dōva-
pāda-pamkaja-bhramaram śrīmat-Ka-
- 28 nnaḍa-santhi(ndhi)vigrahi daṇḍāṇṇyakam Ohāvaṇarasar Beḷvala-mūnūruva[m]
Purigere-mūnūruvam sukha-samkha(ka)-
- 29 thā-vinō[da^{*}]din-āḷuttam-ire || Tata-pāda-padm-ōpajīvi Svasti samasta-rājya-bhara-
nirūṇṇita-mahāmātya-padevi-virā-
- 30 jāmāna mām-ōnnata prabhu-ma[m]tr-ā(ō)taḥha-śakti-traya-sampanna peti-hit-
āchāryyan-aḥaḷita-dhau(dhau)ryya nuḍi-
- 31 d-ante gaṇḍa nām-ādi-samasta-prasa(śa)sti-sahitam śrīmatḥ perggāḍe Akalimay-
yaṅgaḷ-eraḍ-aṇūṇṇaraṇa suṇka-
- 32 man-āḷutt-ire | pannakēpi vaḍḍa-lāḷuḷaḍa suṇka-verggāḍe Saṅgavayyanam
Banavṇai-pannirōhōhṇṇaṇṇa suṇ-
- 33 ka-verggāḍhe(de) Ohāvuṇḍamayyanam Pānuṅgall-aynūṇṇaraṇa manneya suṇka-
verggāḍe Dūḍiyammanu[m] ant-anibaruv-i-
- 34 ldu ☉ Saka-varisha² 959neya Isvara³-sahvatsarada Mārggaḷ(ā)ra-su(su)ddha
ākāḍaḷ(ā) Sōmavāradandu Poṭṭiyūra Mā-

¹ This word is preceded on the stone by a *śaḥḥa*-symbol made up of small circles

² Read *Saka-varsha*.

³ Read *Isvara*.

- 35 ra-Gāvuṇḍuṇ¹ Gaḥaruva Surimayya Poleyamma. (Gētimayya perḡgaḍe
Būhimayya sēnabōva Dāsīmāyā
- 36 int-ivar-mmodal-āgi mūvadiṇbarggaṇ Mūlavallī bāḍa Kallavapaṇ² antu nālku
bāḍak[kaṇ³ ?] koṭṭa sī(śī)sana-maryyā-
- 37 de emant-endaḍe eleya pēriṇḡge pattaṇṭ[ū⁴] biṭṭu baḷiy-eleya pēraṇ kaḷedu
vaḍḍa-lāvuḷada suṇkadavaru pēriṇḡge ko-
- 38 iṇa visavaṇ pattu | Pānuṇḡall-aynūṇṇa perjūṇkamunḡ manneya suṇkamunḡ
kūḍi pēriṇḡge koḷva visavaṇ pannaṇḡdu vare |
- 39 eraḍ-aṇuṇṇa perjūṇkadavaru pēriṇḡge koḷva visavaṇ paḍinaḡdu Puligere-
nāḍa manneya suṇkadavaru pēriṇḡge ko-
- 40 iṇa visav-aydu | tomḡhatt-āṇṇa maṇṇneya suṇkadavaru pēriṇḡge koḷva
visavav-ondū vare | ant-anibaru suṇki-
- 41 garuv-īḍu i(ī) Keṇḡge[ē⁵]ge baṇisavaḷa āṇu pēṇa suṇkamāṇ biḍuvāru |
taṇbuliga-sāirvvaru i¹ i(ī)
- 42 Keṇḡgeṇge pēriṇalu koṭṭa visavan-ondū | Ant-i dharmma[ṇ⁶] kiḍal-iyade
kāḍ-āṇḡge aṇva(śva)māḍhaṇ geḡḍa, paḷam⁷-a-
- 43 kku Alid-āṇḡge Bāṇaṇiyoḷu sī(yi)ra kavileyuma[ṇ] sām[rvva]ru chatur-vvōḍa-
pēraḡar-appa br[ā⁸]-
- 44 hmaṇaṇa-alida paṇcha-mahā-pāṭakaṇ-akku | Sva-dattāṇ para-dattāṇ v[ī] yō
haṇṇu(ta) vaṇundhaṇṇ [i⁹] aṇaṇṇiṇ-vvaṇṇaṇṇa-sa-
- 45 haṇṇi i¹ viśṇṇāyāṇ jāyatō krīmī¹⁰ || [3¹¹] Sāmānyō-yaṇ dharmma-sōṭu[r¹²]
nri(nri)pāṇṇāṇ kālō kālō pāṇiyo bhavadbhi[h¹³] | sarvvān-ō-
- 46 tān-bhāḡina[h¹⁴] prāṭivēndra¹⁵ | bhāyō bhāyō yāḇatō Rāmabhadra[h] || [4¹⁶]
[() () () () — () — () () ()] sōḷad-ir-āḡava-raṇḡga-bhūmiyo-
- 47 i¹⁷ kuṇiyad-ir-ittudāṇ maḡuḷe koḷḷad-ir[— () () — () — () — () — | ()
() () () — () — () () () —] tṭad-ir-oykāṇ laṇḇaḇv-īṇdu koṇḍ-esa-
- 48 gaḍ-ir-ōḷuvōḷe narakāṇ naraḡḡ(rg)-endaṇaṇ-alte Dāsiga | () [5¹⁸] Antu
Maṇu-māḡḡi . . . taniṇe sēnabōva Dāsīmāyā[ṇ¹⁹] baṇada[ṇ]

TRANSLATION.

(Lines 1-3.) . . . The three controllers of taxes of the county in assembly, inspired by piety, graciously assigned in addition to the six loads previously in usage (*for the income of the sanctuary*) 1 load more, altogether 7 loads. He who fails to make the grant shall incur the guilt of the five deadly sins, as though he destroyed cows and Brāhmanas.

(Lines 4-6.) When the reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chāḷukya, king Jagadōkamalla-Jayasthga, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Lines 6-7.) While she who finds sustenance at his lotus-feet, Akkā-dēvi, was ruling the Vanavāse Twelve-thousand with enjoyment of pleasant conversations :—

(Lines 8-12.) While—hail!—the Mahā-Maṇḍalēśvara who has obtained the five great musical sounds, lord of Banavāsi best of towns, who bears all titles such as “he whose

¹ An error for Gāvuṇḍannaṇ or Gāvuṇḍaṇ ?

² This *daṇḍa* is superfluous.

³ This *daṇḍa* is superfluous.

⁴ Read *pāṭivēndraṇ*, and delete the *daṇḍa*.

⁵ Apparently some names have been omitted.

⁶ Read *paḷam*.

⁷ Read *krīmī*.

terrible rod-like arm is adorned by warriors' Fortune engendered from churning the waters of hostile hosts,¹ hero of title-bearers, buffeter of the bold, a Murāri to brave soldiers, exalted in enterprise, a lion to Harikānta, pure with warriors' Fortune, a Tripētra [Śiva] of brave soldiers, an embodiment of Rudra," king Mayūtravarman, ruling the Banavasi Twelve-thousand and the Pānuṅgal Five-hundred under his single parasol, was in the enjoyment of pleasant conversations :—

(Lines 13-18.) While one who finds sustenance at his lotus-feet, the bearer of all titles such as—hail !—"adorned by a series of many virtues, remote from others' wives, purifying his *gōtra*, friend to sages, an Āñjanēya [Hanumān] in purity, a Rādhyā [Karpa] in truthfulness, votary of the Sun, ill-disposed to the evil, delighting in making friendship, strong in glad giving, foundation of sages, embodiment of culture, associating with the refined, exalted in renowned firmness of character, tree of desire to dependents, wishing-gem to kinsfolk, crest-jewel of bounty, a Mahēsvara of the Kali Age, a brother-in-law to the lama, servant of Sōmēsvara [Śiva], brilliant in culture, a site of salvation in the centre of the county, a southern Sōmanātha," the fortunate—

(Verse 1.) Mīra of Pōṭṭyūr, illustrious for his pre-eminence in the goodly qualities of bounty, philanthropy, knowledge, devotion to Śiva, (and) truthfulness, is rich in esteem, noble :—

(Verse 2.) Of Mīra Gēvunḍa it may be said that he knows the meaning of fame, that he is praised by sages, truthful, politic, gracious, comely of person, observant of the courses of Manu, eminent in virtue, a gem of his *gōtra*, (than who) what higher thing is there on the whole earth ?—

(Line 22.) Was thus holding the shrievalty over the Pānuṅgal Five-hundred :—

(Lines 23-29.) While—hail !—the High Commander for affairs of peace and war, who has obtained the five great musical sounds, the great august general, wrestler with hosts of foes, *chaffa* for Sītiga, tree of desire for dependents, wishing-gem for servants, a Kānina [Karpa] in truthfulness, leader in battle, demon to adversaries, lion to the deer his enemies, giving abundantly and forgetting it, displaying enterprise, buffeter of the malignant, wrestler with mountain fastnesses, a comet² to the Konkan, an uprooter of Pannāla, a grindstone to Bāḷayavattana, a shatterer of the pride of the fortress of Bijavāḍi, a scatterer³ of Dōra, a bee to the lotus-feet of king Jagadōkamalla, minister for affairs of peace and war in the Kannaḍa (country), the General Chevanarasa, was ruling the Bēḷvala Three-hundred and the Puligere Three-hundred with enjoyment of pleasant conversations :—

(Lines 29-32.) While one who finds sustenance at his lotus-feet,—hail !—he who possesses all titles such as "illustrious in the office of high minister appointed for the administration of the whole kingdom, exalted in dignity, having the three powers of lordship, counsel, and enterprise, teacher of weal for his master, immovable in firmness, a man of valour in accordance with the name," the superintendent Akalimayya, was administering the taxation of the two (provinces of Bēḷvala and Puligere forming) a Six-hundred,⁴—

(Lines 32-34.) Saṅgavayya, controller of the taxes of the *pannakēpi vaḍḍa-lāṅḡa*,⁵ and Chevunḍamayya, controller of the taxes of the Banavasi Twelve-thousand, and Dūḍiyamma,

¹ This epithet is meant to suggest a reminiscence of the legend of Lakshmi's birth from the churning of the Milk-Ocean.

² Or, fire.

³ Kittel's Dictionary explains *chāḍa-paṭa* as "causing (his enemies) to be scattered in all directions."

⁴ See Dr. Fleet's note on the Sorastūr inscription, above, Vol. XIII, p. 173.

⁵ *Pannakēpi* seems to be connected with *kēpi* (*kēpi*), "traffic, trade"; the first half may perhaps be connected with *pana-dya*. The forms **ṣiṣa* (L. 82) and **lāṅḡa* (L. 87), beside the more usual **rāṅḡa*, show the history of the word, which seems to be connected with *lāṅḡa*, *lāṅḡi*, and the Marāṭhi *lāṅḡa* (see Kittel, s.v.); hence *lāṅḡa* (or *lāṅḡa* ?) would be the oldest form, *lāṅḡa* next in order of time, and *rāṅḡa* the last. Cf. the word *akha-lāṅḡa* in the inscriptions of Ittēgi and Sāḍi (above, Vol. XIII, p. 46, Vol. XVI, p. 86 and note).

controller of the taxes of the seigniories of the Pānuṅgal Five-hundred, being together in assembly,—

(Lines 34-42.) On Monday, the eleventh day of the bright fortnight of Margaśīra in the cyclic year Īśvara, the 959th (year) of the Śaka era, gave to the Thirty, headed by Māra Gāvundā of Poṭṭiyūr, Gakaruva Surimayya, Poleyamma Gōṭimayya, the superintendent Būhimayya, and the town-clerk Dāsīmāyā, and to the four towns, namely the towns of Mūlavaiḷi and Kallavāṇa, an edictal regulation of the following tenour: granting on each load of betel-leaf eighteen (*leaves*), and excepting the loads of *baḷi*-betel,¹ the controllers of the taxes of the *vaḷḷa-lāruḷa* shall draw ten *ṛiṣa* on each load; the main-tax of the Pānuṅgal Five-hundred and the seigniorial tax thereof jointly shall draw twelve *ṛiṣa* on each load regularly; the controllers of the main-tax of the two (*provinces of Beḷcala and Puligere forming*) a Six-hundred shall draw fifteen *ṛiṣa* on each load; the controllers of taxes of the seigniories in the Puligere county shall draw five *ṛiṣa* on each load; the controllers of taxes of the seigniories of the Ninety-six shall draw one *ṛiṣa* on each load regularly. The above tax-officers in assembly shall assign to this Keṁgēre the tax of six loads as annual income. The Thousand of betel-traders granted to this Keṁgēre one *ṛiṣa* on each load.

(Lines 42-44.) So to him who guards this pious foundation, not suffering it to be injured, there shall be the same fruit as if he performed a horse-sacrifice; to him who violates it there shall be the guilt of the five deadly sins, as though he destroyed at Benares a thousand kine and a thousand Brāhmaṇas versed in the Four Vēdas.

(Verses 3-4: two common Sanskrit verse-formulae.)

(Verse 5.) be not defeated, on the stage of battle bend not, take not back what has been given duly, take now no bribe. There is a sevenfold² hell for men. Thus verily saith Dāsiga.

(Line 48.) So the follower in the courses of Manu the town-clerk Dāsīmāyā has written.

C.—OF THE REIGN OF SOMESVARA I: SAKA 988.

This is upon a slab found by the *hoṇḍa* or tank in the village. The stone has a rounded top divided vertically into three compartments containing sculptures: in the central one is a *linga* on a stand; in that on the proper right is a seated votary facing full front, with the sun and moon above; in that on the left, a cow and sucking calf. The inscribed area below this is 3 ft. 10½ in. high and 3 ft. 6 in. wide.—The characters are good Kanarese of the period, but considerably worn, so that it is often difficult to arrive at certainty in the reading of details such as the *sonḡa*. The letters are from ¼ in. to ½ in. high. The cursive *y* (above, Vol. XII, p. 335) is used in Poṭṭiyūr= (l. 5).—The language is Old Kanarese, except for the formal Sanskrit verses on ll. 40-42. The *ḷ* appears in *irḷḍa*, for *iḷḍa* or *irḍa* (l. 15), *ṇḡaḷḍan* (l. 18), *ṇḡḷ* (l. 22), *iḷḍu* (ll. 22, 32); it is changed to *ḷ* in *Ohḷa* (l. 4), *poḷavarḡḡe* (l. 17), *aḷid-* (l. 39), and to *r* in *bārḡḡe* (l. 17). Initial *p* is preserved, except in the name *Haṇḡiyūr* (l. 6). The *upadhāṁṇīya* is found in the Sanskrit *bhāḡinaḡ-p* (l. 41). Words of lexical interest are: *kuttuḡḡittī* (l. 6), *garuḷi* (l. 12: Kittel has *garuḷi*), *baḡḡāra* (l. 13: apparently to be distinguished from *baḡḡāra*), *baḡḡi* (l. 23: for Sanskrit *barhi*), *soḡe* (l. 32: possibly connected with Sanskrit *rudha*), *poḡe-voḡe* (l. 34), *pada-bara* (l. 35), *boḡaḡga* (l. 37), *uḡura* (l. 37). On the nominatively used genitive *Kēṇi Gāvundāna* in l. 32 see J. B. A. S., 1918, p. 105.

The record first refers itself in ll. 1-3 to the reign of Trailōkyamalla-Āhavamalla (Sōmēśvara I), and then mentions one of his feudatories, the Mahā-Maṇḡalēśvara Jēmarasa, as

¹ I do not know whether *baḷi* here means a special kind of betel, or signifies "gift."

² This is also the Jain number. Manu speaks of 21.

ruling over Poṭṭiyūr, Elavaṭṭi, Niṭṭasiṅgi, Haṇḍiyūr, and many other towns and *kuttumbitti* as an *aṇṇu-jīṭṭa* or "love-fief" (ll. 3-6). Jōmarasa among other titles is described as "a submarine fire to the ocean of the Chōja's hosts" (see *Dyn. Kanar. Distr.*, p. 436) and as "a flame of doom to Bhōja," namely the Paramāra Bhōja of Malwa (*ibid.*). The record then introduces Jōmarasa's son, the Mahāsāmanta Jōyiyarasa, as governing Poṭṭiyūr as a *kumāra-cṛitti* or "prince's fief" (ll. 6-8), and then gives at great length the titles and dignities of the Kādamba Mahā-Maṇḍalēśvara Tōyima-dēva, "lord of Banāvāsi best of towns," "warrior for Mēruḡa," "lion of Hariga," etc., who at this time was administering the Banāvāsi Twelve-thousand and the Pānuṅgal Five-hundred (ll. 8-14). Of this Tōyima-dēva we have already spoken (see above, inscr. B., and *Dyn. Kan. Distr.*, pp. 435, 564). His title "lion of Hariga" seems to indicate services rendered to his kinsman the Kādamba Hariga or Harikēśarin of Baṅkāpūr, whose record of Śaka 977 has been published by me above, Vol. XIII, p. 168 ff.

Our inscription now introduces Gōḍuvāra Māra Gāvūṇḍa of Poṭṭiyūr (ll. 15-18). Māra's acquaintance we have already made in inscription B.; we here learn the reason for the title "brother-in-law to the lame," which is given to him there (l. 16); for here we are told that to many footless men who came to seek his favour he gave feet. What precisely is meant by this is not clear. It may be that Māra furnished them with wooden legs; it may be that he supplied them with medical treatment (or perhaps even faith-healing).¹ Be this as it may, he gained a great reputation, and was called "a southern Sōmanātha" (as in inscr. B.). We next learn that his son Chālukya-Gaṅga-Vermāḍi Kēśava (Kēśirāja or Kēśi) Gāvūṇḍa was at the time serving as Gāvūṇḍa of Poṭṭiyūr (ll. 18-22). Kēśi obtained from the Kādamba king Hariga (Harikēśarin of Baṅkāpūr, to whom we have referred in the last paragraph) all the emblems of royalty (ll. 23-24), and received similar honours from king Chālukya-Gaṅga-Vermāḍi (Vikramāditya VI: cf. the Baṅkāpūr inscription, l. 10, above, Vol. XIII, p. 170), who, regarding him as a son, gave him his own name (ll. 24-26). Besides making various bountiful gifts to men of eminence (ll. 27-28), Kēśi constructed a temple of Śiva with the title of Kēśavēśvara (ll. 28-30). For this temple an endowment was granted by Jōyiyarasa, Tōyima-dēva, and Maṭṭala-dēvi (ll. 30-35). Who this Maṭṭala-dēvi was does not appear; possibly she was Tōyima-dēva's wife. As a supplement to this endowment, Tōyima-dēva's mother Akka-dēvi (on whom see above, inscr. B.) assigned to the monastery the fee due to her on the occasion of "laving the feet," formally transferring it to the nun Gaṅgikabbe (ll. 35-37). It is interesting to find a woman holding such a representative position in a community of Śaiva ascetics. Finally we learn that the inscription was composed by the poet Rājavallabha, and was corrected and amplified by Chandra Bhaṭṭa (see *J.R.A.S.*, 1920, p. 377 n.) and Balabhadra-dēva; the mason was Deśōja (ll. 43-44).

The date is specified on ll. 30-31 as: Śaka 988, the cyclic year Parābhava; the full-moon of Pausya; Sunday; the *nakṣatra* Hastā; the *uttarāyana-saṅkrānti*; a *vyatipāta*. This is grievously incorrect, if we reckon according to the Southern cycle. The full-moon of Pausya in the given year accordingly fell on Wednesday, 3 January, A.D. 1067, on which day the full-moon *tithi* ended 11 h. 16 m. after mean sunrise. This *tithi* corresponded to the *nakṣatra* Pūṣyā, not Hastā; and the *uttarāyana-saṅkrānti* occurred on Sunday, 24 December, A.D. 1066, when the *nakṣatra* was Pūrva-Phalgunī. On the other hand, if we calculate by the Northern cycle, the *tithi* would correspond to Sunday, 26 December, A.D. 1064, on which day it ended about 12 h. 24 m. after mean sunrise; but the *uttarāyana-saṅkrānti* of that year took place 21 h. 53 m. after mean sunrise on Thursday, 23 December, and the *nakṣatra* at mean sunrise on the

¹ Several cases of faith-healing for lameness are recorded in the inscriptions of Epidauros: see Collitz and Doehle, *Sammlung d. griech. Dialekt-Inschriften*, III, ill., Nos. 8389, 8340.

full-moon day of Pausya was Punarvasu. Calculation by mean longitudes and motions will not remove these discrepancies; for it gives as *tithi* and week-day the same date (Sunday, 26 December, A.D. 1064), with Friday, 24 December, for the *uttarayana-samkrānti*, and Punarvasu as *nakṣatra*.

The places mentioned are: Poṭṭiyūr (ll. 5, 8, 15, 22, 30, 32 f.), Elavattī (l. 6), Niṭṭasiṅgi (l. 6), Haṇḍiyūr (l. 6), the Male or Highlands (l. 11), Banavasi (l. 11), the Banavasi Twelve-thousand (l. 14), the Panuṅgal Five-hundred (l. 14), and Kōvagere (l. 33 f.). Elavattī is the village called Yelavati in the Bombay Postal Directory and Yalvatti in the Bombay Survey; it lies in Hāṅgal *taluka*, in lat. 14° 51½' and long. 75° 10½'. Niṭṭasiṅgi is now Nidasiṅgi (Nidangi in the Bombay Survey), in the same *taluka*, in lat. 14° 52' and long. 75° 10½'. Haṇḍiyūr I cannot locate, unless (which I doubt) it is to be identified with "Handihāl" of the Survey, a village 4½ miles nearly west of Hāṅgal town, in lat. 14° 45½' and long. 75° 5½'.

TEXT.¹

[Metres: vv. 1, 3, 4, 6, *Kanda*; vv. 2, 7, 8, 9, *Mattēbhavikrīḍita*; v. 5, *Mahāragadhara*; v. 10, *Śalinī*; vv. 11, 12, *Anuśūbh*; v. 13, *Umapakamāla*.]

- 1 o ○ o Svasti samasta-bhuvan-āśraya Śri-Pri(pri)thvi-vallabha mahārāj-ādhirāja
paramēśva(śva)ra parama-bhaṭṭārakaṁ Satyāśraya-kuḷa-tījakaṁ Chālu-
- 2 ky-ābharapaṁ śrīma[t*]-Trailōkyamalla-Āhavamalla-dēvara vije(ja)ya-rājyam-
uttar-ōttar-ābhivri(vri)ddhi-pravarddhamānam-ā-chaṇḍr-ārka-tāraṁ baraṁ sa-
- 3 luttam-ire || tat-pāda-padm-ōpajīvi || Samadhigata-pariṇāma-mahā-śabda-
mahāmapḍa[ś]śvaraṁ samara-Mahā(hē)śvaraṁ sau(śau)ryya-kapṭhiravaṁ rapa-
raṅga-Bhairava[m] bhūṭya-chintāmaṇi
- 4 subhaṭa-si(śi)rōmaṇi satya-Rādhēyaṁ sau(śau)ch-Āmjanēyaṁ bhuvan-ābhiraṁaṁ
śāhas-ōddāmaṁ svāmi-saṁnāhaṁ budha-jaṇ-ōtāhaṁ Chōḷa-bala-jalādhi-Baḍava-
ānalaṁ Bhōja-
- 5 kāl-ānalaṁn-ubhaya-baḷ-āchāryyaṁ Mandara-dhairyyaṁ śrīmad-Āhavamalla-dēvara
vagga nām-ādi-samasta-prasa(śa)sti-sahitaṁ śrīman-mahāmapḍa[ś]śvaraṁ Jēma-
rasaṁ Poṭṭiyū-
- 6 r-Elavattī Niṭṭasiṅgi Haṇḍiyūra modal-āge palavum bēdaṅgalam
kuttambittiyān-āṇu-ḡvitadin-āḡuttav-ire | tat-tanōjaṁ || Śmadhiga-
- 7 ta-pariṇāma-mahā-sa(śa)bda-mahāśamantaṁ vira-lakṣmī-kāntaṁ mōdini-mallaṁ ripu-
hri(hri)daya-sellān-āyyana gaṇḍha-vārapaṁ vāri-saṁhārapaṁ kumara-Nara-
Nārasim-
- 8 ga nām-ādi-samasta-prasa(śa)sti-sahitaṁ śrīman-mahāśamantaṁ Jōyiyarasaṁ
kumāra-vri(vri)ttiyim Poṭṭiyūra-āḡuttam-ire || Samasta-bhuvana-jana-vinuta-pada-
payō-
- 9 ja-Paramēśvara-Hara-Dhar-āṅgaṇā-prasād-ōtpādita-vilōja-bhāl-ōkṣapa² kṣamādhara-ēn-
dra-rumndra-si(śi)khara-saṁsthāpita-śakti vyakta-bhūja-nij-ānuśūthi-śaṭṭādas(ś)-
āśva(śva)-
- 10 mōdha vilūṭita-sit-ātapetra-traya-virājamaṇa mahim-ādy-anēka-sāḡmna(mrā)jya-rājaka-
virājita-pavitra-bahatṛa Kāḍamba-kuḷa-bhūṭaṣaṇa
- 11 permaṭṭi-tūryya-nirgghōṣapaṁ samadhigata-pariṇāma-mahā-śabda-mahāmapḍa[ś]śva(śva)-
raṁ Banavasi-puravar-ēśva(śva)raṁ mā[r*]-kkoḷvara gaṇḍam Malege
mārttaṇḍa[m]

¹ From the ink-impression.² Apparently some word like *pravāta* is missing hereabouts.

- 12 satya-nity-odayam sauch-Āmjanāyam gondaḷa-Chaturmmukham samara-mukha-
Shanmukham kanduka-Sahasrabāhu saṅgrāma-Rāhu para-garuḷi-Parasu(ṣu)-
Rāmarā biruda-ka-
- 13 * * Bhīman-araśa-śmka biruda-baṅgāram-Mārugaṇ-śmka-kāra sāhas-ottuṅga
Harigana śiṅga nām-ādi-samasta-prasa(śa)sti-sahita[m] śrīman-mahāmaṇḍa-
- 14 śeṣa(śva)raṁ Tōyima-dēvar-Vvanavāsi-paṇṇirohohhāṣṭramuma[m*] Pānuṅgall-
aynūruvaṁ sukha-saṁkātā(thā)-vinōdadin-āḍ-araṣu-geyyuttam-ire || Kāṁda ||
- 15 Ā nāḍol-akhila-ghaṭik[ā*]-sthānav-id-enisittu Poṭṭiyūr-adaṇal sallina-mati Māra-
uchita-vachō-nidhi gāvunḍa-sāmyaḍol sukhav-ir[da](da) || [1*] Vri(vri)tta ||
Kuḍḍva-
- 16 r-vvōdidoḍ-artthig-artthi(rttha)-chayamaṁ śrīmanāntar-umt-ōnumaṁ kuḍar-i
lōkadoḍ-ond-apūrvvav-enisaḷ-kāl-illadar-vvōḍi bandaḍe kāḷaṁ nija-śaktiyiṁ
palargge(rge) goṭṭam Māra-Gāvunḍa-
- 17 n-endaḍe tat-sat[t*]vada tat[t*]vad-umṇatiyan-aṁt-imt-umt-[e*]nal-bōrkuvē¹ ||
[2*] Guṇadoḷam-aḷavinoḷam Manuṅ-eṇey-ene peḷavarṇge kāḷan-ittudaṇiṁ
dakṣhiṇa-Sōmanāḍha(tha)n-ene dhāriṇi-
- 18 taḷam negaḷdan-alte Māra-nāḍaram || [3*] Imtu par-ārtthavum puruṣ-
ārtthamum beraṣu Gōḍuvare Māra-Gāvunḍam gāvunḍu-geyyutt-ire || tat-
tanūbhavam || Jaḷanidhiyo-
- 19 .-uḍupan-uday-āchaladoḷ-inam puṭṭuv-ante vol Gōḍuva-sat-kuladoḷ-udi(da)yini
su-putraḷ(m) kuḷad-iḍ[u*]k[e*]y-enisi Kōṣi jaṣamaṁ paḍedaṁ || [4*]
Samasta-lō-
- 20 ka-stūyamān-āṇka-guṇa-gaṇ-ādhāram para-nāri-dūram haya-Vataś-rājam gaṇikā-
Manōjam Māraṇa chakraṇa nyāya-chakraṁ sthiti-śāra-samudraṁ kadan-aika-
Rudraṁ ē-
- 21 kāṅga-viraṁ Vir-āvatāram chalake baḷ-gaṇḍam vairi-bhōrmaṇḍam para-baḷa-
Pārtham naḍu-nāḍe tirtham dāna-chintāmaṇi vibudha-rakṣāmaṇi Sōmēśvara-
dāsi vinaya-viḷāsi
- 22 vairi-Nārāyaṇam nām-ādi-samasta-prasa(śa)sti-sahitam śrīmaḥ-Oḥāḷukya-Gaṅga-
Vermmaḍi Kōṣa(śa)va-Gāvunḍam nāḷ-prabhutvaḍiṁ Poṭṭiyūrgiḷe gāvunḍu-
geyyuttav-iḷdu ||
- 23 Vri(vri)tta || Paḍedaṁ Kēḍamba-vaṁs(ś)-āgrāṇi-Hariga-mahi(hi)pālanol
chāmar-augham guḍi oḷaukaṁ bhōri saṁkaṁ baruhi-baḷaḷa-piṇchhāṣṭavam²
vāraṇam baḷ-goḍey-emb-i rāja-chi-
- 24 hna-brajaṇa-udita-tivra-prabhā-bhāsi tān-endaḍe hu(ho) bāpp-appud-imt-i
bhuvana-bhayanadoḷ Kōṣi-tōjō-viḷāsam || [5*] Magan-enag-itane Oḥāḷukya-
Gaṅga-Vermmaḍiy-endu
- 25 peṣar-ggo(go)ṭṭam Kōṣige mechchi naḷchōhi Oḥāḷukya-Gaṅga-Vermmaḍi-
nri(nri)paṁ³ || [6*] Param-ōṣāḍadin-ittan-uttama-sita-chohbatr-āspadam hēma-
chāmaṇa-yugmaṁ guḍi vira-bhōri si(śi)-
- 26 khi-piṇcha(chha)-[ch*]chhatram-ēmd-int[u*] Gaṅgara Oḥāḷukyara rāja-ohina-
chayamaṁ śrī-Vikramāḍitya-bhūḍharan-emb-unnati Kōṣirāja-vibhuvirṇṇ-akku[m] ||
peṇaṅg-ak[k*]uv-ēm || [7*] Vri(vri)tta ||
- 27 Uḍaka-svarṇa-chay-āṇna-dāna-guṇaḍiṁ gō-dānadim bhūmi-dānadin-ukṣa-braja-
dānadim vividha-vidyā-dānadim nitya-dānadin-udyat-tiḷa-dānadi[m] nikhiḷa-

¹ For *bōrkuvē*? [or *bōrkuvē*.—H. H. S.]² The ra is not clear. Read *piṇchāḷ-āspad-āspadam*.³ This verse is two feet short in the last *pēda*. [Perhaps the syllables *Vira-māḍitya* are omitted before the word *spipam*.—H. K. S.]

- 28 kanyā-dānadim tushṭi-māḍidan=utakri(kṛi)shṭa-janakke Kōsa(śa)van-id-ōm sad(ch)-
chitta-sampannanō || [8*] Pranat-ābhishṭa-pa(pha)la-pradātanan-aghu(gha)-
pradhvamaiyam bhōgi-bhūshapa-
- 29 nam Sa(śa)mkananah pratishṭi(shṭi)si mahā-sāvāsamaṁ puṇya-pūrapamaṁ
pūjitamaṁ śūlā-rachitamam rāṣṭr-jit-ottuṅga-tōrapavam māḍisi Kōsi
bhāsurā-yāśa[6*]-śrī-kānte(ṇti)-
- 30 yam tāldidam || [9*] Intu Poṭṭiyūra Permmāḍi Kōsi Gāvundānum
mūvadimbarum sukhadin-ire || Svasti Śi(śa)ka-nri(nṛi)pa-kāl-ātita-samvatsara-
sa(śa)taṅga[1*] 988neya Parābhava-samvatsa-
- 31 rada Paushya-su(śu)ddha puṇṇavey-Ādityavaram Hasta-nakshatram-uttarāyapa-
samkrāntiyum vyatipātadamdu mahāśamanta Jōyiyarasarum mahāmaṇḍaḷa-
śva(śva)ram Tōyima-dēva-
- 32 num Maillala-dēviyaruv-ildu Poṭṭiyūra Permmāḍi Kōsi Gāvundana māḍisida
korey-ōriya mōgana Kōsavēsvaṛa-dēvargge biṭṭa dharmav-ent-emmaḍe
dēgulada sote-sunṇakkam pu(pū)j[ā]-
- 33 rigum² dēvargge gamdhakkam dhūpakkam dipakkam nivēdyakkam
porekkaṇ[r*]ggam pātrakkam vaṁsigargga[m*] | Kōvageyem paḍuval eleya
kāvaṇḍim baḍagal | nālku mattar-kkeyyumam Poṭṭiyū-
- 34 ra mēl-ā|keya poḍe-vogeya manege paṇavum pāḍa tereyumam manṇeya
śāmyada mane-vaṇa-vi(ṇḍi)na-tereyumam śrī-Kōsa(śa)vēsvaṛa-dēva[r*]gge dēva-
pūj-ānanta-
- 35 ram pada-baradol dhārā-pūrvvakadin-ā-cha[m]dr-ārka-tāram baram biṭṭar ||
Tōyima-dēvar-abbegaḷ śrīmad-Akka-dēviyaru tapō-niyama-japa-samādhi-śīla-
sampa-
- 36 nneyar-appa tapasvi(ṣvi) Gamgikabb[e*]gaḷa kalam karchchi dhārā-pūrvvakadin
maṭṭhada vidyā-dānakke tava(ma)ge naḍeva aṁdi³-garchcha kāpikeyav-eraḍu
gadyāṇada tereyam tat-kā-
- 37 ladol biṭṭaru || I maṭṭham * * [ta]pōdhana-sthānav-i dharmamam
gāvundānum mūvadimbaruv-eleya bojaṅgar nūra-nālvarum ugura-mūnūrvvarum
tambuli-
- 38 ga-sāirvvarum mūrum nāḍa suṁkigarnv-int-inibarum dātārar-ōgi pratipālisuvar ||
I dharmavam kāda mahā-purushaṅge Vāraṇ[5*]siyoḷ sāsira kavileya
- 39 ko[ḍuma]m koḷagumam paṁcha-ratnaṅgalim kaṭṭisi chatur-vvēda-pāragargge
ubhayamukhi-goṭṭa phalav-akum Idan-a|id-ātāṅge Vāraṇāsiyoḷ sāsira ka-
- 40 [vile]yum sāsirvvar brāhmaṇarumam konda mahā-pātakav-aku[m] || Sāmānyō-
yam dharmma-ōtur-nri(nṛi)pāṇam⁴ kālō kālō pālanīyō bhavadbhi[h*] [1*] sa-
- 41 rrvān-ōtāmn bhāginah-pārthivōmādrā[n*] bhūyō⁵ bhūyō yāchātō Rāmabhadra[h*]
|| [10*] Sva-datt[ā*]m para-datt[ā*]m vā yō haṣṭi(ta) vasumndharā[m*]
[1*] śhaṣṭir-vvarsha-sahasrāpi viśṭā(śhṭā)yām
- 42 jāyatō kri(kṛi)mih || [11*] Svam dātum sūmahat-sakyaṁ⁶ klōsam-anyatra(sya)
pālanam [1*] dānam vā pālanam v-ōti dānā[oh*]-ghhṛyō-nupālanā(nam) ||
[12*]

¹ Read *Kōsacōsvara*.² These two syllables have been omitted, and then added before the beginning of the line.³ Apparently for *aḍi*.⁴ The engraver has written *nre*, with the vowel *i* on top of the *e*.⁵ Read *svamahat-sakhyam*.

- 43 Sphu[rita]-vachō-vibhāsi-chaḍu(ṭu)-vāni(pi)ya¹ sat-kavi Rājavallabham virachi-
sidam vivōka-nidhi paṭṭal[∪ — ∪ ∪ — ∪ —]mgiyim baredan-
ida[m*] savistarisi tirdhida
44 vāk-pati Oha[m]dra-bhaṭṭarum gurum(ru) Baḍa(la)bhadra-dēvaruv-jid-ōh
triṇagad-guruv-āyto sī(ā)sanam || [13*] Dāsōjam besa-geydam mahga|a ||

(e)

TRANSLATION.

(Lines 1-3.) When the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāsraya's race, embellishment of the Chālukyas, king Trailōkyamalla-Āhavamalla, was advancing in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars :—

(Lines 3-6.) While one who finds sustenance at his lotus-feet, the Mahā-Maṇḍalēśvara who has obtained the five great musical sounds, possessing all titles of honour such as "a Mahēśvara in the fray, a lion in valour, a Bhairava on the stage of battle, a wishing-gem to servants, a head-jewel of men of valour, a Rādhēya [Karna] in truthfulness, an Āñjanēya in purity, delightful to the world, mighty in boldness, an armour to his lord, giving bounty² to sages, a submarine fire to the ocean of the Chōla's host, a flame of doom to Bhōja, a teacher of both forces,³ having the firmness of Mandara, the tiger of king Āhavamalla," the Mahā-Maṇḍalēśvara Jēmarasa, was ruling over many towns,—beginning with Poṭṭiyūr, Elavattī, Niṭṭasiṅgi, and Haṇḍiyūr,—and *kuttichitti*, as a love-fief⁴ :—

(Lines 6-8.) While his son, the Mahāśamanta who has obtained the five great musical sounds, bearing all titles such as "beloved of warriors' Fortune, wrestler of earth, shaft in foemen's hearts, his father's rutting elephant, causing destruction of enemies, a Nārasiṅga [Viṣṇu-Kṛishṇa] to princely Naras," the Mahāśamanta Jōyiyarasa, was ruling Poṭṭiyūr as a prince's fief :—

(Lines 8-14.) While he who is an ornament of the Kādamba race [which is descended] from the hero of the bright frontal eye [Trilōchana Kādamba] who sprang from the grace of the supreme Lord Hara, whose lotus-feet are praised by the peoples of all the world, and of the lady Earth; which (race) has established its might on the massive peaks of the King of Mountains⁵; which (race) has performed eighteen horse-sacrifices by the manifest quality of its arms; which is resplendent with three fluttering white parasols; which has its pure chivalry illuminated by many royal attributes of empire such as dignity, etc.—he who is (saluted) with the noise of *peruvatti* drums and (other) musical instruments, the Mahā-Maṇḍalēśvara who has obtained the five great musical sounds, lord of Banavāsi best of cities, bearing all titles of honour such as "man of might to adversaries, sun to the Highlands, ever active in truth, Āñjanēya in purity, Brahman in assemblies, Shapmukha in the front of battle, Thousand-armed [Kārtavīrya] with balls,⁶ Rāhu in the fray, Paraśu-Rāma to the resorts of foes, . . . of titles, bearing the royal stamp (P) of a Bhīma, *bahgāra* of title-bearers, warrior to Mēruḡa, exalted in high spirit, Hon of Hariga," the Mahā-Maṇḍalēśvara Tōyima-dēva, was reigning in the

¹ This reading is rather uncertain.

² See above, Vol. XIV, p. 199.

³ Infantry and mounted troops? [The two opposing troops.—H. K. S.]

⁴ I understand this as more or less equivalent to the term *prisi-goḍagi* in *Ep. Carn.*, XII (Tumkūr), Ch. 2; see Kittel, p. 1703, s.v. *apaga*.

⁵ See above, Vol. XIII, p. 173, and ref.

⁶ This seems to mean that he tossed about his enemies' heads like balls in such numbers that he appears to have a thousand arms.

government of the Vanavāsi Twelve-thousand and the Pānūṅgal Five-hundred with enjoyment of pleasant conversations :—

(Verse 1.) This Poṭṭiyūṛ is a general *ghaṭikā-sthāna*¹ in the county ; in it Māra, composed of mind, a treasure of becoming speech, has dwelt happily in the office of Gāvuṇḍa.

(Verse 2.) The wealthy, when entreated, may give abundant substance to the needy, (*but*) they do not give in this wise anything unique and unprecedented in this world ; whereas, when footless men came with entreaties, Māra Gāvuṇḍa by his own power gave feet to many. Hence is it needful to tell in this and that wise the high degree of the quality of his goodness ?

(Verse 3.) As the earth spoke of him as a peer of Manu in virtue and power, as a southern Sōmanātha² because of his giving feet to the lame, Māra in truth was illustrious, a noble man.

(Line 18.) While Gōḍuvara Māra Gāvuṇḍa, thus combining philanthropy with worldly success, was acting as Gāvuṇḍa ;—his son,—

(Verse 4.) As the moon is born from the ocean, the sun from the Eastern Mountain, Kēsi, a worthy son arising in the goodly family of the Gōḍuvas, won fame as an ornament of his race.

(Lines 19-22.) While he who bears all titles of honour such as “ basis of the series of many virtues praised by all the world, remote from others’ wives, a king Vatsa with horses,³ a Cupid to public women, a discus of justice to the troop of Māra,⁴ an ocean of the essence of order, a unique Rudra in warfare, a warrior of the bodyguard, an incarnation of Vira [Virabhadra], a mighty man of valour in courage, a *bhērūṇḍa*⁵ to foes, a Pārtha [Arjuna] to hostile armies, a site of salvation in the centre of the country, a wishing-gem of bounty, a protective gem to sages, servant of Sōmēśvara, brilliant in culture, a Nārāyaṇa to foes,” Chālukya-Gaṅga-Varmāḍi Kēśava Gāvuṇḍa, was acting as Gāvuṇḍa over Poṭṭiyūṛ in the county-shrievalty :—

(Verse 5.) He received from king Hariga, the head of the Kēśadamba race, many tokens of royalty, to wit, a number of yak-tail fans, a flag, a palace,⁶ drums, conches, parasols of many peacock-feathers, and a white parasol, (*so that he became*) radiant with manifested intense lustre : for this reason, oh bravo ! thus was the brilliance of Kēsi’s distinction in the abode of this world.

(Verse 6.) The king Chālukya-Gaṅga-Varmāḍi [Vikramāditya], pleased with Kēsi and loving him, said “ this man is to me a son, Chālukya-Gaṅga-Varmāḍi,” and gave him that name.

(Verse 7.) With supreme generosity the blest king Vikramāditya gave the various royal emblems of the Gaṅgas and Chālukyas, to wit, the honour of the excellent white parasol, a pair of golden yak-tail fans, a flag, warriors’ drums, a parasol of peacocks’ feathers : this distinction comes to the lord Kēśirāja ; does it come to any other man ?

(Verse 8.) By the merits of gifts of water and a quantity of gold and food, by gifts of kine, by gifts of land, by gifts of herds of oxen, by gifts of divers kinds of knowledge, by constant gifts, by gifts of excellent sesam, by gifts of all (*kinds of*) maidens Kēśava has gratified distinguished men : truly he possesses a right mind.

¹ This term (cf. *Ep. Carn.*, VII. 1. Sk. 94, X. 1. Kl. 170, XII. Si. 23 ; *Progress Report of Asst. Supt. Epigr., Southern Circle*, 1912-13, p. 99 ; *I. A.*, Vol. XIV, pp. 19, 25 n.) is still not quite clear ; but it seems to mean the official meeting-place of learned and godly men, and thus is connected with *ghaṭige* and *ghaṭige* in the meaning of “ assembly,” on which see my note on the Kalas inscription above, Vol. XIII, p. 327 n.

² See above, inscr. B.

³ See above, Vol. V, p. 236 n.

⁴ The spirit of carnal temptation. [Māra has here a possible reference to Māra-Gāvuṇḍa, the father of Kēśava-Gāvuṇḍa. In this case the text *Mārana cākrana nyāga-cākrak* can be divided *Mārana cākrana-nyāga-cākrak* and translated “ the discus of Māra-[Gāvuṇḍa] and a discus to (*destroy*) injustice.”—H. K. S.]

⁵ A fabulous two-headed bird.

⁶ *Chauka* is from Skt. *cakraka* (Pkt. *cakka*) ; for the sense of “ palace ” cf. *Kumāra-saṁbhāva* V. lxxviii, VII. ix.

(Verse 9.) Having consecrated Śaṅkara, the giver of fruits desired by his worshippers, the annihilator of guilt, the wearer of ornaments consisting of snakes, (and) having constructed a great abode perfect in holiness, worshipful, built of stone, and made with brilliant lofty archways, Kēśi has enjoyed the beauty of the goddess of radiant glory.

(Lines 30-35.) Thus Permaṇḍi Kēśi Gāvunḍa of Poṭṭiyūr and the Thirty being in happy estate,—hail!—on Sunday, the full-moon day of the bright fortnight of Pausya in the cyclic year Parābhava, the 988th (year) of the centuries lapsed since the time of the Śaka king, under the constellation Hasta at the *uttarāyana-saṅkrānti*, in the *vyatipāta*,¹ the Mahāśānta Jōiyarasa and the Mahāmaṇḍaleśvara Tōyima-dēva and Mailala-dēvi jointly granted a religious foundation to (the temple of) the god Kēśavēśvara above the bank of the tank constructed by Permaṇḍi Kēśi Gāvunḍa of Poṭṭiyūr, as follows:—for plastering of the temple, for an officiant priest, for the god's scents, incense, lamps, and oblations, for drummers, a dancing-woman, and flute-players, they granted in the *pada-bara* with pouring of water to the god Kēśavēśvara after worshipping the god a field of four *maṭṭar* west of Kōvagere, north of the betel-sheds, and the tax of a *pāra* and a quarter on the . . . house belonging to the magistracy of Poṭṭiyūr, and the petty (P) tax on houses under seigniorial authority, for as long as moon, sun, and stars.

(Lines 35-38.) Akka-dēvi, the mother of Tōyima-dēva, having laved the feet of the ascetic lady Gangikabbe, who practises austerities, minor disciplines, prayer, and absorption, at the same time granted with pouring of water for the dispensation of teaching at the monastery the tax of two *gadyāna*, the fee for washing the feet, which (*hitherto*) had accrued to her. This monastery . . . establishment of ascetics, this pious foundation the Gāvunḍa, the Thirty, the hundred and four *Bojaṅgas* of the betel-gardens, the three-hundred *Ugaras*,² the thousand sellers of prepared betel, and the three controllers of the taxes of the county shall protect as donors.

(Lines 38-40 : a prose formula of the usual type.)

(Verses 10-12 : three common Sanskrit verses.)

(Verse 13.) Bājavallabha, a good poet of clever speech brilliant with bright words, a treasure of discretion, composed . . . wrote it; it was Ohandra Bhaṭṭa, lord of language, and the Master Balabhadra-dēva who amplified and corrected it. Truly this edict has become a teacher to the three worlds.

(Line 44.) Dāsōja executed the order. Happiness!

No. 12.—THE JAMBUKESVARAM GRANT OF VIJAYARANGA CHOKKANATHA NAYAKA : SAKA 1630.

By S. V. VISWANATHA, M.A., TRICHINOPOLY.

This inscription is on a single copper-plate bored at the top. It was kindly given for examination by the Śaṅkarāchārya of the Kumbhakōṣam maṭha. I edit the inscription from inked impressions of the plate prepared by me.

The plate has a semi-circular curvature at the top, including which it measures 10 in. in height and 6·3 in. in breadth. It is in good preservation. It contains 46 lines in all, including the signature at the bottom and *Śrī-Ohandramanḍitāra-sōmi* at the top of the first side. The inscription, which runs across the breadth of the plate, is legible and is in prose. The semi-circular portion of the plate at the top is worth notice. It contains an illustration which may

¹ A *yōga* in which the declination of the sun is equal to that of the moon.

² See above, Vol. XIII, p. 15 and n.

be taken to convey to us the traditional history regarding the origin of the god Jambukēśvara in Trichinopoly. The illustration itself includes the figures of the sun and the moon, a tree supposed to take its root from the head of a devotee seated below with folded hands (*aṅjali*) in the *citrāṇa* posture, a *liṅga* placed on a pedestal underneath the tree, an elephant with its trunk raised over the *liṅga*, a spider-like creature flying above the *liṅga* and a goddess standing on the right. The figures of the sun and the moon are perhaps indicative of the overlordship of the Vijayanagara house over the Nāyakas of the south, the sun and the moon being found on the seal and coins of the Vijayanagara kings.¹ There is a belief, as recorded in the *Sthala-purāṇa* of Jambukēśvaram, that the place was called after *Jambūka Muni*, from whose head the *jambūka* tree had its origin. The elephant and the spider, it is believed, worshipped the *liṅga* representing the God Jambukēśvara and attained salvation. The *liṅga* on the pedestal is the god of Jambukēśvaram, and the goddess represented as standing on the right side is probably Akhilāṇḍēśvari.

The language of the inscription is Telugu and Sanskrit combined. Lines 1-3, which contain the epithets of the donee, are in Sanskrit. Lines 4-35 are in Telugu, and lines 35-44 are in Sanskrit, containing the admonitory verses at the end of the plate. The characters of the inscription are Telugu.

There are a few orthographical peculiarities worth noticing. There is an unnecessary reduplication of consonants in *ṁamaddu* (l. 15); *naḍipinḥḥaka*^o and *aṅṅapinḥḥaki*^o (l. 18); *ṁmaḡalamḡḡḡ* (l. 22); *ṁpuramḡḡḡ* (l. 23); *Jambukēśvaram* (l. 28); *vṛṣṇinḥḥaki* (l. 33) and *anubhavinḥḥaku* (l. 34). Instances of dravidianised forms of Sanskrit words are seen in *ṁtāmra*^o for *tāmra*^o (l. 21); *ṁśśbrājyam* instead of *śśbrājyam* (l. 9) and *vabhaya* in the place of *abhaya* (30-1).

The inscription records the grant of lands in certain villages in the Trichinopoly district and some lands on both sides of the Kāvēri river for the conduct of worship, offerings and charities in the Śaṅkarāchārya *maṭha* at Jambukēśvaram (Tiruvānaikāval), where even now the head of the Kumbhakōṣam *maṭha* has his residence for a portion of the year. The grant was made by Vijayarāṅga Chokkanātha Nāyaka at the instance of the then presiding *guru* of the *maṭha*. The name of the latter is not explicitly given in the grant. He is styled *Lōkaguru Śrīmad Śaṅkarāchārya Sōḍamulavaru*.

The objects for which the grant was made were *annadāna kaṭṭaḷa* (endowment for gift of food) and the *naivēdya* which was to be offered to the god. For the former purpose certain lands were granted. These were situated in Mahēndramaṅgalam, Kṛishṇāpuram, Kāraikkāḍu, Koṇḍayam, Ṣṭṭai, Maṅgamāmbāpuram, Ariyūru and Ariyamaṅgalam. For the *naivēdya*, which was to include four measures (*paḍi*) of cooked rice, *dōṭai*, *atirasa*, *sugiya* and *dīpam cāmamu* (oil for lights),² it was ordered that certain tolls collected should also be assigned.

The grant is dated Śaka 1632, Vikriti, Kārtika, Śuddha, full moon, Monday, Rohiṇi-nakṣatra.

Vijayarāṅga Chokkanātha and his line are said to belong to the *Dakṣiṇa-simhāsana*, styling themselves *Dakṣiṇa-simhāsana-adhyakṣakāḥ* ('Lords of the southern throne'). They were viceroys in the south, acting under the kings of Vijayanagara. They were lords of the regions of the Pāṇḍyas, comprising Madura and Tinnevely districts. The circumstances under which the Nāyakas became rulers of the south are recorded thus.³ In 1558 "the then Chōḷa ruler

¹ [The symbols of sun and moon are quite common in all Chalukya inscriptions also. They are not peculiarly the symbols of the Vijayanagara royalty. These in my opinion indicate the *ś-akāṇḍa-śśka-siddhī* of the gift conveyed by the document over which they are engraved.—H. K. S.]

² *Dīpam cāmamu* is the supply of oil for lamps in addition to the offerings which were to be made to the god.

³ See *Gazetteer of the Madura District*, Vol. I, p. 41.

invaded the Madura country and dispossessed the Pāṇḍya king. Whereupon the latter appealed to the Court of Vijayanagar, and an expedition under a certain Nāgama Nāyakkan was accordingly sent to his aid. Nāgama easily suppressed the Chōla king and possessed himself of Madura; but he then suddenly threw off his allegiance and, declining to help the Pāṇḍya, assumed the position of an independent ruler. The Vijayanagar emperor was furious at his defection, summoned a council, laid the matter before his most faithful officers, and cried out to the assemblage, 'Where amongst you all is he who will bring me that rebel's head?' Viśvanātha, the son of Nāgama, promised this, captured his father in battle and placed him in confinement, only to be released later on. The Pāṇḍya king nominally held sway over Madura, but the new Nāyaka régime "developed first into a governorship, which became hereditary, and then into what was practically a hereditary monarchy." The Nāyakas "were content with the position of lieutenants under Vijayanagar; but in essentials their sway was practically absolute and the Pāṇḍyas disappear in effect henceforth from history."

The general character of the administration of the Nāyaka kingdom of Madura is thus dwelt on by Caldwell¹:—"Their reigns record little more than a disgraceful catalogue of debaucheries, treacheries, plunderings, oppressions, murders and civil commotions, relieved only by the factitious splendour of gifts to temples, idols and priests, by means of which they apparently succeeded in getting the Brahmans and poets to speak well of them, and thus in keeping the mass of the people patient under their misrule."

The genealogy of the Nāyaka dynasty of Madura, so far as known, may be given thus²:—

1. Nāgama.	
2. Viśvanātha I.	1559—1568
3. Kumāra Kṛishṇappa	1568—1573
4. Kṛishṇappa alias Periya	
5. Virappa and Viśvanātha II.	1573—1595
6. Lingayya alias Kumāra Kṛishṇappa	
Viśvanātha III.	1595—1602
7. Mutta Kṛishṇappa	1602—1609
8. Mutta Virappa	1609—1623
9. Tirumala	1623—1659
10. Mutta Ajakādri alias Mutta Virappa	1659—1662
11. Chokkanātha alias Chokkaliṅga	1662—1682
12. Raṅga Kṛishṇa Mutta Virappa	1682—1689
13. Maṅgammāl	1689—1704
14. Vijayaṅga Chokkanātha	1704—1731
15. Minākshi	1731—1736

Our record states the genealogy from Chokkanātha (No. 11 of the above list) downwards, and Vijayaṅga Chokkanātha is styled a descendant of Viśvanātha (probably I), the real founder of the Nāyaka kingdom of Madura. He was the son of Raṅga Kṛishṇa Mutta Virappa Nāyaka, and in his early years from 1689—1704 Maṅgammāl, his grandmother, acted as regent. She was an able and charitable woman, and under her "Madura apparently all but regained the proud position it had held in the days of Tirumal." Vijayaṅga Chokkanātha took charge of the administration from 1704 and ruled till 1731. He was a weak ruler, "was vain and weak-minded and unfit to govern himself or others. His reign was distinguished by the ill-regulated and extraordinary munificence of his gifts to Brahmans and religious institutions. The injustice of his rule caused a serious riot in Madura, the mutiny of the whole of his troops and incessant internal commotions."³

¹ *History of Tinnevely*, p. 63.

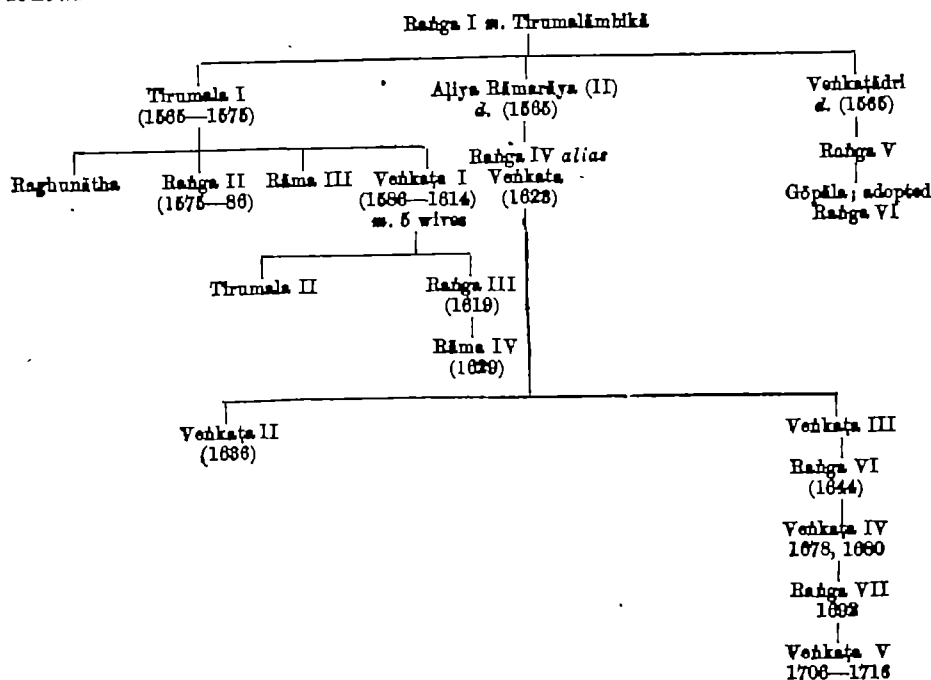
² See *Madura District Gazetteer*, I; also 'The Nāyaka Kingdom of Madura' in the *Ind. Ant.*, 1916, p. 18.

³ *Madura District Gazetteer*, Vol. I, p. 66.

In 1725 he entered into a war with Tanjore over the question of succession to the throne of Ramnad, in which the Raja of Tanjore obtained a decisive victory. He died in 1781, and was succeeded by an adopted son. Minākahi, his queen, acted as regent. It was during her time that a quarrel broke out between her and Vāṅḡaru Tirumala, the father of the adopted son. It was at this time that the Nawab of Arcot sent two of his generals to collect tribute from Madura. The kingdom divided in itself, fell an easy prey to the invader, and from 1786 the Nāyaka kingdom of Madura ceased to exist as such.

We are told in the inscription that Vijayaranga Chokkanātha Nāyaka was ruling in the south when a certain Venkata-dēva Mahārāja, his overlord, was the rājā of Vijayanagara, ruling from his capital Ghanagiri. He is styled Rājadhīrāja and Virapratāpa and is said to have his seat at Ghanagiri, which has been identified with Penukoṇḍa.

The genealogy of the third Vijayanagara dynasty, as made out from inscriptions, runs as follows¹ :—



According to the above table Venkata alias Venkata V has been assigned by Mr. Sewell the dates 1706—1716. He is fourth in the line from Raja VI. (1644 A.D.). The date of the present grant is 1630 Śaka=1708 A.D.,² which falls within the dates of Venkata V. Thus the Venkata-dēva Mahārāja of our inscription, who is mentioned as the overlord of Vijayaranga

¹ See *Epigraphia Indica*, Vol. III, p. 238, and Sewall's *A Forgotten Empire*, Ch. XVII, pp. 222 f.

² [Mr. T. A. Gopinatha Rao, who has published the plate in his volume of *Copper-plate Inscriptions of the Kāmabēti-piṭṭa*, has given an incorrect reading of the date, which the Editor has adopted but which he could have easily detected from the citation of the cyclic year Vīkrīti. It is inexplicable how Mr. L. D. Swamikannu Pillai also should have overlooked the error, in calculating the date for Mr. Gopinatha Rao, on p. 101, *ibid.* Pandit K. Venkatasubbayya of the Municipal High School, Ootacamund, has kindly calculated the date according to the *Arya-Siddhānta* and finds that the date, correctly read as Ś. 1632 Vīkrīti, Kīrtika sū. 16, Monday, Rōhīṇī, corresponds to A.D. 1710, Nov. 14. The full-moon *śikhi* of Kīrtika fell on Monday and lasted for 45 gh. 51 vigh., or 18 hours and 30 minutes from sunrise, and the *sakshatra* Rōhīṇī was also current at sunrise and lasted till 10 gh. 28 vigh.—H. K. S.]

Ohokkanātha Nāyaka, is according to the above table Venkaka V, who ruled, with Pennukonda as his capital, over the domains of the Vijayanagara house.

The grant does not mention explicitly the name of the donee. It is merely stated that it was made to the *maṭha* at the instance of the then head, who is styled Lōkaguru Śrīmad-Śaṅkarāchārya-svāmulaṅkāra.

We find, however, at the top of the first side of the plate, below the figures on the arch, the inscription *Śrī-Chandramaulīśvara-Svāmi*. It may also be noted that there is some blank space between ll. 3 and 4, and a short space between two horizontal strokes in l. 19. Chandramaulīśvara is the name by which the god of the Kumbhakōṣam *maṭha* is known, and the line at the top may possibly refer to the deity. We are not in a position to account for the blank spaces between ll. 3 and 4 and in l. 19. It will be seen that it would be appropriate if the name is taken as that of the Śaṅkarāchārya and is inserted between the blank spaces. This is reasonable, as out of respect for the teacher the name of the latter may not be directly mentioned by the disciple or devotee.

The tradition as regards the names of the Achāryas of the Kumbhakōṣam *maṭha* leads one to hold the above view. It is to the effect that for over two centuries the Śaṅkarāchāryas of the Conjeeveram branch have borne alternately the names *Mahādēva* and *Ohandrachūḍa* or Chandramauli. Hence it is quite likely that the Śaṅkarāchārya mentioned in our inscription should have had one of these two names.

The Melupāka grant, dated 1608 Śaka,¹ of Mahādēvēndra Sarasvatī, the disciple of Ohandra-śekhara Sarasvatī, records the fact of the grant of lands in the village of Melupāka by the former to a certain Rāma Śāstrin. The present grant is dated Śaka 1632, and it is probable that the Śaṅkarāchārya of 1632 Śaka was the one who succeeded him of 1608 Śaka.

On the foregoing grounds I hold that the name of the head of the *maṭha* at the time of the present grant was Ohandramaulīśvara, which name is inserted on the top of the first side.

The plate records a grant of land to the Śaṅkara *maṭha* at Tiruvānaikāval, and the details of the grant run as follow:—

Locality.	Amount.	REMARKS.
1. Mahēndramangalam in Tottiyam <i>śima</i>	4½ half- <i>maḍa</i> s and 1 <i>tēru</i> ² (?)	Originally वृक्षक्षेत्र (P).
2. Gōpāla-svāmin's garden . . . .	.....	Probably refers to the garden of the god Vāṇugōpāla-svāmin.
3. Kṛishṇāpuram	4½ half- <i>maḍa</i> s and 2 <i>tēru</i> s.	
4. Kārakkūḍu	4½ <i>maḍa</i> s and 2 <i>tēru</i> s.	
5. Koṇḍayampēta	2 <i>śaya</i> s of wet land.	
6. Maṅgamāmbāpuram in Tiruchendōru <i>śima</i> .	8 <i>śaya</i> s of wet land .	The village takes its name probably after Maṅgammāl, the famous queen.
7. Ariyōr in Tinnam <i>śima</i>	16 <i>śaya</i> s of wet land.	
8. Ariyamangalam in the South Kō-nīḍu <i>śima</i> .	6 <i>śaya</i> s of wet land.	

The plate records also the grant of 1 *śaya* of land on both banks of the Kāvēri for certain offerings to the God, and the right of collection of certain tolls for the same.

¹ Being edited in the *Ep. Ind.* by the author.

² 144 sq. ft. = 1 *kūḷi*; 100 *kūḷi* = 1 *maḍa*. *Tēru*s may mean either a tree or a grove.

The places mentioned in the grant are Gajāranya-kshētram, Ponvāsikoṇḍān street, Mahēndramaṅgalam in Toṭṭiyam śīma, Kṛishṇāpuram, Kārakkāḍu, Koṇḍayampēṭa, Maṅgamāmbāpuram, Ariyūr and Ariyamaṅgalam in the South Kō-nāḍu śīma. Of these places the following may be identified :—

Gajāranya-kshētram is the same as Jambukēśvaram. The tradition of the place runs to the effect that an elephant attained bliss by worshipping the god of the place.

Ponvāsikoṇḍān street cannot be identified with any of the present day. It is connected with some of the Śaiva saints, Appar and Sambandha for instance. It was apparently a locality famous as the seat of Śaivism in Jambukēśvaram.

Toṭṭiyam śīma is the district round the village of Toṭṭiyam in Musiri Taluk, Trichinopoly district. The place appears to take its name from the Toṭṭiyana, one of the sub-sects of the Kanarese-speaking Śūdra castes of the Coimbatore district.

Mahēndramaṅgalam is a village near Lālappēṭtai, a railway station on the South Indian Railway between Erode and Trichinopoly. The maṭha of Kumbhakōṇam has still some lands there. Near this village is a temple dedicated to Vēṅṅopāla-svāmin, which with the surrounding lands is now owned by the Kumbhakōṇam maṭha.

Gopāla-svāmin's garden probably refers to the garden of the above temple.

Kṛishṇāpuram is a small village near Mahēndramaṅgalam.

Kārakkāḍu is a hamlet some 5 or 6 miles from Mahēndramaṅgalam.

Koṇḍayampēṭa is the village Koṇḍayampēṭtai near Jambukēśvaram.

Tiruchohendōru is the village Tiruchohendurai 5 miles from Trichinopoly.

Ariyamaṅgalam is also a village near Trichinopoly. It is said to have been situated in the South Kō-nāḍu district which is probably identical with the Pudukkōṭṭai State.

In lines 15-19 of the plate it is said that the Śaṅkarāchārya of Conjeeveram had his own maṭha in Ponvāsikoṇḍān street from olden times. The insertion of 'own' (स्व) and 'from olden times' (प्राचीनकालीन) looks purposeful and curious; and it leads one to the suspicion whether the maṭha may have been originally owned by the Śaṅkarāchārya of the Kāmakōṭi piṭha, or not. It has been already noted that Ponvāsikoṇḍān was a Śaiva place of resort in Jambukēśvaram. Tamil records actually engraved on the walls of the maṭha at Tiruvānaikāval, which according to the Epigraphist may be assigned to the 13th century,¹ state that the maṭha was originally built by a certain Śōlakōṇ and was called the Nārpaṭṭaṇḍayiravaṇ-maḍam, its priests being the descendants of Namaśivāya-dēvar of the lineage of Tiruchohattimurattu-Mudaliyār. These records lead us to two inferences: first, that the Śaṅkarāchārya of Kumbhakōṇam may have come into possession of the maṭha at the earliest only after the 13th century; secondly, that the maṭha was originally built by a Śaiva devotee for his sect and must have been in the possession of the Śaiva saints at least as late as the 13th century. It is possible that a descendant of the family of Tiruchohattimurattu-Mudaliyār made a gift of the maṭha to the Śaṅkarāchārya of Conjeeveram, or it may be that the latter occupied the maṭha when Śaivism had declined in the locality and the maṭha was left in a ruined state. In any case the records on the walls of the maṭha show that it was not the Śaṅkarāchārya's स्व but was originally in the occupation of the Śaiva community and the स्व could refer at the earliest to the 13th century A.O.² It cannot be known when the maṭha actually came into the possession of the present holder. It must have been occupied by the latter somewhere between the 13th century and the year 1710 A.O., the date of the present record.

We are enabled in a way to determine the relative antiquity of the two maṭhas at Kumbhakōṇam and Tiruvānaikāval. Of the two the former has been the more favoured, being the

¹ See Madras Epigraphist's reports for 1909, p. 104, and 1915, p. 113.

² The earliest copper-plate grant of the Conjeeveram maṭha is that of Vijayaganḍagopāla, dated 1291 A.O. (Edited in the Ep. Ind. by Mr. S. Y. Venkateswara, Vol. XIII, p. 190.)

seat of the Kāmakōṭi pīṭha for about two centuries past. The Kāmakōṭi pīṭha of Kumbhakōṣam must at the time of our grant have been situated at Kāñchi. The migration of the Śaṅkarāchārya from Conjeevaram to the Kumbhakōṣam maṭha must have occurred later than 1710 A.O. The tradition current in the Kumbhakōṣam maṭha is to the effect that Rājā Sarabhōji of Tanjore built it for the Chandraṃaṇḍīvara Swāmin, the deity worshipped at the maṭha. This is corroborated by a stone inscription in the maṭha of the year 1748 Śaka=1821 A.O. Thus from the evidence available it would appear that the Kumbhakōṣam maṭha was in existence only from the 19th century,¹ while that at Tiruvānāikāval must have continued in the possession of the Swāmin at least from between the 18th century and 1710 A.O., as the present epigraph shows.

TEXT.

First Side.

- 1 श्रीचंद्रमौकीश्वरस्वामि [१*]
- 2 श्रीमत्परमहंसपरिव्राजकाचार्यवर्य श्रीका[ची]पुर-
- 3 स्तित^१ श्रीमच्छंकरभगवत्पादाचार्य स्वामुखवारिकि [२]
- 4 स्तित श्री विजयाम्बुदय शशिवाहनशंकराष्टसुसु
- 5 १६१० अगुनेटि विष्णुतिनामसंवत्सरं कात्तोक्^३ यश्च^४ ११ यि-
- 6 हुवासर^५ रोहि[ची]नक्षत्रं यी कृत्तिन शुभदिनमं-
- 7 दु^६ [१*] श्रीमद्राजाधिराज परमेश्वर वीरप्रताप श्रीवैकट-
- 8 देवमहारायस्वाम्याह चनगिरिनगरमंडु^७ रत्नसिं-
- 9 आसनासीतुल्यै पुष्पिसांवाण्य^८ धीमुमुक्षुगालु^९
- 10 पांचधरामंडलीश्वरसेन दक्षिणसिंहा^{१०}सनाध्वज-
- 11 सेन काष्ठपगोत्रं विष्णुनाथनाथनिवारि वंशकर्तृसेन
- 12 श्री^{११}कृष्णनाथनाथनस्वामि पौत्रसेन^{१२} रंगलक्ष्मणसुहृदी-
- 13 रणनाथनस्वामि पुत्रसेन^{१३} विजयरंगचो^{१४}कृष्णनाथना-
- 14 थनस्वाम्याह लोकगुरुस्वामुसेन श्रीमच्छंकराचार्यस्वा-
- 15 मुखवारिकि । गवार्णवचनमंडु^{१५} पोन्^{१६}वाशिकोडि^{१७}
- 16 वीधिलो पूर्व मी^{१८}दुसुकोनि स्वामुखवारिकि अंतम^{१९}-
- 17 ठं वुंटेडुन^{२०} आ मठान निरंतर^{२१}मुमा चंचदान^{२२}

¹ [This is not correct. A.D. 1821 was the date of the building of the new maṭha by king Sarabhōji of Tanjore, the older one, according to tradition, having been erected by his grandfather Pratāpa-sīṅha; see Mr. T. A. Gopinatha Rao's *Copper-plate Inscriptions of the Kāmakōṭi-pīṭha*, Introduction, p. 3.—H. K. B.]

² Read स्तित.

³ Read कात्तोक्.

⁴ The actual spelling on the plate is *śāks*; read यश्च.

⁵ Read हुनुवासर.

⁶ Read °मंडु.

⁷ Read °नडनाडु.

⁸ Read सिंहा°.

⁹ Read धीमुमुक्षु.

¹⁰ Read पुत्रसेन.

¹¹ Read °कोडि.

¹² Read as short.

¹³ Read °वुंटेडुन.

¹⁴ Read निरंतर°.

¹⁵ Read °सिंहास . पुष्पी साधवाण्य.

¹⁶ Read as short form of the sign.

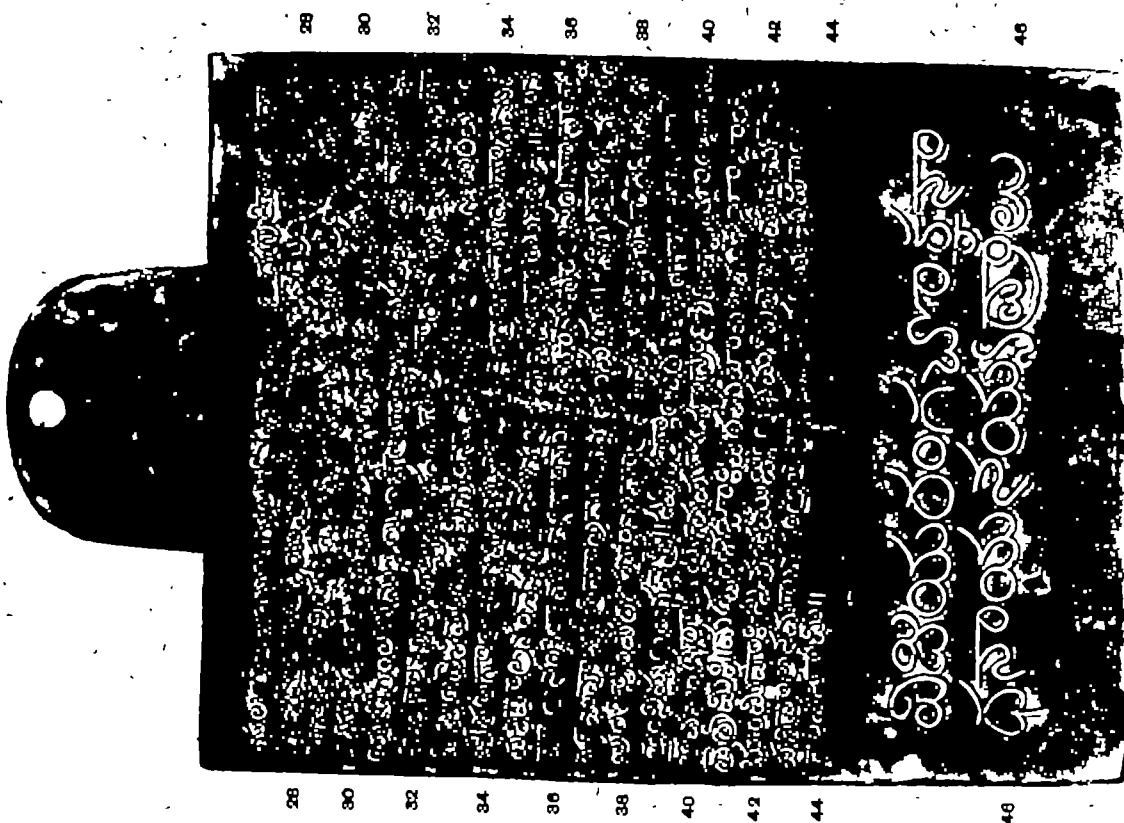
¹⁷ Read as short.

¹⁸ Read स्वर्ग.

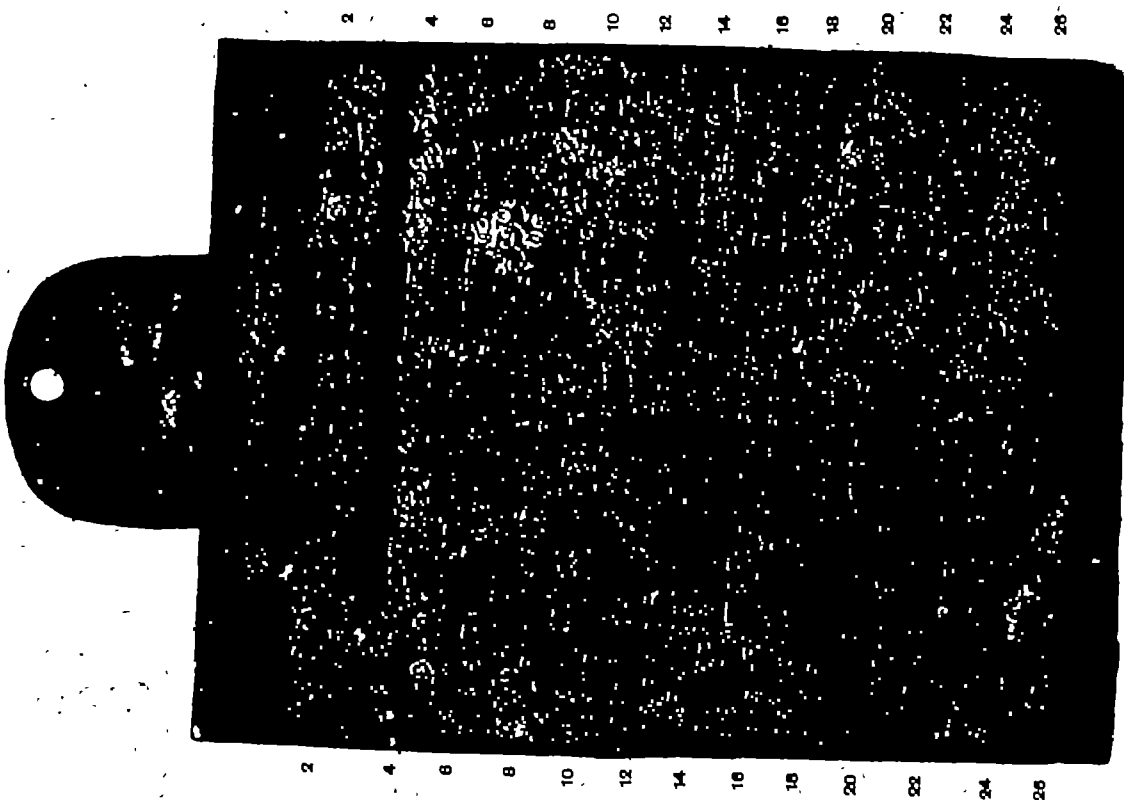
¹⁹ Read चंचदान.

Jambukesvaram Grant of Vijayaranga Chokkanatha Nayaka : Saka 1630.

Second Side.



First Side.



- 18 धर्मादुल्लु नडिपिंष'वसन्ननि स्नासुखवारु आन्नापिंषि'
 19 मंदुन ॥—॥ प्रीतिगानु पूज नैवेद्यं चंददानं^३ त्रां-^४
 20 अन्नसंतर्पणं मो'दसैनदि नडिचिवचेटहुगा सर्वमां-
 21 न्यतांशशसनं^५ प्राशियिचिन क्रमं [॥*] तो'द्वियंशोम-
 22 लो महेन्द्रमंगलंशो' भट्टवर्ति^६ अरमावु (६४१)?^७ ता-
 23 व १ [॥*] गोपासन्नामि तीट १ [॥*] कण्ठपुरंशो अरमा-
 24 वु (६४१)? तारु २ [॥*] कारकाहुलो अरमावु (६४१)? तारु
 25 १ [॥*] कोटयंपेटलो नंज श्रेयि २ [॥*] तिरुचंशोश शोम-
 26 लो मंगमावापुरंशो^{१०} नंज श्रेयि ८ [॥*] तिरुं^{११}श्री-

Second Side.

- 27 मलो अरियूरुलो नंज श्रेयि १६ [॥*] दक्षिणं कोना-
 28 हुशोमलो अरियमंगलंशो^{१२} नंज श्रेयि ६ [॥*] जेन्नु^{१३}केशु-
 29 रंगुल्लो^{१४} नित्त कट्टुडीदिनं^{१५} [१]कि विष्यं पडि चंनं^{१६} तशीगल्लु^{१७}
 30 २ दोशल्लु २ अतिरसाल्लु २ सुगिय १ दीपं चमर पडि^{१८} [१] वुभ-
 31 य तीरंशोनु श्रेयि १कि तूसुहु वल्लुवसुनानुंनु^{१९}
 32 सुंळान नित्त कट्टुग म १ [॥] यो प्रकारं नडिचिवचेटहुगा
 33 दिहं चेशि त्रायिंशि^{२०} यिच्चिंनुं स्नासुग नक्क तामंनु पीठं^{२१}परं-
 34 प्परसगा अनुमविंशुकोनि आचें^{२२}द्रार्कस्त्रायिगा धर्म-
 35 परिपासनं चे[सु]कोमुशु आशीर्वादं शायगल्लदि ॥ दान-
 36 पासनयोर्मध्ये दामाळ्ळेयोनुपासनं^{२३} । दानारस-
 37 र्गमवाप्नोति पासनादक्षुतं^{२४} पदं ॥ स्त्रदत्ताहि^{२५}गुणं
 38 पुंश्यं परदत्तानुपासनं । परदत्तापहारेण स्वद-
 39 त्तं निष्पत्तिं^{२६} भवेत् ॥ स्त्रदत्तां परदत्तां [व]ा यो हरि-
 40 [त] वसुंहरा^{२७} षष्टिवर्षसहस्राणि विष्टायां^{२८} स्नाय-

^१ Read °च°.

^२ Read °चि°.

^३ Read चन्न°.

^४ Read त्रा°.

^५ Read the vowel sign as short.

^६ Read सर्वमानतासन्ना°.

^७ Read °चंलो.

^८ Read हति.

^९ [The actual reading is अरमावुनु, *ar* / i.e. *āramāva*. Mr. T. A. Gopinatha Rao in his transcript has made the same mistake. In l. 24 below, the reading "नु *ar* /" must similarly be substituted for "(६४१)?"—H. K. S.]

^{१०} Read °रंलो.

^{११} Read तिरुं°.

^{१२} Read °चंलो.

^{१३} Read त्रा.

^{१४} Read °मुळिल्लो.

^{१५} [The actual spelling on the plate is *dvish*.—H. K. S.]

^{१६} Read चन्न°.

^{१७} Read वल्लु.

^{१८} [The symbols *ar* / = *ā* and *ar* / = *ā* are well known. See above, Vol. VIII, p. 180.—H. K. S.]

^{१९} Read °वसुनानुंनु.

^{२०} Read °चि°.

^{२१} Read तामु.

^{२२} Read आचें°.

^{२३} Read °द्रार्क°.

^{२४} Read दक्षुतं.

^{२५} Read °तिष्ठति°.

^{२६} Read निष्पत्तिं.

^{२७} Read °वसुंहरा°.

^{२८} Read °ह्य°.

- 41 ते क्रिमिः । मर्चयन्वाः परमहीपतिवर्चयन्वा वा ये
 42 भूमिपास्ततसुखसुखमर्चयन्वाः¹ । मर्चयन्मिव
 43 परिपास्तनमाचरन्ति² तत्पादुकाद्वयमहं गिर-
 44 सा वक्षामि ।
 45 विजयरंगचोक्षना-
 46 धनायनय्य ब्राह्म [१*]

TRANSLATION.

Line 1. The Lord whose crest is adorned by the Moon.

Ll. 2 & 3. To the lord Śaṅkarāchārya, resident in Kāñchīpura, who is a *paramahansa*, and the most exalted of those who have renounced the world.

Ll. 4-6. In the Śaka year 1832 of Śālivāhana, in the year Vikṛiti, on Kārttika, on the full moon day, on Monday, when the star was Rōhīṇī, on this auspicious day,

Ll. 7-9. When the king of kings, the supreme lord, Virapratāpa Vēṅkaṭa-dēva Mahārāja was ruling over the earth, seated on his jewelled throne in Ghanagiri,

Ll. 10-15. The lord of the Pāṇḍya country, who is enthroned as lord of the southern seat, of the Kāṇḍya gōtra, the descendant of Viśvanātha Nāyaka, the grandson of Chokkanātha Nāyaka and the son of Baṅga-Kṛishṇa Muttu Virappa Nāyaka, Vijaya-raṅga Chokkanātha—made to the *śāṅgura* (teacher of the world) Śaṅkarāchāryaswāmī,

Ll. 15-19. By command of the Swāmī for giving charity in the shape of food for all time in his own *māṭha*, which has been in existence from antiquity in the Ponvāṣīkondūr street in Gaṅḍarāya-kshētra,

Ll. 19-21. For (his) pleasure a perpetual copper-plate grant for worship, offerings, feeding and general propitiation³ of Brāhmaṇas as follows:—

Ll. 21-28. 4½ half-mās and 1 *taru* of *bhāṭṭavṛitti* land in Mahēndramangalam in Tottiyam *śma*, Gōpāla-swāmī's garden; 4½ half-mās and 2 *tarus* in Kṛishṇapuram; 4½ half-mās and 1 *taru* in Kārakkāḍu; 2 *śeys* of wet land in Kōṇḍayampēṭṭai; 8 *śeys* of wet land in Mangamambapuram in Tiruohendurai *śma*; 16 *śeys* of wet land in Ariyūr in Tinniyam *śma*; 6 *śeys* of wet land in Ariyamangalam in the South Kōṇḍu *śma*,

Ll. 28-31. 1 *śey* of land on both banks (of the Kāvēri)⁴ and the right of collection of some tolls for the daily offerings of 4 *paḍis* of rice for 2 *taḷigais* of cooked food, 2 *dśais*, 2 *atirasams*, 1 *suḡiyam* and ½ *paḍi* of oil for lights, to the god in the Jambukāśvaram temple.

Ll. 32-35. The deed having thus been settled and made for the above purpose, you and your line of disciples on the pontifical throne shall enjoy the lands and protect the charities as long as the sun and the moon run their course (i.e. for all time) and grant me your blessings.

Ll. 36-41. Admonitory verses.

Ll. 41-44. My respectful prostrations to those princes of my line as well as others of *ahipativamśa* who, being actuated by lofty ideas of charity, preserve my endowment.

Signature of Vijaya-raṅga Chokkanāthanāyanayya.

¹ Read °सुखसुख°.

² Read °रन्ति°.

³ [*Santarpana* seems to be here used in the popular sense of 'sumptuous meal'; see Kittel, s.v.—H. K. S.]

⁴ [Here again the author and Mr. Gopinatha Rao have not clearly understood the passage, the latter remarking that 'a portion of the passage is somewhat obscure. This was on account of the wrong reading in l. 31. As corrected the passage means: one *ga* (i.e. *varāṭam*, above, Vol. VIII, p. 180) from the tolls daily as per arrangement, and (one) *tām* of paddy from each *śey* on either bank (of the river Kāvēri) for etc.—H. K. S.]

No. 13.—THE INSCRIPTIONS ON THE BIMARAN VASE.

By F. E. PARGITER.

This vase was found by Masson in the village of Bimaran in the course of his excavations in Afghanistan during the years 1834-7. When excavating "Tope no. 2" he found in its centre a small apartment containing relics. "They consisted of a good-sized globular vase, of alq or steatite, with a carved cover or lid, both of which were encircled with lines of inscriptions scratched with a styllet or other sharp-pointed instrument. The characters were Bactro-Pali. On removing the cover the vase was found to contain a small quantity of fine mould, in which were mingled a number of small burnt pearls, beads of sapphire, crystal, etc. In the centre was standing a casket of pure gold; . . ."—that is, apparently, not inside the vase, but in the centre of the small apartment.¹ Bimaran appears to be in the neighbourhood of Jallalabad. The vase is now in the British Museum.

Two early attempts to decipher the inscriptions were made,² and Dowson reconsidered them in 1863.³ M. Senart published some notes upon them.⁴ Dr. Fleet had three photographs taken of the vase and its inscriptions, satisfactory ink-impressions being hardly possible, because the letters are scratched in the stone and the vase has suffered sundry scratches besides, which tend to interfere with the appearance of the letters. The photographs are reproduced in the annexed plate. Fig. III shows the inscription on the cover, and figs. I and II give side views of the vase and together display the whole of the side inscription, which runs a little more than three-quarters round it. I have inspected the vase and compared the photographs carefully with the original inscriptions.

The vase is carved out of brownish-grey stone. Its height is 5·3 inches (15·7 cm.), and its greatest width 5·4 inches (15·9 cm.). It consists of a body and a separate lid or cover. In the underside of its base an oblong mortice has been cut, 1 inch (26 mm.) long, $\frac{1}{4}$ inch (16 mm.) wide and $\frac{1}{4}$ inch (5 mm.) deep, which was evidently meant to receive a tenon to hold the vase. In the mortice are remains of vermilion colour.

The two inscriptions are in Kharoshthi characters, which are not well made because the scratching tool seems to have slipped in places and distorted some of them. I call the inscription on the lid (fig. III) inscription A, and that around the vase B. The latter begins at the extreme right of fig. I and is continued into fig. II, where the first two letters are a repetition of the last two in fig. I.

The main feature that requires notice is the sign for subscript *r*, a rightward stroke or curve at the bottom of the main letter. It is applied to *g* in *bhagavata* in A and B, but is not a real *r*. It is also applied to *t*, not only in *putasa* in A and B, but also in *rachhitasa* in A and B, and *bhagavata* in B (though not apparently in A); and in these two words there can be no *tr*. Further, it is applied to *r* itself in *rachhitasa* in B, where of course it is impossible. It is clear therefore that the stroke or curve has no significance as a letter in these two inscriptions, and is a mere peculiarity or flourish. Hence it means nothing when applied to *t* in *viyatide* in B.

¹ *Ariana Antiqua*, pp. 69, 70. The vase and both its inscriptions are figured there on plate II, after p. 54. The gold casket is described pp. 41, 71.

² By Edward Thomas in his edition of Prinsep's *Indian Antiquities*, vol. I, pp. 105-8. By General Cunningham in *JASB*, XXIII, p. 707.

³ *JEAS*, vol. XX, p. 241, with a transcript of both inscriptions in plate III, opposite p. 222.

⁴ *Journ. Asiat.*, sér. VIII, vol. IV (1890), p. 183; sér. IX, vol. IV (1894), p. 514.

TEXT.

A.—On the lid.

Bhagavata sarirehi Sivarachhita Mumjananda-putasa dana-muhe.

B.—Around the vase.

Sivarachhita Mumjavada-putasa dana-muhe niyatide Bhagavata sarirehi sarva-Budhana puyae.

TRANSLATION.

A.—On the lid.

With relics of the Lord; of Sivarachhita, son of Mumjananda, the head of gifts.

B.—Around the vase.

The head of gifts of Sivarachhita, son of Mumjavada, is bestowed; with relics of the Lord; for the veneration of all Buddhas.

NOTES.

The father's name is written differently in the two inscriptions. *N* in A seems to be a *v* with the top omitted, and the proper form would seem to be *Mumjavanda*.

Niyatide. The last letter is not well formed, but seems to be *de*. This word plainly agrees with *dana-muhe*, and its termination therefore should also be *e*. *Niyatide* no doubt = *niyatite*, i.e. *niyyatite*, "bestowed." *Niyyatita* = Sanskrit *niryatita*,¹ which occurs in the *Divyavadana* and appears in Pali in the verb *niyyadāsi*.

Dana-muhe. This is clearly a nominative, and the question that arises is, what does *muhe* represent and mean? I have had the great benefit of discussing this expression with Dr. F. W. Thomas and Professor Macdonell, and offer the following explanations of it.

As regards its form, *h* in Prakrit is often a degenerate *kh*; *kh* may represent either an original Sanskrit *kh* or a weakened Prakrit *khh*; and Prakrit *khh* may represent Sanskrit *ksh* and Sanskrit *khy*. Pischel gives instances of the full change from *ksh* to *h* in his Prakrit Grammar, § 323, but none, so far as I have seen, of that from *khy* to *h*. The want may be due to the fact that the latter process is much rarer than the former; still analogy would indicate that there would be no difficulty in the modifications *khy* > *khh* > *kh* > *h*; and Dr. Thomas agrees in this view. Hence *muhe* might represent *mukha*² or *mukhya*, and *dana-muhe* would = *dāna-mukha* or *dāna-mukhya*.

Dana-muhe is obviously a substantive and not an adjective, and so must be a tatpurusha compound and not a bahuvrīhi. Hence the question for decision is, what is the meaning of *dāna-mukha* and *dāna-mukhya* as tatpurushas, that is, what meanings have *mukha* and *mukhya* as the final members of a tatpurusha.

M. Senart discussed *dāna-mukha* with reference to the inscriptions in which it occurs and, while rendering it "moyen, objet d'aumône," doubted whether it had any difference in

¹ So M. Senart took it, *Journ. Asiat.*, sér. VIII, vol. XV (1890), p. 123.

² So M. Senart has taken it, *Journ. Asiat.*, sér. VIII, vol. XV (1890), p. 123.

The Inscriptions on the Bimaran Vase.

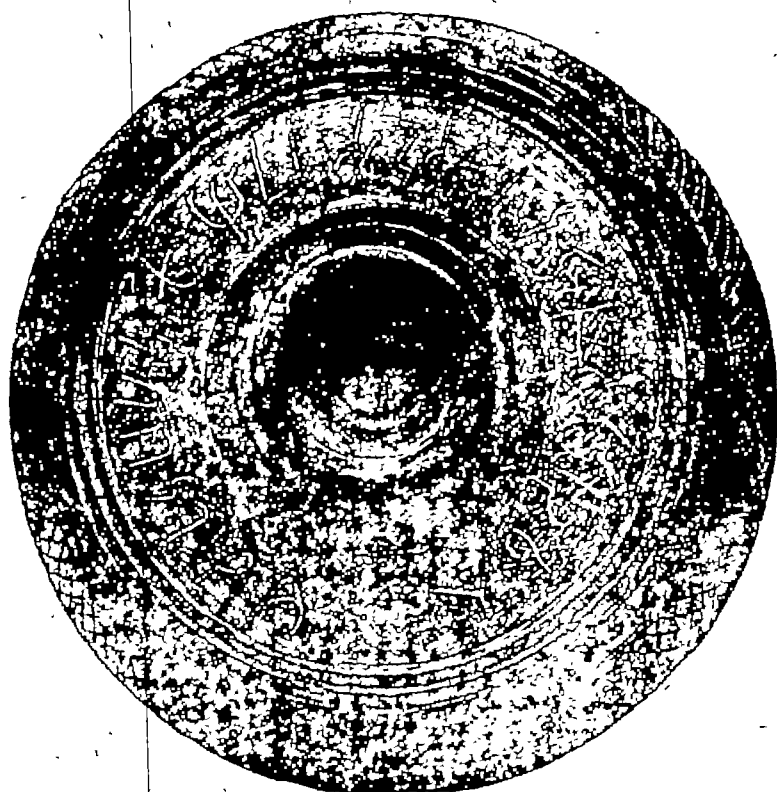
B



B



A



SCALE FIVE-SIXTHS

meaning from simple *dāna*. Dr. Thomas also discussed the word (*J. R. A. S.*, 1915, pp. 97 sqq.) in connexion with some instances of the words *mukha* and *mukhya* at the end of compounds in the *Kaṣṭhīya-Arthaśāstra*, where *mukha* means "head, heading, sum" in administrative arrangements and accounts, and came to the conclusion—"Hence it seems best to accept it [*dāna-mukha*] as a mere synonym for *dāna*, a misapplication of a technical term, 'gift department,' 'gift heading,' 'gift account,' under which the donation would be recorded in the accounts of the institution benefited. Or is it, after all, the inscription itself?"

It is well however to consider also more popular illustrations of the use of *mukha* and *mukhya* final; and here the language of the Purāṇas, which corresponds better than other Sanskrit compositions to that of Prakrit inscriptions, throws fresh light; for both words occur abundantly there as the last member of a compound.

I will deal with *mukhya* first, citing instances out of the many that occur.

(1) "Chief, foremost," and so implying the meaning of *adī*: thus—*Sury-śānu-Marici-mukhyāḥ*, "of whom the sun, the moon and Marici were chief," "the sun, the moon, Marici and others" (*Matsya-P.*, 245, 20): *Vṛiddha-Kauṣika-mukhyaiḥ*, "with Vṛiddha-Kauṣika and others" (*Brahma-P.*, 170, 58).

(2) "Chief, pre-eminent (in)": thus—*varuṇa-mukhyāḥ*, "pre-eminent men in the family" (*Matsya-P.*, 201, 40): *dāijēbhya Vēda-mukhyēbhyaḥ*, "to brahmins pre-eminent in (knowledge of) the Vēda" (*Brahma-P.*, 1218, 18¹).

(3) "Chief (of or among)": thus—*Brahmaṇā dēva-mukhyēna*, "by Brahmā chief of the gods" (*Matsya-P.*, 104, 1).

(4) Then virtually an adjective qualifying the preceding noun, "chief, foremost, pre-eminent": thus—*rishi-mukhya*, "foremost among rishis," and so "a pre-eminent rishi" (*Brahma-P.*, 73, 23, 25; 127, 6): *citra-mukhya*, "a pre-eminent brahman" (*Brahma-P.*, 220, 126; *Padma-P.*, vi, 268, 77, 80): *tīrtha-mukhya*, "a very distinguished tīrtha" (*Brahma-P.*, 132, 9). This use is very common.

(5) And so virtually coming to mean "choice, superfine," as qualifying the noun to which it is added: thus—*turaga-mukhya*, "a very fine horse" (*Padma-P.*, iv, 112, *Purāṇa Rāmāyaṇa*, 6): *ratna-mukhya*, "a specially fine chariot" (*Vāyu-P.*, 90, 14; 98, 19; *Brahma-P.*, 216, 55): *śara-mukhya*, "a choice arrow" (*Padma-P.*, vi, 269, 166). Accordingly *dāna-mukhya* would mean "a choice gift."

As regards *mukha*, it is used similarly to *mukhya* in the first sense, "the chief, the foremost"; thus—*sarva-dēvatāḥ*, | *Mad-Dhava-mukhāḥ*, "all the gods having me (Brahmā) and Śiva as their chiefs" (*Padma-P.*, vi, 203, 37): *Rākṣasāḥ Kumbhakarna-mukhāḥ*, "the Rākṣasas, of whom Kumbhakarna was the chief" (*Padma-P.*, iv, 112, 204). So it virtually implies the meaning of *adī*; thus—*dēva-dāitya-mukhān sarvān*, "gods, Dāityas and all others" (*Linga-P.*, i, 58, 1): *Vishṇu-mukhair dēvaiḥ*, "by Vishṇu and the other gods," all except Brahmā (*Padma-P.*, v, 40, 31): *Puruṣāta-mukhāḥ.....vijitāḥ*, "Indra and the other gods were conquered" (*ibid.*, 32).

Of the other meanings I have found no definite instances; yet possibly *Vāṇas tu sūti-mukhāḥ prādurbhūvō*² might be taken to yield the second meaning; and *Tad-ādri-pu'tro'vī-mukhāḥ samstō*³ might give the fourth meaning.

¹ Equivalent to *dēva Vēda-vṛiddha* in verse 23. But it might also mean "to Brahmins who hold the Vēda as supreme," equivalent to *citra Vēda-purāṇita* in verse 18.

² *Brahma-P.*, 218, 33; *Padma-P.*, v, 16, 53: cf. *Hariv.*, 42, 2226. *Śruti* in the Purāṇas often means "ordinary tradition."

³ *Brahma-P.*, 140, 17.

Dana-mukha then, if it represents *dāna-mukhya*, would certainly mean "a choice gift." If it represents *dāna-mukha*, that meaning cannot definitely be given to it. I cannot but think that *dāna-mukha* denotes something more particular than simple *dāna*. It can be a *tātparyasha* compound; for *mukha* occurs as the final member of such compounds, as in the word *āya-mukha*, that Dr. Thomas cites from the *Kauṣīlyya-Arthashastra*, and also in the words *divasa-mukha*, *ritu-mukha*, and *yajña-mukha*. Since *mukha* means "beginning, commencement," in these three expressions, and has also the meaning "the chief, principal, best," as well as "head, heading," *dāna-mukha* can literally mean "the commencement of gifts" (implying perhaps that it was the first gift made), or "the chief or best of gifts"¹ (implying perhaps that it was the best gift made), or again what Dr. Thomas has suggested, as already noticed. At present its exact sense is uncertain, and it may be best to render it provisionally by some general expression that combines the above meanings without attempting precision, and so I have translated it as "the head of gifts."

No. 14.—THE FIRST ARYA-SIDDHANTA

THE "ARTABHATIYA," OR "LAGHU-ARYA-SIDDHANTA" OF ARYABHATA, A.D. 499.

WORKING TABLES FOR CALCULATION BY THE TRUE, OR APPARENT,
MOTIONS OF SUN AND MOON.

By ROBERT SLEWELL (I.C.S., RETIRED).

("Indian Chronography," continued from Vol. XV above, p. 245.)

286. My last article (*Epig. Ind.*, Vol. XV, pp. 159-245) provided working Tables for verifying dates according to the requirements of the *Siddhanta-tīrāmāni*; the present one provides similar Tables for the *First Arya-Siddhanta*. These Tables are framed so as to correspond to those published in the *Indian Calendar*, which, for luni-solar computation, generally followed the *Sūrya-Siddhanta*.

Since amongst the ancient historical records yet discovered in India by far the larger number comes from Southern India, where the *Arya-Siddhanta* has retained its place in popular favour throughout the centuries, it is plainly necessary to provide Epigraphists with information which will allow them to test with scientific accuracy, and according to the requirements of that authority alone, the details of documentary dates. It is probable, as I have already more than once insisted, that a number of records whose dates might have been found correct had they been computed by the *Arya-Siddhanta* have been set aside as irregular or of doubtful accuracy because their examination was conducted solely by *Sūrya-Siddhanta* Tables.

No pains have been spared to render the information that follows scientifically correct. But we do not yet know how far, or in what tracts or in what periods, the by-gone framers of local almanacs adhered strictly to rule; or used other sets of Tables for their guidance; or worked by whole numbers alone, discarding fractions; or made their calculations in true or apparent time instead of, as in these Tables, in mean or clock time. We have, moreover, as yet no definite information as to at how late a date calculations were made by the sun's and moon's mean movements as opposed to their true or apparent movements; nor do we know with any certainty the boundaries of the tracts within which the different rules governing the civil beginnings of solar

¹ This seems to me the most probable meaning.

months were adhered to (*Ind. Calendar*, § 28). These remarks apply, of course, to all Tables or ephemerides yet, or to be, published, which can only confine themselves to the actual requirements of the Siddhanta concerned. Such matters are problems of the future, only to be solved after protracted enquiry and investigation. Dewan Bahadur L. D. Swamikannu Pillai gives it as his opinion (*Indian Chronology*, p. 70, § 169) that, while the *Ārya-Siddhanta* was used for solar computation, the authors of South-Indian pañchāṅgs in some cases carried out their lunar calculations, for the tithi, nakshatra, etc., by *Sūrya-Siddhanta* rule. This remains to be proved.

287. It is easy to understand how dates of documents, the details of which dates depend on the position of sun and moon, must often differ when calculated by different authorities. Taking only the *Ārya* and *Sūrya Siddhantas* into consideration, it will be seen by Table A below that in 114 years out of the 850 with which the main Table LXI is concerned there were radical differences. In 66 of these years the saṁvatsara cycle-name of the whole year was different; in 33 years the intercalation and suppression of lunar months were different; and the day on which the luni-solar year began was different in 15 years.

Consider the year A.D. 1418-19, for instance, or Śaka 1940 expired. This year was, according to the northern system of nomenclature, called "Viśvāvasu" by the followers of the *Ārya*, but "Kṛddhin" by those of the *Sūrya-Siddhanta*. In the same year there was, by the *Ārya-Siddhanta*, a suppression of the lunar month Māgha and an intercalation of Phālguna, while by the *Sūrya-Siddhanta* there was none such; so that a date correctly expressed in *Ārya-Siddhanta* reckoning in that year would seem entirely inaccurate when tested by *Sūrya-Siddhanta* Tables.

ARRANGEMENTS OF THE TABLES.

288. The principal working-Tables for computation of dates expressed in *First Ārya-Siddhanta* reckoning are Tables LXI to LXXI below. Tables LXI to LXX are disposed so as to correspond in rotation with Tables I to X of the "*Indian Calendar*," and have been framed in similar manner. This arrangement is adopted for the convenience of those who, during the last twenty years, have become accustomed to the processes of that publication.

Table LXI corresponds to Table I, "*Indian Calendar*."¹

" LXII	"	"	"	II, Part II, " <i>Indian Calendar</i> ."
" LXIII A	"	"	"	III, Part I, " "
" LXIII B	"	"	"	Part II, " "

[This Table is framed in a similar manner to Table XVIII A, "*Indian Chronography*," which it is intended to supersede.]

Table LXIV corresponds to Table IV, "*Indian Calendar*."

" LXV	"	"	"	V, " "
" LXVI	"	"	"	VI, " "
" LXVII	"	"	"	VII, " "

[Tables LXVI A, LXVII A give closer details than do Tables LXVI, LXVII, and are to be used for very accurate calculation in doubtful cases.]

Table LXVIII corresponds to Table VIII, "*Indian Calendar*."

" LXIX	"	"	"	IX, " "
" LXX	"	"	"	X, " "

¹ Because of this intentional correspondence the years of Indian era quoted in cols. 1 to 4 are concurrent years, as in the "*Indian Calendar*."

Table LXXI is taken from Tables XLI A and B, "*Indian Chronography*" (pp. 176, 177). It enables the week-day corresponding to the Hindu date under examination to be determined according to European computation.

Then follow three Tables by which the details given in the main Table LXI have been calculated. These are Table LXXII, which fixes the values of a , b , c (mean distance of moon from sun, moon's mean anom., sun's mean anom.) at the beginning of the centuries concerned; Table LXXIII, which gives the same information for the beginnings of odd years of centuries; and Table LXXIV, which provides, in combination with Tables LXXII and LXXIII, an easy method of arriving at the values of a , b , c , or the mean positions of sun and moon at mean sunrise on the first civil day of each luni-solar year. The system of work is the same as that of Prof. Jacobi.

Full particulars of the moon's equation of the centre will be found in the last Table LXXV.

ELEMENTS OF THE FIRST ĀRYA-SIDDHANTA.

289. This work was composed by Āryabhata at Kusumapura in A.D. 499, or the year 3600 (expired) of the Kṛtīyuga. About A.D. 638 a treatise called the *Dhāt-triddhi-da* was written by Lalla, who introduced a bija, or correction, affecting three of the principal elements of the Siddhanta. He seems to have reduced by about 10' in a century the moon's increase in her mean distance from mean sun (our " a "); and he added about 36' in a century to the moon's mean anomaly (our " b "); his third correction had reference to the planet Jupiter, with which at present we are not concerned. He did not make any change in the sun's mean anomaly (our " c "). The *Karana-prakāśa*, of date A.D. 1092, an authority largely used in Southern India, is based on Āryabhata's *Siddhanta* as amended by Lalla.

The Tables given below, which deal with the period A.D. 890-900 (K.Y. 4000 expired) to A.D. 1750-51 (K.Y. 4851 expired) include Lalla's corrections.

290. (i) The length of the sidereal solar year, according to the *Ārya-Siddhanta*, is 365·2586805 days, or 365^d 6^h 12^m 30^s.

(ii) Sines of angles are the same as those of the *Sūrya-Siddhanta*, based on a radius of (sin. 90° =) 3438'. The 24 base sines and equations of the sun's centre are given in my Table XLVII, Vol. XIV above. Those of the moon's centre in Table LXXV below.

(iii) For the sun's mean motion per day, hour, minute and second, see Table XLIV, Vol. XIV.

(iv) The circumference of the sun's epicycle is 13° 30'; that of the moon 31° 30'. There is no contraction of the epicycle in either case. (Jacobi, *Vol. I above*, p. 441.)

(v) There is no shift of the sun's apsis. The longitude of his perigee-point is always 258°; apogee 78°. In ten-thousandths of the circle the perigee is 7168·6.

(vi) The sun's equation of the centre at the moment of true Māsa-sankrānti in every year, i.e. the moment when the true sun reaches celestial longitude 0°, is, according to Dr. Schram's calculation, 2° 6' 57"·923494885, or, in ten-thousandths of circle, 58·775644170¹; the sun's mean longitude at the same moment being 357° 53' 2"·676505115, or, in ten-thousandths of circle, 9941·224355830; and his mean anomaly 90° 53' 2"·676505115, or, in ten-thousandths of circle, 2774·557689163.

¹ M. de Rios has worked this out quite independently, and his calculation agrees with that of Dr. Schram as far as the 6th decimal. In my *Tables* below.

(vii) For the sun's mean and true long. for every consecutive 24-hour period measured from the same moment (true *Māha-saṁkrānti*) readers are referred to Table XLVIII A (Vol. XIV above).

(viii) The sun's equation of the centre (*see above*, Vol. XIV, Table XLVII) is obtained by the formula $\frac{3}{80} \sin. a$. For sin. eqn. $= \frac{\text{minutes in epicycle}}{\text{minutes in orbit}} \times \sin. a$,¹ where a is the sun's mean anom.; and here the minutes in the epicycle are 810', the circumference being $13^{\circ} 30'$, and those of the orbit are 21600' (360°). Hence sin. eqn. $= \frac{810}{21600} \sin. a$, or $\frac{3}{80} \sin. a$. In all equations of the sun's centre, the angle being less than $3^{\circ} 45'$, the eqn. is the same as the sin. eqn. (*below*, § 294 ii).

(ix) The moon's equation of the centre (*below*, Table LXXV) is obtained by a similar proportion. The circumference of the epicycle being $31^{\circ} 30'$ or 1890', the working formula is sin. eqn. $= \frac{1890'}{21600} \sin. a$, or $\frac{7}{80} \sin. a$; but in this case, the sin. eqn. for all angles in the quadrant lying between $3^{\circ} 45'$ and $7^{\circ} 30'$, the equation does not equal the sin. eqn. The process for obtaining the former from the latter is fully set forth in § 294 below.

(x) The *śodhya*, or time-equivalent of the equation of the centre—in other words the interval of time between the moments of the true sun reaching long. 0° (true *Māha-saṁkrānti*) and mean sun reaching the same point (mean *Māha-saṁkrānti*)—is calculated by Dr. Schram as 2.146831 days, or $2^d 3^h 31^m 26^s.1984$. This differs a little from the accepted Hindu valuation $2^d 3^h 32^m 30^s$. As the latter is believed to have been always taken in India as the *śodhya* value according to the *First Ārya-Siddhanta*, it is the value adopted in the present work.

(xi) According to this *Siddhanta* the Kaliyuga era began, or in other words K.Y. 0 expired or K.Y. 1 current began, with a conjunction at celestial longitude 0° of mean moon, mean sun, and the principal planets at the moment of mean sunrise at Lanka on Friday, 18 February, B.C. 3102. That was the moment of mean *Māha-saṁkrānti* in that year. It was $0^h 0^m$ Lanka time on that morning.

(xii) At that moment, and the same in every succeeding year, the sun's apsis (perigee being at long. 258° , his mean anom. (our " c ") is $(360^{\circ} - 258^{\circ}) 102^{\circ}$, or, in thousandths of circle (our notation), 283.3.

(xiii) The moon's mean anom. (our " b ") was 90° , or, in thousandths of circle, 250.

(xiv) Since mean moon and mean sun were at that moment in conjunction, the distance between them was nil. This is represented in ten-thousandths of circle by the completed circle 10,000. From this, in order to arrive at the exact value of our " a ," must be deducted the sum of the greatest equations of ☾ and ☉ . These are deducted for convenience of calculation, the respective quantities being added to "eqn. b " and "eqn. c ," so that the working values may always be additive. The sum of these greatest equations I estimate at 199.115048361, in ten-thousandths of circle (*below*, § 296) 10,000 less this quantity = 9800.884951639. Hence at the beginning of the Kaliyuga—

$$a = 9800.884951639$$

$$b = 250$$

$$c = 283.3$$

¹ Above, §§ 251, 252, Vol. XIV, pp. 9-10; Jacob (above), Vol. I, p. 441.

CONSTRUCTION OF THE TABLES.

291. No special remarks are necessary except with reference to Tables LXIII B (lengths of solar months), LXVI A and LXVII A (Detailed "Equation b" and "Equation c"), LXVIII (Indices of tithis, etc.), and the three Tables LXXII, LXXIII, LXIV. The remainder are only duplicates of the similar Tables in the "*Indian Calendar*." (See "*Arrangement of Tables*," above, § 288.)

Table LXIII B.—Lengths of the true solar months.

292. M. Louis de Rics has been repeatedly quoted in these pages as a most careful calculator. Several years ago he kindly worked out for me an estimate of the lengths of the true solar months according to the *First Ārya-Siddhānta*, but did not inform me of the process by which he obtained his results. An entirely independent calculation has now been carried out, based on my own Table of the sun's true longitude for each 24-hour period of the solar year (above, Vol. XIV, Table XLVIII A)—a Table, let it be understood, prepared some years subsequent to M. de Rics' communication and to which he has never had access.¹ Comparison of results proves the accuracy of M. de Rics' figures, and these have been adopted without alteration in my Table. The complete agreement of our respective fixtures is really remarkable.

For example, M. de Rics found that, the true sun, according to Āryabhaṭa as corrected by Lalla, reaches 180° of celestial long., the moment of the Tulā-samkrānti, $186^d 21^h 21^m 37^s.82$ after the moment of true Māśha-samkrānti, the astronomical beginning of the true solar year.²

My own work for solution of this problem is as follows:—It will be seen from Table XLVIII A (above, Vol. XIV) that on that 186th day, i.e. after 186 periods of 24 hours each from the moment of true Māśha-samkrānti, the true sun has to travel ($180^\circ - 170^\circ 6' 53''.21 =$) $53^\circ 4' 7.79$ before reaching the Tulā-samkrānti point, 180° . Calculating by his actual velocity on day 186 (Table XLIX, Vol. XIV), the time required for him to accomplish this journey (using his true, not mean, velocity in minutes and seconds as well as in hours³) is found to be $21^h 21^m 37^s.82$,—precisely M. de Rics' fixture. All the details given by M. de Rics have been similarly examined, and found correct.

Dewan Bahadur L. D. Swamikannu Pillai's estimate of the lengths of these months (*Indian Chronology*, Table II) differs somewhat from ours, the sun according to him arriving at each samkrānti always a little later than it does by our determination. The greatest difference between us is at the Tulā-samkrānti, which his Table shews to occur $3^m 34^s.18$ later than the time yielded by our Table. Adding together the lengths of the twelve solar months as given by him, the length of the *Ārya-Siddhānta* year appears to be $365^d 6^h 12^m 37^s$, or 7 seconds longer than its accepted length.

Tables LXVI A, LXVII A.—"Equation b" and "Equation c."

293. In order to obtain the correct working equations of € and © from their respective mean anomalies it is only necessary in ordinary cases to use Tables LXVI, LXVII, which give the values of "eqn. b" and "eqn. c" roughly in whole numbers. For very close calculation, however, Tables LXVI A and LXVII A are provided, which give the exact

¹ It was published during the war.

² That is to say, dividing up the velocity per hour (Table XLIX) on that day into minutes and seconds, and not using Table L—which only states the sun's mean velocity.

equations with four decimal places for a large number of anomaly angles. For an explanation as to the construction of these Tables see my paper on the *Siddhanta-sirōṇaṅgi* (above, Vol. XV, § 275).

294. It is advisable to explain clearly my reason for differing from Prof. Jacobi as to the amount of the greatest equation of the moon, which he values, in ten-thousandths of the circle, at 130·0 as against my 130·4.

"Eqn. b." The general formula (§ 290, ix) for the equation of the moon's centre is, a being the angle of mean anom., $\sin. \text{eqn.} = \frac{7}{80} \sin. a$. To obtain the equation from the sine of the equation-angle the proportion $\text{eqn.} : \sin. \text{eqn.} :: \text{diff. in angle} : \text{diff. in sine}$ is used. The Hindu astronomers always worked by sections of anomaly-arc, each measuring $3^\circ 45'$, or $225'$. Reference to the Equation-Table LXXV will shew that in the case of the first group anom. 0° to $3^\circ 45'$ the diff. in anom. is $225'$ and the diff. in sine is also $225'$. Hence, in the case of all anom. angles between 0° and $3^\circ 45'$ $\text{eqn.} = \sin. \text{eqn.}$. But in the case of all anom. angles between $3^\circ 45'$ and $7^\circ 30'$ —and no equation angle of the moon's anom. exceeds the latter quantity—the diff. in angle is $225'$ and the diff. in sine is $224'$; so that the formula to be used for all angles coming into this second group is $\text{eqn.} = \frac{225'}{224'} \sin. \text{eqn.}$. This applies only to the excess in the angle over $3^\circ 45'$. The working rule, therefore, for finding the equation of angles lying between $3^\circ 45'$ and $7^\circ 30'$ is as follows:—

With the formula $\frac{7}{80} \sin. a$, find the $\sin. \text{eqn.}$ From the $\sin. \text{eqn.}$ deduct $225'$. Multiply the remainder by $225'$ and divide the product by $224'$. Add $225'$ to the result.

Or, a little more simply,—From the $\sin. \text{eqn.}$ deduct $225'$. Divide the remainder by $224'$. Add the result + $225'$ to the $\sin. \text{eqn.}$

For an example let us suppose that it is required to find the moon's eqn. for anom. $67^\circ 30'$. $\sin. 67^\circ 30' = (\text{Table LXXV}) 3177'$. $\frac{7 \times 3177'}{80} = 277' \cdot 9875$, or $4^\circ 37' 59'' \cdot 25$, an angle between $3^\circ 45'$ and $7^\circ 30'$. $277' \cdot 9875 - 225' = 52' \cdot 9875$, and this divided by $224' = 0' \cdot 236551$. $52' \cdot 9875 + 0' \cdot 236551 + 225' = 278' \cdot 224051$, or $4^\circ 38' 13'' \cdot 44306$. This is the correct equation b for the given anom. It is stated by Prof. Jacobi (above, Vol. I, Table XXIV A) shortly as $4^\circ 38' 13''$.

Turning now to the equation of 90° , the greatest equation ζ , and working in the same way, $\sin. 90^\circ = 3438'$. $\frac{7 \times 3438'}{80} = 300' \cdot 825$. This less $225' = 75' \cdot 825$, and this divided by $224' = 0' \cdot 338504464$. $75' \cdot 825 + 0' \cdot 338504464 + 225' = 301' \cdot 163504464$, or $5^\circ 1' 9'' \cdot 810268$, which is the exact equation required. In ten-thousandths of circle this = $130 \cdot 427548361$.

295. "Eqn. c." [Working similarly for the greatest equation $\odot$ or the equation of sun's anom. 90° .] The formula for finding $\sin. \text{eqn.}$ in this case is (§ 290, vii) $\frac{3}{80} \sin. a$. $\sin. 90^\circ = 3438'$. $\sin. \text{eqn.} = \frac{3 \times 3438'}{80} = 128' \cdot 925$, or $2^\circ 8' 55'' \cdot 5$, or, in ten-thousandths of circle, $59 \cdot 6875$; and, because this angle is one in the first group, being less than $3^\circ 45'$, the $\text{eqn.} = \sin. \text{eqn.}$. Hence

☉'s eqn. $90^\circ = 59.6875$. This is the same as Prof. Jacobi's valuation, which he gives in degrees as $2^\circ 8' 56''$ and in circle measurement (my notation) as 59.7 .

296. *Greatest equations* ☾ and ☉. My estimate, therefore, of the sum of the greatest equations ☾ and ☉ is—

☾	. 139.427548361.
☉	. 59.687500000
TOTAL	. 199.115048361

The difference between us causes a slight difference in our respective Tables of equation.¹

Table LXVIII.—Indices of tithis, etc.

296-A. In this Table the indices are given with decimal points for guidance in close cases. Otherwise they correspond exactly to those in Table VIII, "*Indian Calendar*." The indices of yugas (col. 6) are the same as those of nakshatras (col. 8).

Tables LXXII, LXXIII, LXIV.

297. Prof. Jacobi (*above*, Vol. I, p. 430) has provided a Table, XIII, showing for four of the Indian astronomical authorities the places of the sun and moon at the beginning of centuries,² and another, XV, shewing their increases through the years of a century according to the *Ārya-Siddhānta* with Lalla's corrections. It is plain from Table XIII that in Prof. Jacobi's opinion Lalla did not interfere with Āryabhaṭa's fixtures previous to the year K.Y. 3600, the date of the latter's work, but introduced his corrections for all later years.

If, therefore, we establish by Āryabhaṭa alone the values of a , b , c for 36 centuries of the Kaliyuga and add to these their values at the beginning of that era as given above, we shall arrive at their values (positions of sun and moon) at the beginning of K.Y. 3600—values, that is, recognized by Lalla; and Tables giving Lalla's estimate of the periodic changes in position of the sun and moon for centuries, years, and days will enable us to ascertain their position at any later date when computed by the *Ārya-Siddhānta* with the *blja*.

298. (i) First to find the century increase of a , b , c respectively according to Āryabhaṭa uncorrected. We work for mean sunrise values only, not for values at moments of *Māsha-saṅkrānti*. We require, that is, the several increases in a common century of 36526 civil days and in a defective century of 36525 such days. In the 36 Kaliyuga centuries concerned there were 81 of the former and 5 of the latter.

(ii) As regards the time-interval between the moments of mean *Māsha-saṅkrānti* and the nearest mean sunrises at the beginning of each century, Prof. Jacobi's column headed "Cor." in Table XIII states these clearly in ghaṭikās and palas. Mean *Māsha-saṅkrānti* always occurs $2^h 3^m 32^s 30^{\circ}$ after true *Māsha-saṅkrānti*, and the moment of the latter's occurrence every year is given in hours and minutes in col. 17, Table I, "*Indian Calendar*." There is no difference between us in this respect.

¹ For the information of those who wish to compare the two it is desirable to point out that in Prof. Jacobi's Table VII (Vol. XI, *above*), under head "Equation" on left side, the tenth entry from the top, "696" is probably a misprint for "616"; and in the same column, the eighth entry from the bottom, "152" should preferably be read "142."

² There appears to be one misprint in Jacobi's Table XIII. Under head "Dist. ☾—☉ uncorrected," in the section dealing with the *Ārya-Siddhānta*, against K.Y. century 4200, the number of minutes should be "14," not "24."

(iii) The advances in the values of a , b , c respectively during a common century of 36528 civil days according to Āryabhaṭa uncorrected, excluding whole revolutions, are— a (mean moon's distance from mean sun) $819^{\circ} 24' 30'' \cdot 645$, b (☾ 's mean anom.) $211^{\circ} 1' 55'' \cdot 775$, c (☉ 's mean anom.) $0^{\circ} 7' 48'' \cdot 139$. These in circle measurement (our notation) are—

$$a = 8872 \cdot 458680555$$

$$b = 586 \cdot 100443673$$

$$c = 0 \cdot 361215706$$

(iv) Taking only the circle measurement, the respective increases for one day of 24-hours are—

$$a = 338 \cdot 632000730$$

$$b = 36 \cdot 291575876$$

$$c = 2 \cdot 737785720$$

(v) Deducting one day's increase from the former fixtures, we have for a defective century of 36525 civil days—

$$a = 8533 \cdot 826679825$$

$$b = 549 \cdot 808867797$$

$$c = 997 \cdot 623429986$$

We now have to work out the correct details for the first 36 centuries of the Kaliyuga, 31 common and 5 defective.

299. (i) a . Using the above figures, it is found that the advance of a in that period (omitting quantities of 10,000 or whole revolutions¹) was $7715 \cdot 352496330$; and since at the epoch of the Kaliyuga the distance between mean moon and mean sun was nil (above, § 290, *iv*), the same represents their relation at the beginning of K.Y. 3600. But for tabulation purposes we have to deduct from this the sum of the greatest equations ☾ and ☉ (§ 290, *iv*; and 295). This sum, as already stated, I estimate at $199 \cdot 115048361$. Therefore the tabular a for the beginning of K.Y. 3600 is $7516 \cdot 237447969$. Prof. Jacobi gives this figure, as I interpret him,² in our notation as $7516 \cdot 6$. The difference between us is due to his estimation of the greatest equations ☾ and ☉ as $198 \cdot 7$ (margin of Table quoted in footnote below) instead of $199 \cdot 1$. But I adhere to my figure, the reason for which has been fully explained.

(ii) b . The advance of b in the first 36 centuries, omitting whole revolutions,³ was in thousandths of the circle, $918 \cdot 158092848$. Adding to this the value of b at K.Y. 0 (§ 290, *iv*), namely 250, we have for the moon's mean anom. at the beginning of K.Y. 3600, $b = 168 \cdot 158092848$.

(iii) Now in this matter Prof. Jacobi and myself are not quite in accord. He states the value (Vol. XI above, Table V B) as in his notation 6718. This in my notation, measuring from perigee instead of apogee, is $171 \cdot 8$. This figure corresponds to his valuation of b at that moment, in degrees, etc., as given in Vol. I above, Special Table XIII, where it is fixed, for the moment of mean Māsa-samkrānti, as $245^{\circ} 6' 0''$. The correction for mean sunrise value is the moon's change in 15 ghāṭikā, or $3^{\circ} 15' 58'' \cdot 5$; making the position of ☾ at mean sunrise

¹ There are 1286 synodical revolutions of the moon in a century.

² In both sections of his Table V (Vol. XI above, A and B) Prof. Jacobi's entry "75166" is manifestly a misprint for "75166." In the same Table, Section A, opposite "cent. 41" the entry "19789" should be "18789."

³ There are 1825 anomalistic revolutions of the moon in a century.

241° 50' 1"·5, which, in thousandths of circle, is 171·760416667. Not being absolutely certain in this case that my valuation is more accurate than his, I defer to him, and accept his figure as correct.

(iv) In any very close case arising from the use of the Tables which follow the difference between us in the value of b , namely 8·6, may be deducted from the resulting b , and the date tested by my own estimate.

(v) c . The change in the sun's mean anom. (our c), similarly calculated for the 36 centuries,¹ was 999·314836818. Adding 283·3, the value of c at K.Y. 0 (§ 290, *iii*), we have for K.Y. 3600 $c=282·648170149$. But here again there is a minute difference between my estimate and that of Prof. Jacobi. He gives, for the sun's mean anom. (measured from apogee) at the beginning of K.Y. 3600 (mean Māha-samkrānti), 282°—a value certainly correct. To obtain mean sunrise value 14' 47" has to be deducted,² with the result 281° 45' 13", which in thousandths of circle = 782·648919753, and in my notation (measurement from perigee) = 282·648919753. I let this stand.

(vi) The values, then, adopted in this work for the positions of ☉ and ☾ at mean sunrise at the beginning of K.Y. 3600 are—

$$a=7516·237447969$$

$$b=171·760416667$$

$$c=282·648919753$$

300. (i) Table LXI below, however, the main working Table, starts from the year K.Y. 4000, and we have to add to the above figures the respective increases of a , b , c for four centuries, these increases being assessed by Lalla's values and not by the original values of Āryabhaṭa (§ 289).

(ii) The increases of a , b , c in one day, one year and one century according to Lalla are given in the heading of Table LXIV below. The four centuries are all common ones, and, adding the necessary quantities, we have for the beginning of K.Y. 4000,—mean sunrise value—

$$a=2987·553682533$$

$$b=523·155092591$$

$$c=284·093782577$$

These agree, *mutatis mutandis*, with Prof. Jacobi's figures (Vol. XI, Table V), which, in my notation, are $a=2988·0$, $b=523·2$, $c=284·1$.

(iii) Now these values are, as will be seen from the entry "1" in Jacobi's column for the week-day (w.), the figures for mean sunrise on Sunday, that is to say, on Sunday, 25 March,

¹ Omitting his 100 whole sidereal revolutions.

² 14' 47", or actually 14' 47"·04, is the ☉'s mean motion in 6 hours, the difference in time between mean sunrise and the moment of mean Māha-samkrānti on the day when, astronomically, K.Y. 3600 began.

³ We may estimate the value of c on the Sunday at the beginning of K.Y. 4000 in another way. The sun's mean anom. at the moment of mean Māha-samkrānti is always 283·3, or 103° (§ 290, *iii*). In the year in question, A.D. 800, true Māha-samkrānti took place (*Indian Calendar, Table I*) at 12h 47m 30s after mean sunrise on Thurs., 23 March, while the moment of mean Māha-samkrānti was (§ 290, *a*) 2d 8h 32m 30s later, or 6h 40m before mean sunrise on Sunday, 25 March. Adding the sun's motion for 6h 40m from Table LXIV below, viz. 0·760495865 to 283·3, the c for mean sunrise on that Sunday is found to be 284·093829019.

A.D. 899, mean Māsha-samkrānti having taken place on the previous day, Saturday, at 17^h 20^m after mean sunrise. Following general practice, I work for mean sunrise on the day on which the mean samkrānti occurred, i.e. for the Saturday, and deduct one day's value from the above.

Finally then the working values for the beginning of K.Y. 4000 (Sat., 24 Mar., A.D. 899, mean sunrise) are—

$$a = 2648.921808551$$

$$b = 486.868468853$$

$$c = 281.355996857$$

301. The century Table LXXII below is prepared from these details by addition of century increases. All the centuries concerned except century 42, which was defective, are common ones, each of 36526 days.

Table LXXIII gives the increases of a , b , c for each year of the century,¹ following Lalla's *btja*.

Table LXXIV gives the values to be added for the days intervening between that on which true Māsha-samkrānti occurred in each year and the day of the corresponding beginning of the luni-solar year, i.e. the civil day called "Chaitra śukla 1." This Table is prepared for the purpose of assisting workers to check the main Table entries giving the values of a , b , c (Table LXXI, cols. 28-35). The week-day stated in the main Table will always serve as a guide. Compare the similar Table in my article on the *Siddhanta-tirōmagi* (Vol. XV, pp. 189-245 *above*) where instructions for its use are given (§ 279).

THE NAKSHATRA.

302. A special note must be made regarding the working of the "Indian Calendar" rule (§ 156, p. 97) for obtaining approximately the index of the nakshatra.

It will be observed there that part of the process (see § 183, *Ind. Cal.*) consists of the addition to the value of c , the sun's mean long., of a constant, viz. 7207, as stated in 10,000ths of circle. This is the *Sūrya-Siddhanta* quantity. For work by the *Ārya-Siddhanta* we require the *Ārya-Siddhanta* quantity.

The *Sūrya-Siddhanta* figure is made up of (i) long. of sun's perigee-point (257° 18' 55".7 =) 7146.3 and (ii) 60.4, the greatest equation of the sun's centre.

Now (i) the long. of the sun's perigee-point according to the *Ārya-Siddhanta* is always 236°, or, in 10,000ths of circle, 7166.6 (§ 290, *c*, *above*); and (ii) the greatest equation of the sun's centre (§§ 295, 296) is 59.6875. Hence the *Ārya-Siddhanta* constant for calculating the nakshatra is (7166.6 + 59.6875 =) 7226.3542; and for approximate calculation is 7226, not 7207.

¹ There appear to be two misprints in Prof. Jacob's Table VI (*above*, Vol. XI, p. 165), in which he gives similar annual increases. Against year 3, under " c ," "61" should be "6"; and against year 52, under " c ," "16312" should be "16352."

Thus the rules for finding the nakshatra by the *Ārya-Siddhānta* are as follows :—

A. Roughly. Find a , b , c and t in whole numbers; multiply c by 10; add 7226 to the result; from this subtract "equation c ." The result is s , the sun's true longitude.

B. More closely. Find a , b , c and t with the fractions in decimals; to the value of c multiplied by 10, or, with the decimal point one place to the right, add the constant 7226.3542; from the result deduct (including decimals) the amount of "equation c ." The result is s in full detail. $s+t=n$, the index of the nakshatra, with which turn to Table LXVIII for value of the nakshatra.

The work is shewn in Example 7 below.

EXAMPLES.

Example 1. To find the a , b , c values for mean sunrise on the first civil day of the luni-solar year.

Rule. Add together the entries in Tables LXXII and LXXIII for the corresponding expired year of the Kaliyuga, and those in Table LXXIV for the number of days' interval from true Mēsha-samkrānti (Table LXI, col. 13, bracket-number) to the first civil day of the luni-solar year, called "Chaitra śukla 1" (col. 19, bracket-number). Note specially the week-day of Chaitra śukla 1, and work for that day.¹ Decimals need not be used except in close cases.

For an example I take the year A.D. 1110-11. It corresponds (Table LXI) to K.Y. 4211 expired. The entries shew that true Mēsha-samkrānti occurred on Day 83 (Thursday, 24 March, A.D. 1110), and Chaitra śukla 1 on Day 82, the day previous. Interval between them 1 day.

Full work with the decimals :—

	w.-d.	a.	b.	c.
(Table LXXII) Beginning of K.Y. cent. 42	(0)	384.5799	662.5608	282.0784
(Table LXXIII) Beginning of year 11	(0)	622.8697	819.7442	0.4230
(Table LXXIV) Interval of days, 1	(4)	8984.1044	891.1251	991.7866

At mean sunrise on Day 82, or on

(4) Wednesday, 23 March, A.D.

1110	(4)	9991.5540	373.4301	274.2880
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These are the entries for that day in Table LXI.

The same result can be obtained by first finding the a , b , c for mean sunrise of the day on which true Mēsha-samkrānti took place, and then deducting the values for the intervening

¹ Owing to the formation of the several Tables the interval of days measured by their bracket-numbers in Table LXI, cols. 13, 19, sometimes differs by 1, but never by more than 1. But this leads to no difficulty when the desired week-day is duly noted. The point to remember is that the resulting week-day in our addition must be the correct one as given in Table LXI, and that we must use the entries in Table LXXIV for such number of days as will make the final week-day the one we work for.

days as given in Table LXXIV. [The day on which true Mēsha-samkrānti took place is, in Table LXXIV, the day "Mēsha 0" (col. 2).]

Thus:—

	w.-d.	a.	b.	c.
(Table LXXII) <i>As before</i> . . .	(0)	384·5799	662·5608	282·0784
(Table LXXIII) <i>Do.</i> . . .	(0)	622·8697	819·7442	0·4230
(Table LXXIV) "Mēsha 0" . . .	(5)	9322·7363	927·4168	994·5244

At mean sunrise on day of true

Mēsha-samkrānti, (5) Thursday,

24 March (Day 88) . . .

(Table LXXIV) Less 1 day interval —1 —338·6310 —36·2916 —2·7378

At mean sunrise on Day 88, (4)

Wed., 23 March . . .

(4) 9991·5540 373·4302 274·2880

The result is the same as above.

Example 2. The same for a year with a greater interval of days between Mēsha-samkrānti and Chaitra śukla 1.

Take the year A.D. 1603, K.Y. 4704 expired. The interval of days from true Mēsha-samkrānti (Table LXI, col. 18) back to Chaitra śukla 1 (col. 19) (mean sunrise in both cases) is (87—62) 25.

First process—with full decimals:—

	w.-d.	a.	b.	c.
(Table LXXII) Cent. 47 . . .	(6)	4385·0933	565·5125	281·1467
(Table LXXIII) Year 4 . . .	(5)	4741·1679	22·0623	999·9049
(Table LXXIV) Interval 25 days . . .	(1)	856·9394	20·1262	926·0798

At mean sunrise on Day 62, or

Chaitra śukla 1, (5) Thursday,

3 March, A.D. 1603 . . .

(5) 9983·2006 607·7010 207·1314

These are the entries in Table LXI.

Second process:—

	w.-d.	a.	b.	c.
(Table LXXII) Cent. 47 . . .	(6)	4385·0933	565·5125	281·1467
(Table LXXIII) Year 4 . . .	(5)	4741·1679	22·0623	999·9049
(Table LXXIV) "Mēsha 0" . . .	(5)	9322·7363	927·4168	994·5244

At mean sunrise of (Day 87)

Mēsha-samkrānti day, (2) Mon.,

28 March, A.D. 1603 . . .

(2) 8448·9975 514·9916 275·5760

(Table LXIV) Less for 25 days'

interval . . .

—(4) —8465·7968 —907·2906 —68·4446

At mean sunrise on Day 62 . . .

(5) 9983·2007 607·7010 207·1314

Result, the same.

Computation of a date.

Example 3. We will now take a suppositious Record-date, and in the following examples explain the complete method of work for proving the accuracy of all its details; and for settling some other matters.

The date is "Śaka 1143 expired, K.Y. 4327, Vṛga. Saturday. Bhādrapada śukla 5, Kanyā 1, Bāva karṇa, nakṣatra Viśākhā, yuga Vaidhṛti, Kanyā lagna."

Table LXI shows that the year corresponded to A.D. 1226-27; that in that year true Māha-sankranti took place 3^h 55^m after mean sunrise on Wed., 25 March (Day 84 from 1 Jan.); that the civil day Chaitra śukla 1 was Sunday, 1 March (Day 60 from 1 Jan.); and that (col. 8) the lunar month Āshāḍha was intercalated in that year. The year was called "Vyaya" in South India, "Vikṛita" in the North.

The interval of days between the initial days of the solar and luni-solar year was (84-60) 24.

In this example we work for the values of *a*, *b*, *c* and *t* at mean sunrise of the day Chaitra śukla 1, which is stated in Table LXI to have been (col. 20) a Sunday. We work by the first process shown above, and with full decimals. In using Table LXXIV for the interval of days—24 as already stated—it is observed that the week-day number (col. 8) for that number of days' interval (col. 1) is 2, and that, since the week-days obtained for the year from Tables LXXII, LXXIII are respectively 6 and 6, total 12, the addition of 2 will make total 14, or 0, or a Saturday, whereas the day we are working for was Sunday. Hence we use the figures for 23 days' interval, week-day 3, which gives us the correct *a*, *b*, *c* for 1 Sunday. (See note to *Example 1*.)

	w.-d.	<i>a</i>	<i>b</i>	<i>c</i>
(Table LXXII) K.Y. Cent. 43 .	(6)	8918.7771	214.1179	279.7019
(Table LXXIII) Year 27 .	(6)	9587.5412	907.9933	0.0428
(Table LXXIV) 23 days' interval	(3)	1534.2032	92.7094	931.5554

At mean sunrise on (1) Sunday, 1

March, A.D. 1226, i.e. the day

Chaitra śukla 1 (1) 35.5215 214.8206 211.8001

The above work has been thus fully carried out in order to prove the correctness of the entries in Table LXI, cols. 23, 24, 25, which are the same. This work is not required to be done in practice as the Table provides the information.

Now knowing the Table entry to be accurate, we proceed.

The tithi. Ordinary work.

*Example 4. The true tithi.*¹ The given date is Bhādrapada śukla 5. Table LXIII A shows that, Āshāḍha having been intercalated in the year in question and Bhādrapada being therefore the seventh, and not the sixth, lunar month of the year, it began about 177 days after the day Chaitra śukla 1; consequently Bhādr. śuk. 5 was about 181 days after. Having added

¹ The mean tithi (and probably the mean nakṣatra and yoga also) was used in earlier years—to how late a date is not yet known. The mean tithi is the mean moon's distance from mean sun, our *a*. To find it add to the ascertained value of *a* (as in *Example 3*) for the day the sum of the greatest equations of moon and sun, i.e. 199.1150. The total gives the *a* of the mean tithi (= *t* of the true tithi). Thus for the day in question the mean tithi-index is (36+199) 235, or (35.5215+199.1150) 234.6365. This was its value at mean sunrise of the given day.

the values of a , b , c for 181 days to those already found for Chaitra-sukla 1, the equations of b and c are added from Tables LXVI, LXVII approximately, or from Tables LXVI A, LXVII A in very close and doubtful cases, to the resulting value of a for the day; thus t , the true tithi-index, is found:

In this example we work approximately.

The serial number of the day Chaitra-sukla 1 (in March A.D. 1226) is 60 and the week-day 1, Sunday (Example 3). The a , b , c for mean sunrise have been settled in Example 3.

	d .	$w.d.$	a .	b .	c .
Table LXI, cols. 19-25	(60)	(1)	36	215	211
(Table LXIV)	(181)	(6)	1292	569	496
At mean sunrise on day	(241)	(0)	1328	784	707
(Table LXVI) "Eqn. b "			3		
(Table LXVII) "Eqn. c "			117		

At mean sunrise on day 241, $t=1448$ =(Table LXVIII) sukla 5.

Day 241 was (Table LXIX) August 29. Week-day 0=Saturday. Reference to Table LXXI confirms this as the right week-day.

The given Hindu date then is so far correct. The 5th sukla tithi of Bhādrapada ended on, and gave its name to, Sat., 29 Aug., A.D. 1226. For historical purposes it is seldom necessary, unless the karapa is mentioned, to find the time of beginning and ending of the tithi; but, if required, this is obtained approximately from Tables LXVIII, col. 3, and LXIX. At mean sunrise the tithi-index was 1448. It began ($1448-1333=$) 115, or (Table LXX) $8^h 9^m$ before, and ended ($1607-1448=$) 219, or $15^h 31^m$ after mean sunrise on that Saturday.

The tithi. Exact work.

Example 5. Working the same date with the full decimals, we have—

	d .	$w.d.$	a .	b .	c .
As in Example 3	(60)	(1)	85.5215	214.8206	211.3001
Table LXIV	(181)	(6)	1292.3692	568.7839	495.5392
	(241)	(0)	1327.8907	783.6045	706.8393

For either equation b or equation c note the difference between the values of b or c thus found and the nearest value respectively in Table LXVI A or LXVII A, cols. 2a, 2b. Multiply this difference by the group-difference (col. 4). Divide the result roughly by 2 or exactly by 2.083; and add or subtract the result to or from the standard equation-value given in the Table (col. 3) as necessity demands.

[This is the complete process; but it almost always suffices to arrive very near to the truth merely by the exercise of common sense, using Tables LXVI A, LXVII A as Eye-Tables.]

Here the moon's anom. b is 783.6045, and the nearest amount of Argument b in Table LXVI A is 783.3, whose exact equation is 3.1006 (col. 3). As the difference in anom. is only about 0.3, viz. 0.2712, and the group-difference only 0.4150, we may take 3.1006 as the required equation of the given anom. Or we may work roughly by a multiplication of the first two decimals of the anom. diff. (0.27) by those of the group-diff. (0.42) and a division of the result by 2—yielding 0.0567, which, added to 3.1006, makes "equation b "=3.1573; or we may work completely with all four decimals, arriving at the absolutely correct result 3.1546.

The sun's anom. (c) is 706·8393. The equation is similarly found by use of Tables LXVII or LXVII A. The nearest amount of "Argument" in Table LXVII A is 706·2500. Full work is as follows:—Diff. in anom. 0·5893. This, multiplied by the group-difference (col. 4) 0·2257, is 0·133005. This, divided by 2·083, is 0·0638. The equation of anom. 706·2500 is (col. 3) 117·181. This plus 0·0638=117·1819, the exact equation required.

Applying, as before, these exact equations of the values of anom. b and c to the value of a, we have—

	a.
As already found . . .	1327·8907
Eqn. b	3·1546
Eqn. c	117·1819

The tithi-index, t , = 1448·2272

By the work as in Example 4 the tithi-index (t) at mean sunrise was 1448.

The karana.

Example 6. The karana is half a tithi. See Table LXVIII, cols. 4, 5. For the date we are examining (*Examples 3, 4, 5*), viz. sukla 5 (*Table, col. 2*), the two karanas are Bāva and Bālava. The tithi began (*end of Example 4*) 8^h 9^m before and ended 15^h 31^m after mean sunrise on 29 Aug. A.D. 1226. Its length was 23^h 40^m. Half of this is 11^h 50^m. Thus Bāva was the karana from 8^h 9^m before to 3^h 41^m after mean sunrise on 29 Aug., and Bālava was the karana from 3^h 41^m to 15^h 31^m on that day. Since the karana mentioned in the given date was Bāva, the action referred to in the record must have taken place between mean sunrise and 3^h 41^m later on 29 Aug. 1226, i.e. roughly between 6·0 and 9·41 A.M. on that day.

The nakshatra.

Example 7. Required the nakshatra of the same day, month and year as in *Examples 3, 4, 5, 6*.

A nakshatra, or lunar mansion, is, in the equal-space system, a 27th part of the complete journey of the moon in a lunar month through the circle of the stars. Our nakshatra-index shews in which of these parts the moon was at any given moment. In these examples we are working for the true, not mean, moon's place. Each of these 27 parts has its own nakshatra-name and yoga-name (*see Example 3*). In the systems of Garga and the *Brahma-Siddhanta* the divisions of the constellation-circle are unequal, being designed more nearly to suit the positions of the principal stars¹; but the names of the divisions are the same as in the equal-space system.

The indices of the beginning and ending points of the nakshatras are stated, in 10,000ths of the circle, in Table LXVIII. The same in degrees are given, together with those of the zodiacal solar signs, in "*Indian Chronography*," Table XXII.

(A) The rule for finding the nakshatra roughly, when working with only whole numbers, is as follows:—Take the c of the date; multiply it by 10; add the constant 7226 (*see § 802 above*); and deduct the amount of "equation c ." This gives s , the sun's true longitude at mean sunrise of the given day. Add s to t and the result is a , the nakshatra-index. Reference with this index to Table LXVIII (*col. 8, or 9, or 10*) shews the nakshatra required, i.e. the

¹ Mr. G. B. Kaye, in his "*Astronomical Observatories of Jai Singh*" (p. 117), gives the actual lat. and long. of the stars after which the nakshatras were named.

true moon's place amongst the constellations at mean sunrise, stated in 10,000ths of the circle. The moon's place in degrees, minutes, and seconds can be found by Table XLV B, Vol. XIV above.

Thus, by the figures in Example 4:—

$$\begin{array}{r}
 c \times 10 = 7070 \\
 \text{Constant} + 7226 \\
 \hline
 4296 \\
 \text{Less eqn. } c = 117 \\
 \hline
 \text{Sun's true long., } s = 4179 \\
 \text{Tihi-index, } t, + 1448 \\
 \hline
 \text{Nakshatra-index } n = 5627 = (\text{Table LXVIII, cols. 8, 9, 10}) \text{ Visakha,} \\
 \text{by all systems.}
 \end{array}$$

This is approximately correct.

(B) Greater exactness can be obtained by using the decimals, thus—

$$\begin{array}{r}
 c \times 10 = 7068.8930 \\
 \text{Constant} + 7226.8542 \\
 \hline
 4294.7472 \\
 \text{Less eqn. } c = 117.1819 \\
 \hline
 s = 4177.5653 \\
 t + 1448.2272 \\
 \hline
 n = 5625.7925
 \end{array}$$

There is here a little difference in the resulting nakshatra-index, which may in some cases be as great as nearly 10 units owing to the roughness of the earlier method.

(C) The value of s at mean sunrise of the day in question can also be obtained easily by my Tables for the sun's true longitude for each day of the solar year given in Vol. XIV above. The following shews method of work:—

In the present case the serial number of the day in question was 241. True Māha-samkrānti took place (see Example 3) on Day 84 at 3^h 55^m after mean sunrise. The day of our date was (241—84) the 157th period (each of 24 hours) after the moment of true Māha-samkrānti. On this 157th day at 3^h 55^m after mean sunrise the sun's true longitude, s , was, in 10,000ths of circle, 4182.0049 (Table XLVIII A, Vol. XIV above, p. 82, col. 9). Deduct the values for 3 hours (Table XLIX, p. 54, sun's true motion on that 157th day) and 55^m (Table L, mean motion in minutes), viz., respectively, 3.3852 and 1.0457, total 4.4309

$$\begin{array}{r}
 4182.0049 \\
 - 4.4309 \\
 \hline
 \end{array}$$

At mean sunrise $s = 4177.5740$

This is the value of s at mean sunrise of the 29 August of our date, and, added to t (4177.5740 + 1448.2272), it gives us the correct nakshatra-index 5625.8012, shewing a slight difference of 0.0087 in results.

If, for even greater accuracy, instead of using the value of the sun's *mean* motion in 55^m, we had worked by his *true* motion on that 157th day, viz. by dividing by 60 his true motion in 1 hour (Table XLIX, p. 54) and multiplying the result by 55, we should have found $n = 5625.8092$.

This method C, for finding the sun's longitude s , is believed to be absolutely accurate and should be relied on in case of doubt.

[For a note on the nakshatra see the next example.]

The yōga.

The nakshatra (Example 7), as quoted in the given date, shews in which of the 27 sidereal divisions the moon stood at the moment in question, or the extent of the moon's journey from celestial long. 0°. The yōga deals with the combined journeys of both sun and moon.

To find, therefore, the index of the yōga at mean sunrise of the given day we have to add the long. of the true sun to the long. of the true moon at that moment. But the long. of the true moon is the index n , i.e. the nakshatra-index already found. And the long. of the sun is the index s , also already found (Example 7).

Hence the yōga-index (y) $= s + n$; or, since $n = s + t$ (Example 7), $y = 2s + t$. The latter formula makes it easy to find the yōga when it is unnecessary to find the nakshatra.

At mean sunrise of 29 Aug. A.D. 1226 we have found that $s = 4177.5653$ and that $n = 5625.7925$; hence the yōga-index (y) $= 9803.3578$, and (Table LXVIII) the yōga of the day was 27 Vaidhṛiti.

The several saṁkrāntis.

Example 9. To find the values of a , b , c and t at the moments of the several solar saṁkrāntis in the given year, and thereby to find whether a lunar month was common, intercalary (*adhika*), or suppressed (*kshaya*).

A saṁkrānti takes place when the sun touches the point of a zodiacal sign, i.e. when he reaches long. 30°, 60°, etc. When, at the first of two such successive occurrences, the true moon is waning and at the second is also waning, or at the first is waxing and at the second is also waxing, the lunar month is common. If the moon is waning at the first and waxing at the second, the lunar month is repeated. It is intercalary (*adhika*). When the moon is waxing at the first and waning at the second, the lunar month is altogether suppressed (*kshaya*).

Thus it is necessary to find the a , b , c for the moment of the astronomical beginning of the solar year, the actual moment; that is, of the true Māha-saṁkrānti, and add to their values their respective increases during the several true solar months, thus obtaining the a , b , c for the moments of the true saṁkrāntis concerned. Adding to the value of a at the moment of a saṁkrānti the values of "equation b " and "equation c " (as in the former examples), we find the index of the tithi t , which shews whether the true moon was waxing or waning at the moment.

The date and time of the true Māha-saṁkrānti is given in Table LXXI, cols. 13, 14, 17. The intervals in time to each subsequent saṁkrānti, and the collective intervals to each, are given in Table LXIII B, cols. 8 and 8; and the corresponding increases in the values of a , b , c are given in the same Table, cols. 9, 10, 11 and 4, 5, 6.

We will consider the conditions for the first few saṁkrāntis of the same year as in Examples 3-8, viz. A.D. 1226-27, K.Y. 4927, Śaka 1148.

First we have to ascertain the values of a, b, c at the moment of true *Māha-samkrānti* which took place (Table LXI, cols. 13, 14, 17) at 3^h 55^m after mean sunrise on Day 84, namely Wednesday, 25 March, A.D. 1226. The a, b, c for mean sunrise of Day 60, Sunday, 1 March, the day of *Chaitra sukla 1*, are given in cols. 23, 24, 25 of the same Table. Interval between the two, whole days, (84-60=) 24. Taking down the a, b, c for 25 March and adding their increase for 24^d 3^h 55^m from Tables LXIV, LXV, we find the values of a, b, c at the moment of true *Māha-samkrānti*, as required.

Table LXIII B gives us the exact interval in time and the amount of increase of a, b, c , during that interval, up to the moment of every subsequent *samkrānti* in the year. In close cases, of course, full decimals can be used and the equation-values very carefully examined, but in general it is only necessary to use whole numbers, as in this example. Only in a doubtful case need we do more.

We desire, let us suppose, to ascertain, from the values of t at the respective *Mithuna* and *Karka-samkrāntis*, whether the moon was waxing or waning at the moments of their occurrence. The work is as follows:—

	$d.$	$w.-d.$	$a.$	$b.$	$c.$
Mean sunrise, <i>Chait. suk. 1</i> (Table LXI)	60	1	36	215	211
24 days' increase (Table LXIV)	24	3	8127	871	66
8 hours' do. (Table LXV)			42	5	0
55 minutes' do. (do.)			13	1	0
At moment of true <i>Māha-samkrānti</i>	84	4	8218	92	277
Interval to <i>Mithuna-samk.</i> (T. LXIII B, left side)			+1105	262	171
At moment of <i>Mithuna-samkrānti</i>			9323	354	448 ¹
Eqn. b (Table LXVI)			250		
Eqn. c (Table LXVII)			41 ¹		
$t = 9614$					

This value of t shews that at the *Mithuna-samkrānti* the moon had not reached the point of new moon when $t = 10,000$. She was still waning.

	$a.$	$b.$	$c.$
At moment of <i>Mithuna-samkrānti</i> , as above	9323	354	448
Interval to <i>Karka-samk.</i> (T. LXIII B, cols. 9, 10, 11)	703	147	47
At moment of <i>Karka-samkrānti</i>	26	501	535 ¹
Eqn. b (Table LXVI)	138		
Eqn. c (Table LXVII)	78 ¹		
$t = 237$			

[It is not really necessary, when it is seen that a (here 26) is greater than 0, to add the equations, because the value of a proves that the moon had begun a new synodical revolution and was waxing.]

The value of t (and a) shews that the moon was waxing at the *Karka-samkrānti*. Thus the lunar month *Āshāḍha* (see cols. 1, 2, Table LXIII B) was intercalated in the given year.

The place of the moon at the moments of the later *samkrāntis* is obtained, if required, by a continuation of similar work and the use of Table LXIII B.

¹ See note to Table LXIII B. These values are given in the auxiliary Table. At the *Mithuna-samkrānti* c is always 448.0377 and eqn. c always 40.5649. At the *Karka-samkrānti* c is always 534.0213 and eqn. c always 77.5193.

Days of the solar year.

Example 10. To find the day and week-day of the solar year corresponding to any given day in the luni-solar year.

The moment of true *Mēsha-saṁkrānti*, as given in Table LXI, cols. 13, 14, 17, marks the astronomical beginning of the solar year. In different parts of India (see *Indian Calendar*, § 23, p. 12, and *Indian Chronography*, § 43, pp. 18, 19) there are different rules for fixing the first day of the solar month, which is sometimes the same day, sometimes the next day, sometimes (in Bengal) the third day. In the present case we imagine the record to have come from the Tamil country and we work by the Tamil rule.

In the given year (*Example 3*), A.D. 1226, true *Mēsha-saṁkrānti* took place on Day 84 (measured from Jan. 1), Wednesday, 25 March, at 3^h 55^m after mean sunrise, and that Wednesday was the day "1 *Mēsha*" since the *saṁkrānti* occurred before sunset.

The days in *Mēsha* follow regularly. But to find the first civil day of each successive month in the year we must establish the moment when each *saṁkrānti* took place. This information is obtained from Table LXIII B.

We have determined the given date to be (see *Examples 4, 5*) the serial day 241 measured from Jan. 1, and the 157th day after the day on which *Mēsha-saṁkrānti* occurred, which was Day 84. Turn to Table LXIII B. *Kanyā* began 156 days after true *Mēsha-saṁkrānti*; so our date will be in the solar month *Kanyā*. Calculate the moment of occurrence of the *Kanyā-saṁkrānti* in the given year from the same Table.

	<i>d.</i>	<i>w.-d.</i>	<i>h.</i>	<i>m.</i>	<i>s.</i>
(Table LXI) True <i>Mēsha-saṁkrānti</i> . . .	(84)	(4)	3	55	0
(Table LXIII B) Interval to <i>Kanyā-saṁk.</i> . .	(156)	(2)	10	24	25
Moment of <i>Kanyā-saṁkrānti</i> . . .	(240)	(6)	14	19	25

By Tamil rule, since the *saṁkrānti* took place after sunset, or 12^h Lanka time, viz. at 14^h 19^m 25^s after mean sunrise, the civil day "1 *Kanyā*" was not (6) Friday (Day 240), 23 August, the day of the *saṁkrānti*, but was Saturday (Day 241), 29 August.

And this Saturday happens to have been the very day of our record, which day was in solar-year reckoning "1 *Kanyā*."

[Observe that, if the record had come from Bengal, its solar date would have been the same, since the *saṁkrānti* occurred before midnight on Friday and the Saturday was therefore "1 *Kanyā*." Had it come from Orissa, the Saturday would have been "2 *Kanyā*," since the first day of the solar month is, in that country, always the day of the *saṁkrānti*, and so "1 *Kanyā*" was the Friday. By the Malabar Rule "1 *Kanyā*" was Saturday.]

The lagna.

Example 11. On the day in question (*Example 7*) it has been established that at mean sunrise the sun's true long. *s*, in 10,000ths of the circle, was 4177.5658. To calculate the lagna we must have *s* in degrees, etc., which can be calculated by Table XLV B, Vol. XIV above, or by Tables XLVIII A, XLIX, L, in the same volume. We work by the latter.

The day of the record was the 157th after true *Mēsha-saṁkrānti*, which took place 8^h 55^m after mean sunrise on the day of its occurrence. Table XLVIII A (p. 32) shows that at 3^h 55^m after mean sunrise 157 days later the sun's true long., *s*, was 150° 33' 7".84. Deduct his motion (true) for 3^h by Table XLIX (p. 54), viz. 7' 18".72, and (mean) for 55^m by Table L, viz. 2' 15".52, total 9' 34".24. Then *s* at mean sunrise was 150° 23' 33".60.

The long. of the point of rising of *Kanyā* is (*Indian Chronography*, Table XXII) 150°, and that sign ends at 180°. Take the ending-point and calculate the distance between it and the sun at mean sunrise, 180° - 150° 23' 33".60 = 29° 36' 26".40. There is no need here for

great accuracy, and we take this as $29^{\circ} 86'$. Turn this into time by multiplying the degrees by 4° , and the minutes by $4'$. Result $1^{\text{h}} 58^{\text{m}} = 24^{\text{h}}$.

Thus on the given day Kanyā was lagna from very shortly before till about 1h. 58m after mean sunrise.

In examining the given date in the matter of the *karana* (*Example 6*) we found that the action referred to in the record must have taken place between mean sunrise and $3^h 41^m$ later or between 6.0 and 9.41 A.M. on Sat., 29 Aug., A.D. 1226. The mention of the *lagna* still further reduces the time and shews that the action referred to must have taken place between mean sunrise and a time $1^h 58^m$ later; or between 6.0 and 7.58 A.M. on that day.

NOTE.

The above examples may, perhaps, strike the uninitiated as involving an immense amount of complicated work in order to obtain the desired result. But such is by no means the case. Every date can be calculated in whole numbers at first, and it is very seldom that the decimals need be resorted to. They are provided for the purpose of deciding doubtful cases where very great accuracy is required.

For all the details of the given date,—and it is very seldom that so many are stated in an inscription or grant,—the following exemplifies all the work necessary to be done to put us in full possession of the facts. In about a quarter of an hour we learn everything that has to be learned; and, when less details are given, their accuracy can be proved or disproved in a few minutes. What follows shows the ordinary work to be done for the date given in Examples 8-10.

Given year = Śaka 1148, K.Y. 4327, Vyaya, A.D. 1226-27.

1 Mēṣha =	d. (84) (156)	w.-d. (4) (2)	h. 3 10	m. 55 24	s. 0 25	d. (60) (181)	w.-d. (1) (6)	a. 36 1292	b. 215 569	c. 211 496
	(240)	(6)	14	19	25	(241)	(0)	1328	784	707
1 Kanyā =	(241)	0 Sat.	29 Aug.					8 117		
	1448	1667	.	.	.	.	.	t = 1448	Bhadr.	śuk. 5
-	1333	- 1448								
	115 = 8 ^h 9 ^m	219 = 15 ^h 31 ^m						c = 7070 7225		
		8 ^h 9 ^m						4296		
		15 31						- 117		
		2) 23 40						s = 4179	4179	
Total Bāva		11 50						t = 1448		2
		- 8 9						u = 5627	8353	
Bāva on Sat. 29 Aug.		= 3 41							+ 1448	
								v = Viśākṣa	y = 9806	
								y = Vaidhṛti		

(The lagna requires a short calculation by itself.)

The above decides the solar month, day and week-day.

" " " " luni-solar month, day and week-day.

" " " " tithi.

" " " " karana.

" " " " nakshatra.

" " " " yōga.

" " " " the positions of sun and moon, their longitudes, and distance from another.

" " " " the time of day referred to, within 2 hours.

TABLE A.

DIFFERENCES IN THE CALENDAR BETWEEN ĀRYA AND SURYA SIDDHANTA FIXTURES.

Cols. 1, 2.—The number of the year here given is the one generally used in records of the year A.D. noted in column 3, and is stated here so as to catch the eye readily. In referring to the main Table LXXI the number of the year in columns 1, 2 therein is the present number advanced by 1, being the corresponding concurrent year.

Col. 4, Class A.—Different saṁvatsara-names given to solar and luni-solar years.

Col. 4, Class B.—Intercalations and suppressions of different lunar months. "adh." = an intercalated (adhika) months; "ksh," a suppressed (kshaya) month.

Col. 4, Class C.—Differences in the civil day called "Chaitra Śukla 1," the civil beginning of the luni-solar year. The figure in brackets in columns 5, 6 is the number of the civil day measured from January 1st.

K. Y. expired.	Saka expired.	A. D.	Class.	FIXTURES ACCORDING TO THE	
				First Ārya-Siddhanta.	Sūrya-Siddhanta.
1	2	3	4	5	6
4007	828	906-7	A	1 "Prabhava" . . .	60 "Kshaya."
4008	829	907-8	A	2 "Vibhava" . . .	1 "Prabhava."
4009	830	908-9	A	3 "Sukla" . . .	2 "Vibhava."
4075	896	974-75	B	4 Āshāḍha (adh.) . . .	3 Jyēṣṭha (adh.)
4080	901	979-80	B	6 Bhādrapada (adh.) . . .	3 Jyēṣṭha (adh.)
4093	913	991-92	A	27 "Vijaya" . . .	26 "Nandana."
4093	914	992-93	A	28 "Jaya" . . .	27 "Vijaya."
4094	915	993-94	A	29 "Manmatha" . . .	28 "Jaya"
4095	916	994-95	A	30 "Durmukha" . . .	29 "Manmatha."
4159	980	1058-59	B	4 Āshāḍha (adh.) . . .	3 Jyēṣṭha (adh.)
4177	998	1076-77	A	53 "Siddhārthin" . . .	52 "Kālayukta."
4178	999	1077-78	A	54 "Raudra" . . .	53 "Siddhārthin."
4179	1000	1078-79	A	55 "Durmata" . . .	54 "Raudra."
4180	1001	1079-80	A	56 "Dumdubhi" . . .	55 "Durmata."
4193	1014	1092-93	C	11 Mar. (71), 5 Thur.	12 Mar. (72), 6 Fri.
4232	1053	1131-32	B	5 Śrāvaṇa (adh.) . . .	4 Āshāḍha (adh.)
4251	1072	1150-51	B	5 Śrāvaṇa (adh.) . . .	4 Āshāḍha (adh.)
4256	1077	1155-56	B	NZ . . .	12 Phālguna (adh.)
4257	1078	1156-57	B	1 Chaitra (adh.) . . .	NZ.
id.	id.	id.	C	23 Feb. (54), 5 Thur.	24 Mar. (54), 6 Sat.
4262	1083	1161-62	A	19 "Pārthiva" . . .	18 "Tārana."
4263	1084	1162-63	A	20 "Vyaya" . . .	19 "Pārthiva"

TABLE A—Contd.

K. Y. expired.	Saka expired.	A. D.	Class.	FIXTURES ACCORDING TO THE	
				First Ārya-Siddhānta.	Sūrya-Siddhānta.
1	2	3	4	5	6
4284	1085	1163-64	A	21 "Sarvajit"	20 "Vyaya."
4285	1086	1164-65	A	22 "Sarvadharin"	21 "Sarvajit."
4313	1134	1212-13	B	7 Āvina (adh.)	7 Āvina (adh.)
4343	1169	1247-48	A	11 Māgha (adh.)	12 Phālguna (adh.)
4349	1170	1248-49	A	12 Phālguna (adh.)	45 "Virodhakṛit."
4350	1171	1249-50	A	46 "Paridhavin"	46 "Paridhavin."
4351	1172	1250-51	A	47 "Pramādin."	47 "Pramādin."
4356	1177	1255-56	A	48 "Ānanda"	48 "Ānanda"
4378	1199	1277-78	C	49 "Rākshasa"	48 "Ānanda"
4397	1218	1296-97	B	11 Mar. (70), 5 Thur.	10 Mar. (69), 4 Wed.
4416	1237	1315-16	B	9 Māgha (adh.)	8 Kārtika (adh.)
4433	1254	1332-33	B	10 Pousha (adh.)	8 Kārtika (adh.)
4434	1255	1333-34	B	12 Phālguna (adh.)	10 Pousha (adh.)
4435	1256	1334-35	B	12 Phālguna (adh.)	12 Phālguna (adh.)
4436	1257	1335-36	B	12 Phālguna (adh.)	9 Māgha (adh.)
4454	1275	1353-54	A	12 Phālguna (adh.)	10 Pousha (adh.)
4471	1292	1370-71	A	12 "Bahudhānya"	12 Phālguna (adh.)
4481	1302	1380-81	A	13 "Pramāthin"	8 Kārtika (adh.)
4492	1313	1391-92	A	14 "Vikrama"	9 Māgha (adh.)
4509	1330	1408-9	A	15 "Vṛsha"	6 Bhādrapada (adh.)
4511	1332	1410-11	A	7 Āvina (adh.)	2 Vaiśākha (adh.)
4518	1339	1417-18	B	3 Jyēṣṭha (adh.)	8 Kārtika (adh.)
4519	1340	1418-19	B	7 Āvina (adh.)	9 Māgha (adh.)
id	id	id	B	8 Kārtika (adh.)	6 Bhādrapada (adh.)
4520	1341	1419-20	B	11 Māgha (adh.)	2 Vaiśākha (adh.)
4521	1342	1420-21	B	12 Phālguna (adh.)	6 Bhādrapada (adh.)
4537	1358	1436-37	A	40 "Paribhava"	39 "Viśvāvasu"
4557	1378	1456-57	A	41 "Pīvaṅga"	40 "Paribhava"
4566	1387	1465-66	A	18 Mar. (78), 1 Sun.	19 Mar. (79), 2 Mon.
			B	8 Kārtika (adh.)	8 Kārtika (adh.)
			B	10 Pousha (adh.)	8 Kārtika (adh.)
			B	12 Phālguna (adh.)	1 Chaitra (adh.)
			B	2 Vaiśākha (adh.)	

TABLE A—Contd.

K. Y. expired.	Saka expired.	A. D.	Class.	FIXTURES ACCORDING TO THE	
				First Ārya-Siddhanta.	Sūrya-Siddhanta.
1	2	3	4	5	6
4574	1395	1473-74	O	28 Feb. (59), 1 Sun.	27 Feb. (58), 0 Sat.
4575	1397	1475-76	B	7 Āsvina (adh.)	7 Āsvina (adh.)
4587	1406	1486-87	B	10 Pausaka (adh.)	11 Māgha (adh.)
4603	1424	1502-3	A	12 Phālguna (adh.)	12 Phālguna (adh.)
4604	1425	1503-4	A	6 Bhādrapada (adh.)	5 Śrāvaṇa (adh.)
id.	id.	id.	B	4 "Pramōda"	3 "Sukla"
4606	1426	1504-5	A	5 "Prajāpati"	4 "Pramōda"
4606	1427	1505-6	A	2 Vaiśākha (adh.)	1 Chaitra (adh.)
id.	id.	id.	B	6 "Āngirasa"	5 "Prajāpati"
4607	1428	1506-7	A	7 "Śrīmukha"	6 "Āngirasa"
4608	1429	1507-8	A	6 Bhādrapada (adh.)	5 Śrāvaṇa (adh.)
4608	1430	1508-9	A	8 "Bhāva"	7 "Śrīmukha"
4610	1431	1509-10	A	9 "Yuvan"	8 "Bhāva"
4611	1432	1510-11	A	10 "Dhātṛi"	9 "Yuvan"
4612	1433	1511-12	A	11 "Īvara"	10 "Dhātṛi"
4613	1434	1512-13	A	12 "Bahudhānya"	11 "Īvara"
4614	1435	1513-14	A	13 "Pramāthin"	12 "Bahudhānya"
4615	1436	1514-15	A	14 "Vikrama"	13 "Pramāthin"
4622	1443	1521-22	B	15 "Vṛiṣha"	14 "Vikrama"
4644	1465	1543-44	B	16 "Chitrabhānu"	15 "Vṛiṣha"
4659	1480	1558-59	O	N.I.	8 Kārtika (adh.)
4660	1481	1559-60	B	6 Bhādrapada (adh.)	9 Māgha (adh.)
4679	1500	1578-79	B	8 Kārtika (adh.)	5 Śrāvaṇa (adh.)
4682	1503	1581-82	O	21 Mar. (60), 2 Mon.	20 Mar. (79), 1 Sun.
4689	1510	1588-89	A	8 Kārtika (adh.)	7 Āsvina (adh.)
4690	1511	1589-90	A	11 Māgha (adh.)	7 Āsvina (adh.)
4691	1512	1590-91	A	12 Phālguna (adh.)	8 Kārtika (adh.)
4692	1513	1591-92	A	6 Mar. (65), 2 Mon.	5 Mar. (64), 1 Sun.
4693	1514	1592-93	A	31 "Hemalamba"	30 "Durmukha"
4694	1515	1593-94	A	32 "Vilamba"	31 "Hemalamba"
				33 "Vikarin"	32 "Vilamba"
				34 "Sārvarin"	33 "Vikarin"
				35 "Plava"	34 "Sārvarin"
				36 "Subhakṛit"	35 "Plava"

TABLE A—Contd.

K. Y. expired.	Saka expired.	A. D.	Class.	FIXTURES ACCORDING TO THE	
				First Ārya-Siddhānta.	Sūrya-Siddhānta.
1	2	3	4	5	6
4695	1516	1594-95	A	37 "Sobhana" . . .	36 "Subhakṣit."
4696	1517	1595-96	A	38 "Krōdhin" . . .	37 "Sobhana."
4697	1518	1596-97	A	39 "Vāsvāsu" . . .	38 "Krōdhin."
4698	1519	1597-98	A	40 "Parābhava" . . .	39 "Vāsvāsu."
Id.	Id.	Id.	B	8 Kārtika (adh.) . . .	7 Āsvina (adh.).
4699	1520	1598-99	A	41 "Plavaṅga" . . .	40 "Parābhava."
4700	1521	1599-1600	A	42 "K laka" . . .	41 "Plavaṅga."
4701	1522	1600-1	A	43 "Saumya" . . .	42 "K laka."
4720	1541	1619-20	O	7 Mar. (66), 1 Sun. . .	6 Mar. (65), 0 Sat.
4731	1552	1630-31	O	4 Mar. (63), 5 Thur. . .	5 Mar. (64), 6 Fri.
4754	1575	1653-54	O	20 Mar. (79), 1 Sun. . .	19 Mar. (78), 0 Sat.
4757	1578	1656-57	O	17 Mar. (77), 2 Mon. . .	16 Mar. (76), 1 Sun.
4773	1594	1672-73	O	20 Mar. (80), 4 Wed. . .	19 Mar. (79), 3 Tues.
4774	1595	1673-74	A	57 "Rudhirōdgārin" . . .	56 "Dundubhi"
4775	1596	1674-75	A	58 "Raktākha" . . .	57 "Rudhirōdgārin."
4776	1597	1675-76	A	59 "Krōdhana" . . .	58 "Raktākha."
4777	1598	1676-77	A	60 "Kahaya" . . .	59 "Krōdhana."
4778	1599	1677-78	A	1 "Prabhava" . . .	60 "Kahaya."
4779	1600	1678-79	A	2 "Vibhava" . . .	1 "Prabhava."
4780	1601	1679-80	A	3 "Sukla" . . .	2 "Vibhava."
4781	1602	1680-81	A	4 "Pramōda" . . .	3 "Sukla."
4782	1603	1681-82	A	5 "Prajāpati" . . .	4 "Pramōda."
4783	1604	1682-83	A	6 "Āṅgira" . . .	5 "Prajāpati."
4784	1605	1683-84	A	7 "Sṛimukha" . . .	6 "Āṅgira."
4785	1606	1684-85	A	8 "Bhāva" . . .	7 "Sṛimukha."
4786	1607	1685-86	A	9 "Yuvan" . . .	8 "Bhāva."
4901	1622	1700-1	B {	7 Āsvina (adh.) . . .	} 7 Āsvina (adh.). Nil.
4902	1623	1701-2	B {	11 Māgha (adh.) . . .	
Id.	Id.	Id.	O	1 Chaitra (adh.) . . .	
Id.	Id.	Id.	O	27 Feb. (58), 5 Thur. . .	29 Mar. (58), 0 Sat.
4907	1628	1706-7	B	4 Āshāḍha (adh.) . . .	3 Jyēṣṭha (adh.).
4819	1640	1718-19	C	22 Mar. (81), 0 Sat. . .	21 Mar. (80), 6 Fri.
4826	1647	1725-26	B	4 Āshāḍha (adh.) . . .	3 Jyēṣṭha (adh.).

TABLE LXI.

NOTES.

Cols. 1 to 4.—The present Table states the *concurrent* years so as exactly to correspond with Table I of the "Indian Calendar" and in that respect to save trouble for those who have become accustomed to use that publication. The year usually quoted in inscriptions is the *expired* year, though sometimes the concurrent year is given; e.g., the year A.D. 899-900 corresponds to the concurrent years K. Y. 4001, Śaka 822, but to the expired years K. Y. 4000, Śaka 821.

Col. 8.—All the entries are of intercalated (*adhika*) months, except those in italics, which are suppressed (*kāśaya*) months.

A List of instances where in important details the Ārya and Śūrya differ is given in Table A at end of text.

It has not been thought necessary to include in this Table the years between A.D. 499 and 899. This paper concerns computation by the true motions of sun and moon, and it is practically certain that prior, at least, to the latter date all calculations for almanacs in India were made by mean planetary motions.

TABLE

GENERAL TABLE FOR CALCULATION

Conforming to Table I "Indian Calendar,"

Entries in italics in Column 7 shew where, in the Northern system, *samvatsara-** — *Leap-years of 366 days.*

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chalukya Vikrama.	Mishiki solar year in Bengal.	Kollam.	A.D.	JUVIAN SAMVATSARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4001	822	957	306	74-75	900-900	53 Siddhārthin .	53 Siddhārthin .	...
4002	823	958	307	75-76	*900-01	54 Randra .	54 Randra .	...
4003	824	959	308	76-77	901-02	55 Durmati .	55 Durmati .	2 Vaiśākha .
4004	825	960	309	77-78	902-03	56 Dundubhi .	56 Dundubhi .	...
4005	826	961	310	78-79	903-04	57 Rudhirōdgārīn	57 Rudhirōdgārīn	6 Bhādrapada
4006	827	962	311	79-80	*904-05	58 Raktāksha .	58 Raktāksha .	...
4007	828	963	312	80-81	905-06	59 Krōdhana .	59 Krōdhana† .	...
4008	829	964	313	81-82	906-07	60 Kahaya .	1 Prabhava .	5 Śrāvapa .
4009	830	965	314	82-83	907-08	1 Prabhava .	2 Vibhava .	...
4010	831	966	315	83-84	*908-09	2 Vibhava .	3 Śukla .	...
4011	832	967	316	84-85	909-10	3 Śukla .	4 Pramōda .	3 Jyēṣṭha .
4012	833	968	317	85-86	910-11	4 Pramōda .	5 Prajāpati .	...
4013	834	969	318	86-87	911-12	5 Prajāpati .	6 Āngirasa .	{ 7 Āsvina 10 Pousha (<i>kak</i>) }
4014	835	970	319	87-88	*912-13	6 Āngirasa .	7 Śrīmukha .	1 Chaitra .
4015	836	971	320	88-89	913-14	7 Śrīmukha .	8 Bhāva .	...
4016	837	972	321	89-90	914-15	8 Bhāva .	9 Yuvan .	5 Śrāvapa .
4017	838	973	322	90-91	915-16	9 Yuvan .	10 Dhātṛi .	...
4018	839	974	323	91-92	*916-17	10 Dhātṛi .	11 Īvara .	...
4019	840	975	324	92-93	917-18	11 Īvara .	12 Bahudhānya .	4 Āshāḍha .
4020	841	976	325	93-94	918-19	12 Bahudhānya .	13 Pramāthīn .	...
4021	842	977	326	94-95	919-20	13 Pramāthīn .	14 Vikrama .	...

† 60 Kahaya was suppressed in the north.

LXI.

BY THE FIRST ĀRYA-SIDDHĀNTA.

the columns being similarly numbered.

names of solar years differ from those given by followers of the Sūrya-Siddhānta.

Cols. 13, 19.—Figures in brackets—number of civil days measured from January 1st.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUMMER OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 BEGINS).					Kali.
Day and month, A.D.	Week-day.	Time of true Māha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
22 Mar. (81)	5 Thur.	13 47 30	16 Mar. (75)	6 Fri.	9839-8868	186-5305	258-4537	4001
21 Mar. (81)	6 Fri.	20 0 0	4 Mar. (64)	3 Tues.	9815-5502	43-7553	228-6299	4002
22 Mar. (81)	1 Sun.	2 12 30	22 Feb. (53)	1 Sun.	29-8654	927-2917	200-5438	4003
22 Mar. (81)	2 Mon.	8 25 0	13 Mar. (72)	0 Sat.	64-5051	863-2752	251-8535	4004
22 Mar. (81)	3 Tues.	14 37 30	3 Mar. (63)	5 Thur.	278-8203	746-8017	223-7874	4005
21 Mar. (81)	4 Wed.	20 50 0	20 Mar. (80)	3 Tues.	9974-8281	646-4936	272-3393	4006
22 Mar. (81)	6 Fri.	3 2 30	10 Mar. (69)	1 Sun.	189-1433	530-0200	244-2533	4007
22 Mar. (81)	0 Sat.	9 15 0	27 Feb. (58)	5 Thur.	64-8268	377-2548	213-4295	4008
22 Mar. (81)	1 Sun.	15 27 30	17 Mar. (76)	3 Tues.	9760-8345	276-9467	262-0014	4009
21 Mar. (81)	2 Mon.	21 40 0	6 Mar. (66)	1 Sun.	9975-1497	160-4731	233-9153	4010
22 Mar. (81)	4 Wed.	3 52 30	23 Feb. (54)	5 Thur.	9850-8331	7-7079	203-0914	4011
22 Mar. (81)	5 Thur.	10 5 0	14 Mar. (73)	4 Wed.	9885-4728	943-6915	254-4011	4012
22 Mar. (81)	6 Fri.	16 17 30	4 Mar. (63)	2 Mon.	99-7880	827-2178	226-3151	4013
21 Mar. (81)	0 Sat.	22 30 0	22 Feb. (53)	0 Sat.	314-1033	710-7443	198-2290	4014
22 Mar. (81)	2 Mon.	4 42 30	11 Mar. (70)	5 Thur.	10-1109	610-4362	240-8010	4015
22 Mar. (81)	3 Tues.	10 55 0	28 Feb. (59)	2 Mon.	9885-7943	457-0710	215-0771	4016
22 Mar. (81)	4 Wed.	17 7 30	19 Mar. (78)	1 Sun.	9920-4340	393-6545	267-2968	4017
21 Mar. (81)	5 Thur.	23 20 0	7 Mar. (67)	5 Thur.	9706-1174	240-8893	236-4269	4018
22 Mar. (81)	0 Sat.	5 32 30	25 Feb. (56)	3 Tues.	10-4326	124-4158	208-3769	4019
22 Mar. (81)	1 Sun.	11 45 0	16 Mar. (75)	2 Mon.	45-0722	60-3992	259-8966	4020
22 Mar. (81)	2 Mon.	17 57 30	5 Mar. (64)	6 Fri.	9920-7556	907-6340	223-5628	4021

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>ishya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitrādi Vikrama.	Māhādī solar year in Bengal.	Kollam.	A.D.	JUVIAN SAMVATARA		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4022	843	978	327	95-96	*820-21	14 Vikrama .	15 Vṛiṣha .	2 Vaiśākha .
4023	844	979	328	96-97	921-22	15 Vṛiṣha .	16 Chitrabhānu .	...
4024	845	980	329	97-98	922-23	16 Chitrabhānu .	17 Subhānu .	6 Bhādrapada
4025	846	981	330	98-99	923-24	17 Subhānu .	18 Tāraṇa .	...
4026	847	982	331	99-100	*924-25	18 Tāraṇa .	19 Pārthiva .	...
4027	848	983	332	100-01	925-26	19 Pārthiva .	20 Vyaya .	4 Āshāḍha .
4028	849	984	333	101-02	926-27	20 Vyaya .	21 Sarvajit .	...
4029	850	985	334	102-03	927-28	21 Sarvajit .	22 Sarvadhārin .	...
4030	851	986	335	103-04	*928-29	22 Sarvadhārin .	23 Virōdhin .	3 Jyēṣṭha .
4031	852	987	336	104-05	929-30	23 Virōdhin .	24 Vikṛita .	...
4032	853	988	337	105-06	930-31	24 Vikṛita .	25 Khara .	7 Āśvina .
4033	854	989	338	106-07	931-32	25 Khara .	26 Nandana .	...
4034	855	990	339	107-08	*932-33	26 Nandana .	27 Vijaya .	...
4035	856	991	340	108-09	933-34	27 Vijaya .	28 Jaya .	5 Śrāvaṇa .
4036	857	992	341	109-10	934-35	28 Jaya .	29 Manmatha .	...
4037	858	993	342	110-11	935-36	29 Manmatha .	30 Durmukha .	...
4038	859	994	343	111-12	*936-37	30 Durmukha .	31 Hēmalamba .	3 Jyēṣṭha .
4039	860	995	344	112-13	937-38	31 Hēmalamba .	32 Vilamba .	...
4040	861	996	345	113-14	938-39	32 Vilamba .	33 Vikārin .	...
4041	862	997	346	114-15	939-40	33 Vikārin .	34 Śārvarin .	2 Vaiśākha .
4042	863	998	347	115-16	*940-41	34 Śārvarin .	35 Plava .	...
4043	864	999	348	116-17	941-42	35 Plava .	36 Subhakti .	6 Bhādrapada
4044	865	1000	349	117-18	942-43	36 Subhakti .	37 Śobhāna .	...
4045	866	1001	350	118-19	943-44	37 Śobhāna .	38 Krōdhin .	...
4046	867	1002	351	119-20	*944-45	38 Krōdhin .	39 Vāśīṣṭa .	4 Āshāḍha .

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 BEGINS).					Kāṇ.
Day and month, A.D.	Week-day.	Time of true Māha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
22 Mar. (82)	4 Wed.	0 10 0	22 Feb. (54)	4 Wed.	135-0709	791-1625	200-7767	4022
22 Mar. (81)	5 Thur.	6 22 30	13 Mar. (72)	3 Tues.	169-7105	727-1460	262-0634	4023
22 Mar. (81)	6 Fri.	12 35 0	2 Mar. (81)	0 Sat.	45-3939	574-3806	231-2335	2024
22 Mar. (81)	0 Sat.	18 47 30	21 Mar. (80)	6 Fri.	80-0335	510-3623	272-5722	4025
22 Mar. (82)	2 Mon.	1 0 0	9 Mar. (69)	3 Tues.	9955-7169	357-5972	241-7524	4026
22 Mar. (81)	3 Tues.	7 12 30	26 Feb. (57)	0 Sat.	9831-4003	204-8339	210-9346	4027
22 Mar. (81)	4 Wed.	13 25 0	17 Mar. (76)	6 Fri.	9668-0399	140-8154	242-2323	4028
22 Mar. (81)	5 Thur.	19 37 30	7 Mar. (66)	4 Wed.	80-3551	24-3419	234-1482	4029
22 Mar. (83)	0 Sat.	1 50 0	24 Feb. (55)	1 Sun.	9956-0335	371-5766	293-3243	4030
22 Mar. (81)	1 Sun.	8 2 30	14 Mar. (73)	0 Sat.	9990-6782	307-5702	254-6240	4031
22 Mar. (81)	2 Mon.	14 15 0	4 Mar. (63)	5 Thur.	204-9934	691-0966	226-5490	4032
22 Mar. (81)	3 Tues.	20 27 30	23 Mar. (82)	4 Wed.	229-6331	627-0701	277-8577	4033
22 Mar. (82)	5 Thur.	2 40 0	11 Mar. (71)	1 Sun.	115-3164	474-3049	247-0339	4034
22 Mar. (81)	6 Fri.	8 52 30	28 Feb. (59)	5 Thur.	9990-9998	321-5397	216-2100	4035
22 Mar. (81)	0 Sat.	15 5 0	19 Mar. (78)	4 Wed.	25-6394	257-8149	279-2575	4036
22 Mar. (81)	1 Sun.	21 17 30	8 Mar. (67)	1 Sun.	9901-3228	104-7596	236-6968	4037
22 Mar. (82)	3 Tues.	3 30 0	26 Feb. (57)	6 Fri.	115-6381	988-2345	268-6098	4038
22 Mar. (81)	4 Wed.	9 42 30	16 Mar. (75)	5 Thur.	150-2777	934-2680	259-9195	4039
22 Mar. (81)	5 Thur.	15 55 0	5 Mar. (64)	2 Mon.	25-9611	771-5027	229-0657	4040
22 Mar. (81)	6 Fri.	22 7 30	23 Feb. (54)	0 Sat.	240-2783	655-0292	201-9996	4041
22 Mar. (82)	1 Sun.	4 20 0	12 Mar. (72)	5 Thur.	9936-2841	554-7211	249-5316	4042
22 Mar. (81)	2 Mon.	10 32 30	1 Mar. (60)	2 Mon.	9811-9675	401-9560	218-7576	4043
22 Mar. (81)	3 Tues.	16 45 0	20 Mar. (79)	1 Sun.	9846-6072	337-9394	270-0674	4044
22 Mar. (81)	4 Wed.	22 57 30	9 Mar. (68)	5 Thur.	9722-3006	185-1742	239-9517	4045
22 Mar. (82)	6 Fri.	5 10 0	27 Feb. (58)	3 Tues.	9936-6057	68-7007	211-1575	4046

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>lakṣya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitradī Vikrama.	Māhādī solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4047	868	1003	352	120-21	945-46	39 Vāivasa .	40 Parābhava .	...
4048	869	1004	353	121-22	946-47	40 Parābhava .	41 Plavaṅga .	...
4049	870	1005	354	122-23	947-48	41 Plavaṅga .	42 Kilaka .	3 Jyēṣṭha .
4050	871	1006	355	123-24	*948-49	42 Kilaka .	43 Saumya .	...
4051	872	1007	356	124-25	949-50	43 Saumya .	44 Sādhāraṇa .	7 Āvina .
4052	873	1008	357	125-26	950-51	44 Sādhāraṇa .	45 Virōdhakṛit .	...
4053	874	1009	358	126-27	951-52	45 Virōdhakṛit .	46 Paridhāvin .	...
4054	875	1010	359	127-28	*952-53	46 Paridhāvin .	47 Pramādin .	5 Śrāvaṇa .
4055	876	1011	360	128-29	953-54	47 Pramādin .	48 Ānanda .	...
4056	877	1012	361	129-30	954-55	48 Ānanda .	49 Rākahasa .	...
4057	878	1013	362	130-31	955-56	49 Rākahasa .	50 Anala .	3 Jyēṣṭha .
4058	879	1014	363	131-32	*956-57	50 Anala .	51 Pīṅgala .	...
4059	880	1015	364	132-33	957-58	51 Pīṅgala .	52 Kālayukta .	...
4060	881	1016	365	133-34	958-59	52 Kālayukta .	53 Siddhārthīn .	2 Vaiśākha .
4061	882	1017	366	134-35	959-60	53 Siddhārthīn .	54 Raudra .	...
4062	883	1018	367	135-36	*960-61	54 Raudra .	55 Durmati .	6 Bhādrapada .
4063	884	1019	368	136-37	961-62	55 Durmati .	56 Dundubhi .	...
4064	885	1020	369	137-38	962-63	56 Dundubhi .	57 Rudhīrōdgīrin .	...
4065	886	1021	370	138-39	963-64	57 Rudhīrōdgīrin .	58 Raktākha .	4 Āśāḍha .
4066	887	1022	371	139-40	*964-65	58 Raktākha .	59 Krōdhana .	...
4067	888	1023	372	140-41	965-66	59 Krōdhana .	60 Kahaya .	...
4068	889	1024	373	141-42	966-67	60 Kahaya .	1 Prabhava .	3 Jyēṣṭha .
4069	890	1025	374	142-43	967-68	1 Prabhava .	2 Vibhava .	...
4070	891	1026	375	143-44	*968-69	2 Vibhava .	3 Sukla .	7 Āvina .
4071	892	1027	376	144-45	969-70	3 Sukla .	4 Pramōda .	...

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MOON'S SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 BEGINS).					Kali.
Day and month, A.D.	Week-day.	Time of true Māha-sankranti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
22 Mar. (81)	0 Sat.	15 22 30	17 Mar. (76)	2 Mon.	9972-2453	4-6841	262-4672	4047
22 Mar. (81)	1 Sun.	17 35 0	7 Mar. (66)	0 Sat.	185-5605	888-2106	234-3811	4048
22 Mar. (81)	2 Mon.	23 47 30	24 Feb. (55)	4 Wed.	61-2440	735-4454	203-5584	4049
22 Mar. (82)	4 Wed.	6 0 0	14 Mar. (74)	3 Tues.	95-8836	671-4290	254-8669	4050
22 Mar. (81)	5 Thurs.	12 12 30	3 Mar. (62)	0 Sat.	9971-5669	518-6637	224-0431	4051
22 Mar. (81)	6 Fri.	18 25 0	22 Mar. (81)	6 Fri.	6-2066	454-6478	275-3528	4052
22 Mar. (82)	1 Sun.	0 37 30	11 Mar. (70)	3 Tues.	9881-8899	301-8921	244-5290	4053
22 Mar. (82)	2 Mon.	6 50 0	28 Feb. (59)	0 Sat.	9757-5734	149-1168	213-7052	4054
22 Mar. (81)	3 Tues.	13 2 30	18 Mar. (77)	6 Fri.	9792-2130	85-1004	265-0148	4055
22 Mar. (81)	4 Wed.	19 15 0	8 Mar. (67)	4 Wed.	6-5282	968-6268	236-9287	4056
22 Mar. (82)	6 Fri.	1 27 30	26 Feb. (57)	2 Mon.	220-8435	852-1532	208-8427	4057
22 Mar. (82)	0 Sat.	7 40 0	16 Mar. (76)	1 Sun.	255-4831	788-1387	290-1524	4058
22 Mar. (81)	1 Sun.	13 52 30	5 Mar. (64)	5 Thurs.	131-1665	635-3715	229-3286	4059
22 Mar. (81)	2 Mon.	20 5 0	22 Feb. (53)	2 Mon.	6-8499	482-6064	196-5047	4060
22 Mar. (82)	4 Wed.	2 17 30	13 Mar. (72)	1 Sun.	41-4895	418-5898	249-8145	4061
22 Mar. (82)	5 Thurs.	8 30 0	1 Mar. (61)	5 Thurs.	9917-1729	265-8247	218-9905	4062
22 Mar. (81)	6 Fri.	14 42 30	20 Mar. (79)	4 Wed.	9951-8125	201-8082	270-3003	4063
22 Mar. (81)	0 Sat.	20 55 0	9 Mar. (68)	1 Sun.	9827-4959	49-0429	239-4764	4064
22 Mar. (82)	2 Mon.	3 7 30	27 Feb. (58)	6 Fri.	41-8112	932-5694	211-3904	4065
22 Mar. (82)	3 Tues.	9 20 0	17 Mar. (77)	5 Thurs.	75-4508	868-5529	262-7001	4066
22 Mar. (81)	4 Wed.	15 32 30	7 Mar. (66)	3 Tues.	290-7660	752-0794	234-6440	4067
22 Mar. (81)	5 Thurs.	21 45 0	24 Feb. (55)	0 Sat.	166-4494	599-8141	203-7901	4068
22 Mar. (82)	0 Sat.	3 57 30	15 Mar. (74)	6 Fri.	201-0690	535-2977	255-0988	4069
22 Mar. (82)	1 Sun.	10 10 0	3 Mar. (63)	3 Tues.	76-7724	382-5385	224-2760	4070
22 Mar. (81)	2 Mon.	16 22 30	21 Mar. (80)	1 Sun.	9772-7802	282-2242	272-8479	4071

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adikṛts</i>) and SUPPRESSED (<i>lakṣya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitradī Vikrama.	Māhādī solar year in Bengal.	Kollam.	A.D.	JUVIAN SAMVATARA		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4072	893	1028	377	145-46	970-71	4 Pramōda .	5 Prajāpati .	...
4073	894	1029	378	146-47	971-72	5 Prajāpati .	6 Āṅgrasa .	5 Śrāvāṇa .
4074	895	1030	379	147-48	*972-73	6 Āṅgrasa .	7 Śrīmukha .	...
4075	896	1031	380	148-49	973-74	7 Śrīmukha .	8 Bhāva .	...
4076	897	1032	381	149-50	974-75	8 Bhāva .	9 Yuvan .	4 Āśāḍha .
4077	898	1033	382	150-51	975-76	9 Yuvan .	10 Dhātṛi .	...
4078	899	1034	383	151-52	*976-77	10 Dhātṛi .	11 Īvara .	...
4079	900	1035	384	152-53	977-78	11 Īvara .	12 Bahudhānyā .	1 Chaitra .
4080	901	1036	385	153-54	978-79	12 Bahudhānyā .	13 Pramāthin .	...
4081	902	1037	386	154-55	979-80	13 Pramāthin .	14 Vikrama .	6 Bhādrapada .
4082	903	1038	387	155-56	*980-81	14 Vikrama .	15 Vṛṣha .	...
4083	904	1039	388	156-57	981-82	15 Vṛṣha .	16 Chitrabhānu .	...
4084	905	1040	389	157-58	982-83	16 Chitrabhānu .	17 Subhānu / .	4 Āśāḍha .
4085	906	1041	390	158-59	983-84	17 Subhānu .	18 Tārāṇa .	...
4086	907	1042	391	159-60	*984-85	18 Tārāṇa .	19 Pārthiva .	...
4087	908	1043	392	160-61	985-86	19 Pārthiva .	20 Vyaya .	3 Jyēṣṭha .
4088	909	1044	393	161-62	986-87	20 Vyaya .	21 Sarvaṇi .	...
4089	910	1045	394	162-63	987-88	21 Sarvaṇi .	22 Sarvadhārin .	7 Āsāḍha .
4090	911	1046	395	163-64	*988-89	22 Sarvadhārin .	23 Virōdhin .	...
4091	912	1047	396	164-65	989-90	23 Virōdhin .	24 Vikṛta .	...
4092	913	1048	397	165-66	990-91	24 Vikṛta .	25 Khara† .	5 Śrāvāṇa .
4093	914	1049	398	166-67	991-92	25 Khara .	27 Vijaya .	...
4094	915	1050	399	167-68	*992-93	26 Nandana .	28 Jaya .	...
4095	916	1051	400	168-69	993-94	27 Vijaya .	29 Manmāṇa .	3 Jyēṣṭha .
4096	917	1052	401	169-70	994-95	28 Jaya .	30 Durvukha .	...

† 26 Nandana was suppressed in the north.

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēśa-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
23 Mar. (81)	3 Tues	23 35 0	11 Mar. (70)	6 Fri.	9987-0954	165-7508	244-7619	4072
23 Mar. (82)	5 Thur.	4 47 30	23 Feb. (59)	3 Tues.	9863-7789	12-9856	213-9381	4073
23 Mar. (82)	6 Fri.	11 0 0	18 Mar. (78)	2 Mon.	9897-4185	943-9692	265-2477	4074
23 Mar. (81)	0 Sat.	17 12 30	8 Mar. (67)	0 Sat.	111-7337	832-4055	237-1616	4075
23 Mar. (81)	1 Sun.	23 25 0	25 Feb. (56)	4 Wed.	9987-4171	679-7304	206-3378	4076
23 Mar. (82)	3 Tues.	5 37 30	16 Mar. (75)	3 Tues.	22-0666	615-7139	257-6475	4077
23 Mar. (82)	4 Wed.	11 50 0	4 Mar. (64)	0 Sat.	9897-7400	462-9486	226-8237	4078
23 Mar. (81)	5 Thur.	18 2 30	21 Feb. (53)	4 Wed.	9773-4234	310-1835	195-9998	4079
23 Mar. (82)	0 Sat.	0 15 0	12 Mar. (71)	3 Tues.	9808-0631	246-1670	247-3096	4080
23 Mar. (82)	1 Sun.	6 27 30	2 Mar. (61)	1 Sun.	22-3783	129-6934	219-2234	4081
23 Mar. (82)	2 Mon.	12 40 0	20 Mar. (90)	0 Sat.	57-0179	65-8869	270-5332	4082
23 Mar. (81)	3 Tues.	18 52 30	9 Mar. (68)	4 Wed.	9932-7013	912-9117	239-7093	4083
23 Mar. (82)	5 Th r.	1 5 0	27 Feb. (58)	2 Mon.	147-0166	796-4381	211-6233	4084
23 Mar. (82)	6 Fri.	7 17 30	18 Mar. (77)	1 Sun.	181-6562	732-4216	262-9330	4085
23 Mar. (82)	0 Sat.	13 30 0	6 Mar. (66)	5 Thur.	57-3396	579-6565	232-1091	4086
23 Mar. (81)	1 Sun.	19 42 30	23 Feb. (54)	2 Mon.	9933-0229	426-8913	201-2852	4087
23 Mar. (82)	3 Tues.	1 55 0	14 Mar. (73)	1 Sun.	9967-6626	362-8648	252-5949	4088
23 Mar. (82)	4 Wed.	8 7 30	3 Mar. (62)	5 Thur.	9843-3460	210-1096	221-7711	4089
23 Mar. (82)	5 Thur.	14 20 0	21 Mar. (81)	4 Wed.	9877-9856	146-0931	273-0808	4090
23 Mar. (81)	6 Fri.	20 22 30	11 Mar. (70)	2 Mon.	92-3008	29-6195	244-9948	4091
23 Mar. (82)	1 Sun.	2 45 0	23 Feb. (59)	6 Fri.	9967-9842	876-8543	214-1706	4092
23 Mar. (82)	2 Mon.	8 57 30	19 Mar. (78)	5 Thur.	3-6239	812-8379	265-4806	4093
23 Mar. (82)	3 Tues.	15 10 0	8 Mar. (68)	3 Tues.	216-9391	696-3643	237-3945	4094
23 Mar. (81)	4 Wed.	21 23 30	25 Feb. (56)	0 Sat.	92-6225	543-5991	206-5707	4095
23 Mar. (82)	6 Fri.	3 35 0	16 Mar. (76)	6 Fri.	127-2621	479-5826	257-8904	4096

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adha</i>) and EXPRESSED (<i>abhya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitrdi Vikrama.	Māhādī solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4097	918	1053	402	170-71	995-96	29 Manmatha .	31 Hāmālamba .	...
4098	919	1054	403	171-72	*996-97	30 Durmukha .	32 Vilamba .	1 Chaitra .
4099	920	1055	404	172-73	997-98	31 Hāmālamba .	33 Vikārin .	...
4100	921	1056	405	173-74	998-99	32 Vilamba .	34 Sārvarin .	5 Śrāvapa .
4101	922	1057	406	174-75	999-1000	33 Vikārin .	35 Plava .	...
4102	923	1058	407	175-76	*1000-01	34 Sārvarin .	36 Subhakṛit .	...
4103	924	1059	408	176-77	1001-02	35 Plava .	37 Śobhana .	4 Āshāḍha .
4104	925	1060	409	177-78	1002-03	36 Subhakṛit .	38 Krōdhin .	...
4105	926	1061	410	178-79	1003-04	37 Śobhana .	39 Viśvāvasu .	...
4106	927	1062	411	179-80	*1004-05	38 Krōdhin .	40 Parābhava .	2 Vaiśākha .
4107	928	1063	412	180-81	1005-06	39 Viśvāvasu .	41 Plavaṅga .	...
4108	929	1064	413	181-82	1006-07	40 Parābhava .	42 Kṛlaka .	6 Bhādrapada .
4109	930	1065	414	182-83	1007-08	41 Plavaṅga .	43 Saumya .	...
4110	931	1066	415	183-84	*1008-09	42 Kṛlaka .	44 Sādhāraṇa .	...
4111	932	1067	416	184-85	1009-10	43 Saumya .	45 Vīrōdhakṛit .	5 Śrāvapa .
4112	933	1068	417	185-86	1010-11	44 Sādhāraṇa .	46 Paridhāvin .	...
4113	934	1069	418	186-87	1011-12	45 Vīrōdhakṛit .	47 Pramādin .	...
4114	935	1070	419	187-88	*1012-13	46 Paridhāvin .	48 Ānanda .	3 Jyēṣṭha .
4115	936	1071	420	188-89	1013-14	47 Pramādin .	49 Rākhaṣa .	...
4116	937	1072	421	189-90	1014-15	48 Ānanda .	50 Anala .	...
4117	938	1073	422	190-91	1015-16	49 Rākhaṣa .	51 Piṅgala .	1 Chaitra .
4118	939	1074	423	191-92	*1016-17	50 Anala .	52 Kālayukta .	...
4119	940	1075	424	192-93	1017-18	51 Piṅgala .	53 Siddhārthin .	5 Śrāvapa .
4120	941	1076	425	193-94	1018-19	52 Kālayukta .	54 Raudra .	...
4121	942	1077	426	194-95	1019-20	53 Siddhārthin .	55 Durmatī .	...

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNAR-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 ENDS).					Kāh.
Day and month, A.D.	Week-day.	Time of true Māha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
23 Mar. (82)	0 Sat.	9 47 30	5 Mar. (84)	3 Tues.	2-9455	326-8174	237-0686	4087
23 Mar. (82)	1 Sun.	16 0 0	22 Feb. (83)	0 Sat.	9878-6239	174-0522	196-2327	4086
23 Mar. (81)	2 Mon.	22 12 30	12 Mar. (71)	6 Fri.	9913-2685	110-0357	247-5424	4080
23 Mar. (82)	4 Wed.	4 25 0	2 Mar. (61)	4 Wed.	127-5838	993-5622	219-4563	4109
23 Mar. (82)	5 Thurs.	10 37 30	21 Mar. (80)	3 Tues.	162-2234	929-5456	270-7661	4101
23 Mar. (82)	6 Fri.	16 50 0	9 Mar. (60)	0 Sat.	37-9068	776-7904	239-9422	4102
22 Mar. (81)	0 Sat.	23 2 30	27 Feb. (58)	5 Thurs.	252-2221	660-8068	211-8562	4103
23 Mar. (82)	2 Mon.	5 15 0	17 Mar. (76)	3 Tues.	9943-2298	559-9987	260-4280	4104
23 Mar. (82)	3 Tues.	11 27 30	6 Mar. (55)	0 Sat.	9823-6123	407-2535	229-6042	4105
22 Mar. (82)	4 Wed.	17 40 0	24 Feb. (55)	5 Thurs.	38-2274	290-7599	201-5181	4106
22 Mar. (81)	5 Thurs.	23 52 30	13 Mar. (72)	3 Tues.	9734-2362	190-4518	260-0601	4107
23 Mar. (82)	0 Sat.	6 5 0	3 Mar. (82)	1 Sun.	9948-5515	78-9783	222-0040	4108
23 Mar. (82)	1 Sun.	12 17 30	22 Mar. (81)	0 Sat.	9983-1911	9-9618	274-3137	4109
22 Mar. (82)	2 Mon.	18 30 0	11 Mar. (71)	5 Thurs.	197-5063	893-4882	245-2277	4110
23 Mar. (82)	4 Wed.	0 42 30	28 Feb. (59)	2 Mon.	73-1967	740-7230	214-4037	4111
23 Mar. (82)	5 Thurs.	6 45 0	19 Mar. (78)	1 Sun.	107-8294	676-7066	235-7185	4112
23 Mar. (82)	6 Fri.	13 7 30	8 Mar. (67)	5 Thurs.	9963-5127	522-0413	234-6896	4113
22 Mar. (82)	0 Sat.	19 30 0	25 Feb. (56)	2 Mon.	9859-1961	371-1761	204-0668	4114
23 Mar. (82)	2 Mon.	1 32 30	16 Mar. (74)	1 Sun.	9893-8267	307-4513	238-1123	4115
23 Mar. (82)	3 Tues.	7 45 0	4 Mar. (63)	5 Thurs.	9769-5190	154-3945	224-6517	4116
23 Mar. (82)	4 Wed.	13 57 30	22 Feb. (53)	3 Tues.	9963-8244	37-9209	196-0665	4117
22 Mar. (82)	5 Thurs.	20 19 0	12 Mar. (72)	2 Mon.	18-4746	972-9044	247-7753	4118
23 Mar. (82)	0 Sat.	2 22 30	2 Mar. (61)	0 Sat.	232-7882	987-4309	216-6692	4119
23 Mar. (82)	1 Sun.	9 35 0	21 Mar. (80)	6 Fri.	267-4288	796-4143	270-9990	4120
23 Mar. (82)	2 Mon.	14 47 30	10 Mar. (69)	3 Tues.	142-4122	640-6491	240-1751	4121

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kakaya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitradī Vikrama.	Māhādī solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4122	943	1078	427	195-96	*1020-21	54 Randra .	56 Dundubhi .	4 Āshāḍha .
4123	944	1079	428	196-97	1021-22	55 Durnati .	57 Rodhirōdgārīn .	...
4124	945	1080	429	197-98	1022-23	56 Dundubhi .	58 Raktāksha .	...
4125	946	1081	430	198-99	1023-24	57 Rodhirōdgārīn .	59 Krōdhana .	2 Vaiśākha .
4126	947	1082	431	199-200	*1024-25	58 Raktāksha .	60 Kahaya .	...
4127	948	1083	432	200-01	1025-26	59 Krōdhana .	1 Prabhava .	6 Bhādrapada .
4128	949	1084	433	201-02	1026-27	60 Kahaya .	2 Vibhava .	...
4129	950	1085	434	202-03	1027-28	1 Prabhava .	3 Sukla .	...
4130	951	1086	435	203-04	*1028-29	2 Vibhava .	4 Pramōda .	5 Śrāvapa .
4131	952	1087	436	204-05	1029-30	3 Sukla .	5 Prajāpati .	...
4132	953	1088	437	205-06	1030-31	4 Pramōda .	6 Āngirasa .	...
4133	954	1089	438	206-07	1031-32	5 Prajāpati .	7 Śrīmukha .	3 Jyēṣṭha .
4134	955	1090	439	207-08	*1032-33	6 Āngirasa .	8 Bhāva .	...
4135	956	1091	440	208-09	1033-34	7 Śrīmukha .	9 Yuva .	...
4136	957	1092	441	209-10	1034-35	8 Bhāva .	10 Dhātṛ .	1 Chaitra .
4137	958	1093	442	210-11	1035-36	9 Yuva .	11 Īvara .	...
4138	959	1094	443	211-12	*1036-37	10 Dhātṛ .	12 Bahudhānya .	5 Śrāvapa .
4139	960	1095	444	212-13	1037-38	11 Īvara .	13 Pramāthīn .	...
4140	961	1096	445	213-14	1038-39	12 Bahudhānya .	14 Vikrama .	...
4141	962	1097	446	214-15	1039-40	13 Pramāthīn .	15 Vṛisha .	4 Āshāḍha .
4142	963	1098	447	215-16	*1040-41	14 Vikrama .	16 Chitrabhānu .	...
4143	964	1099	448	216-17	1041-42	15 Vṛisha .	17 Subhānu .	...
4144	965	1100	449	217-18	1042-43	16 Chitrabhānu .	18 Tāraka .	2 Vaiśākha .
4145	966	1101	450	218-19	1043-44	17 Subhānu .	19 Pārthiva .	...
4146	967	1102	451	219-20	*1044-45	18 Tāraka .	20 Vyaya .	6 Bhādrapada .

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY OF WHICH CHAITRA SUKLA 1 BEGINS).					Kāh.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
22 Mar. (82)	3 Tues.	21 0 0	27 Feb. (58)	0 Sat.	18-6956	487-8840	209-3513	4122
23 Mar. (82)	5 Thurs.	3 12 30	17 Mar. (76)	6 Fri.	53-4352	423-8675	260-6609	4123
23 Mar. (82)	6 Fri.	9 25 0	6 Mar. (65)	3 Tues.	9929-1186	271-1022	229-6371	4124
23 Mar. (82)	0 Sat.	15 37 30	23 Feb. (54)	0 Sat.	9804-9020	118-8371	199-0122	4125
23 Mar. (82)	1 Sun.	21 50 0	13 Mar. (73)	6 Fri.	9839-4416	54-3206	250-3220	4126
23 Mar. (82)	3 Tues.	4 2 30	3 Mar. (62)	4 Wed.	53-7569	937-8470	222-2369	4127
23 Mar. (82)	4 Wed.	10 15 0	22 Mar. (81)	3 Tues.	88-3965	873-8306	273-5466	4128
23 Mar. (82)	5 Thurs.	16 27 30	12 Mar. (71)	1 Sun.	302-7117	757-8570	245-4606	4129
23 Mar. (82)	6 Fri.	22 40 0	29 Feb. (60)	5 Thurs.	178-3951	604-5917	214-6366	4130
23 Mar. (82)	1 Sun.	4 52 30	18 Mar. (77)	3 Tues.	9874-4029	504-2837	263-2096	4131
23 Mar. (82)	2 Mon.	11 5 0	7 Mar. (66)	0 Sat.	9750-0662	351-5185	232-3847	4132
23 Mar. (82)	3 Tues.	17 17 30	25 Feb. (56)	5 Thurs.	9964-4015	235-0448	204-2887	4133
23 Mar. (82)	4 Wed.	23 30 0	15 Mar. (75)	4 Wed.	9999-0411	171-0284	255-6084	4134
23 Mar. (82)	6 Fri.	5 42 30	4 Mar. (63)	1 Sun.	9874-7245	18-2632	224-7846	4135
23 Mar. (82)	0 Sat.	11 55 0	22 Feb. (53)	6 Fri.	89-0398	901-7897	196-6964	4136
23 Mar. (82)	1 Sun.	18 7 30	13 Mar. (72)	5 Thurs.	123-6794	837-7731	248-0082	4137
23 Mar. (82)	3 Tues.	0 20 0	1 Mar. (61)	2 Mon.	9990-3628	685-0060	217-1843	4138
23 Mar. (82)	4 Wed.	6 32 30	20 Mar. (79)	1 Sun.	34-0024	620-9915	268-4941	4139
23 Mar. (82)	5 Thurs.	12 45 0	9 Mar. (68)	5 Thurs.	9909-6858	468-2262	237-6702	4140
23 Mar. (82)	6 Fri.	18 57 30	26 Feb. (67)	2 Mon.	9785-3892	315-4811	206-8464	4141
23 Mar. (82)	1 Sun.	1 10 0	16 Mar. (76)	1 Sun.	9820-0069	251-4446	258-1561	4142
23 Mar. (82)	2 Mon.	7 22 30	6 Mar. (66)	6 Fri.	34-3241	134-9710	230-0700	4143
23 Mar. (82)	3 Tues.	13 35 0	23 Feb. (54)	3 Tues.	9910-0075	982-2058	199-2461	4144
23 Mar. (82)	4 Wed.	19 47 30	14 Mar. (73)	2 Mon.	9944-6471	918-1893	250-5559	4145
23 Mar. (82)	6 Fri.	2 0 0	3 Mar. (63)	0 Sat.	158-9622	801-7158	222-4698	4146

TABLE

CONCURRENT YEAR.								INTERCALATED (adbika) and SUPPRESSED (kshaya) LUNAR MONTHS (true).
Kal.	Saka.	Chaitradī Vikrama.	Mabadi solar year in Bengal.	Kollam.	A.D.	JUVIAN SAKYATHARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4147	988	1103	453	220-21	1045-46	19 Pārthiva .	21 Sarvajit. .	...
4148	989	1104	453	221-22	1046-47	20 Vyaya . .	22 Sarvadhārīn .	...
4149	970	1105	454	222-23	1047-48	21 Sarvajit . .	23 Virōdhin .	5 Śrīvapa .
4150	971	1106	455	223-24	*1048-49	22 Sarvadhārīn .	24 Vikṛita . .	...
4151	972	1107	456	224-25	1049-50	23 Virōdhin .	25 Khara . .	...
4152	973	1108	457	225-26	1050-51	24 Vikṛita . .	26 Nandana .	3 Jyēṣṭha .
4153	974	1109	458	226-27	1051-52	25 Khara . .	27 Vijaya . .	...
4154	975	1110	459	227-28	*1052-53	26 Nandana .	28 Jaya . .	{ 7 Ārvin 10 Pūṣaka (ksh) }
4155	976	1111	460	228-29	1053-54	27 Vijaya . .	29 Manmatha .	1 Chaitra .
4156	977	1112	461	229-30	1054-55	28 Jaya . .	30 Durmukha .	...
4157	978	1113	462	230-31	1055-56	29 Manmatha .	31 Hēmalamba .	5 Śrīvapa .
4158	979	1114	463	231-32	*1056-57	30 Durmukha .	32 Vilamba .	...
4159	980	1115	464	232-33	1057-58	31 Hēmalamba .	33 Vikārīn .	...
4160	981	1116	465	233-34	1058-59	32 Vilamba .	34 Śārvarīn .	4 Āshāḍha .
4161	982	1117	466	234-35	1059-60	33 Vikārīn .	35 Piava . .	...
4162	983	1118	467	235-36	*1060-61	34 Śārvarīn .	36 Subhakti .	...
4163	984	1119	468	236-37	1061-62	35 Piava . .	37 Śobhana .	2 Vaiśākha .
4164	985	1120	469	237-38	1062-63	36 Subhakti .	38 Krōdhin .	...
4165	986	1121	470	238-39	1063-64	37 Śobhana .	39 Viśvāvasu .	6 Bhādrapada .
4166	987	1122	471	239-40	*1064-65	38 Krōdhin .	40 Paribhava .	...
4167	988	1123	472	240-41	1065-66	39 Viśvāvasu .	41 Plavaṅga .	...
4168	989	1124	473	241-42	1066-67	40 Paribhava .	42 Kṛitaka .	4 Āshāḍha .
4169	990	1125	474	242-43	1067-68	41 Plavaṅga .	43 Saumya .	...
4170	991	1126	475	243-44	*1068-69	42 Kṛitaka .	44 Śādhārāpa .	...
4171	992	1127	476	244-45	1069-70	43 Saumya .	45 Virōdhakti .	3 Jyēṣṭha .

LXI—Contd.

COMMENCEMENT OF THE									Kali.
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 BEGINS).						
Day and month, A.D.	Week-day.	Time of true Mēsha-sankranti.	Day and month, A.D.	Week-day.	a.	b.	c.		
13	14	17	19	20	23	24	25	1	
		H. M. S.							
23 Mar. (82)	0 Sat. .	8 12 30	22 Mar. (81)	6 Fri. .	193-0019	787-6992	273-7795	4147	
23 Mar. (82)	1 Sun. .	14 25 0	11 Mar. (70)	3 Tues.	69-2353	584-9341	242-9657	4148	
23 Mar. (82)	2 Mon. .	20 37 30	28 Feb. (59)	0 Sat. .	9944-9688	432-1689	212-1318	4149	
23 Mar. (83)	4 Wed.	2 50 0	18 Mar. (78)	6 Fri. .	9979-9083	368-1524	263-4415	4150	
23 Mar. (82)	5 Thur.	9 2 30	7 Mar. (66)	3 Tues.	9855-2917	215-3872	232-6177	4151	
23 Mar. (82)	6 Fri. .	15 15 0	25 Feb. (56)	1 Sun. .	69-0069	98-9136	204-5316	4152	
23 Mar. (82)	0 Sat. .	21 27 30	16 Mar. (75)	0 Sat. .	104-2465	34-8972	255-8413	4153	
23 Mar. (83)	2 Mon. .	3 40 0	4 Mar. (64)	4 Wed.	9979-9299	882-1319	225-0175	4154	
23 Mar. (82)	3 Tues.	9 52 30	22 Feb. (53)	2 Mon. .	194-2452	765-6584	196-9313	4155	
23 Mar. (82)	4 Wed.	16 5 0	13 Mar. (72)	1 Sun. .	228-8848	701-6419	248-2411	4156	
23 Mar. (82)	5 Thur.	22 17 30	2 Mar. (61)	5 Thur.	104-5682	548-8767	217-4172	4157	
23 Mar. (83)	0 Sat. .	4 30 0	20 Mar. (90)	4 Wed.	139-2078	484-8602	268-7270	4158	
23 Mar. (82)	1 Sun. .	10 42 30	9 Mar. (68)	1 Sun. .	14-8912	232-0950	237-9031	4159	
23 Mar. (82)	2 Mon. .	16 55 0	26 Feb. (57)	5 Thur.	9890-5746	179-2299	207-0793	4160	
23 Mar. (82)	3 Tues.	23 7 30	17 Mar. (76)	4 Wed.	9925-2142	115-3133	258-3890	4161	
23 Mar. (83)	5 Thur.	5 20 0	6 Mar. (66)	2 Mon. .	139-5295	998-8397	230-3029	4162	
23 Mar. (82)	6 Fri. .	11 32 30	23 Feb. (54)	6 Fri. .	15-2129	846-0748	199-4790	4163	
23 Mar. (82)	0 Sat. .	17 45 0	14 Mar. (73)	5 Thur.	49-8525	782-0580	250-7888	4164	
23 Mar. (82)	1 Sun. .	23 57 30	4 Mar. (62)	3 Tues.	264-1677	665-5845	222-7027	4165	
23 Mar. (83)	3 Tues.	6 10 0	21 Mar. (81)	1 Sun. .	9960-1755	565-2764	271-2747	4166	
23 Mar. (82)	4 Wed.	12 22 30	10 Mar. (69)	5 Thur.	9835-8589	412-5112	240-5508	4167	
23 Mar. (83)	5 Thur.	18 35 0	28 Feb. (59)	3 Tues.	50-1742	296-0396	212-3647	4168	
24 Mar. (83)	0 Sat. .	0 47 30	18 Mar. (77)	1 Sun. .	9746-1819	195-7275	260-9366	4169	
23 Mar. (83)	1 Sun. .	7 0 0	7 Mar. (67)	6 Fri. .	9960-4972	79-2560	232-8506	4170	
23 Mar. (82)	2 Mon. .	13 12 30	25 Feb. (56)	4 Wed.	174-8124	962-7823	204-7645	4171	

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>ekadasha</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chalukya Vikrama.	Māhādī-solar year in Bengal.	Kollam.	A.D.	JYOTSIK SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4172	993	1123	477	245-46	1070-71	44 Śādhārāṇa .	46 Paridhāvin .	...
4173	994	1129	478	246-47	1071-72	45 Vīrōdhakṛit .	47 Pramādin .	7 Āsvina .
4174	995	1130	479	247-48	*1072-73	46 Paridhāvin .	48 Ānanda .	...
4175	996	1131	480	248-49	1073-74	47 Pramādin .	49 Rākṣasa .	...
4176	997	1132	481	249-50	1074-75	48 Ānanda .	50 Anala .	5 Śrāvapa .
4177	998	1133	482	250-51	1075-76	49 Rākṣasa .	51 Pīṅgala† .	...
4178	999	1134	483	251-52	*1076-77	50 Anala .	52 Siddhārthin .	...
4179	1000	1135	484	252-53	1077-78	51 Pīṅgala .	53 Raudra .	3 Jyēṣṭha .
4180	1001	1136	485	253-54	1078-79	52 Kālayukta .	54 Durmati .	...
4181	1002	1137	486	254-55	1079-80	53 Siddhārthin .	55 Dundubhi .	...
4182	1003	1138	487	255-56	*1080-81	54 Raudra .	56 Bodhirōdgārin .	2 Vāśākha .
4183	1004	1139	488	256-57	1081-82	55 Durmati .	57 Raktākṣa .	...
4184	1005	1140	489	257-58	1082-83	56 Dundubhi .	58 Krōdhana .	6 Bhādrapada .
4185	1006	1141	490	258-59	1083-84	57 Bodhirōdgārin .	59 Kāṣya .	...
4186	1007	1142	491	259-60	*1084-85	58 Raktākṣa .	1 Prabhava .	...
4187	1008	1143	492	260-61	1085-86	59 Krōdhana .	2 Vībhava .	4 Āshāḍha .
4188	1009	1144	493	261-62	1086-87	60 Kāṣya .	3 Sukla .	...
4189	1010	1145	494	262-63	1087-88	1 Prabhava .	4 Pramōda .	...
4190	1011	1146	495	263-64	*1088-89	2 Vībhava .	5 Prajāpati .	3 Jyēṣṭha .
4191	1012	1147	496	264-65	1089-90	3 Sukla .	6 Āṅgīra .	...
4192	1013	1148	497	265-66	1090-91	4 Pramōda .	7 Śrīmukha .	7 Āsvina .
4193	1014	1149	498	266-67	1091-92	5 Prajāpati .	8 Bhāva .	...
4194	1015	1150	499	267-68	*1092-93	6 Āṅgīra .	9 Yuvan .	...
4195	1016	1151	500	268-69	1093-94	7 Śrīmukha .	10 Dhātṛi .	5 Śrāvapa .
4196	1017	1152	501	269-70	1094-95	8 Bhāva .	11 Jyāra .	...

† 53 Kālayukta was suppressed in the north.

LXI—*Contd.*

COMMENCEMENT OF THE									Kali.
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 FALLS).						
Day and month, A.D.	Week-day.	Time of true Māsa-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.		
13	14	17	19	20	23	24	25	1	
		H. M. S.							
23 Mar. (82)	3 Tues.	19 25 0	16 Mar. (75)	3 Tues.	209-4520	898-7859	256 0742	4172	
24 Mar. (83)	5 Thur.	1 37 30	5 Mar. (64)	0 Sat.	85-1354	746-0007	225-2504	4173	
23 Mar. (83)	6 Fri.	7 50 0	23 Mar. (83)	6 Fri.	119-7751	681-9843	276-5600	4174	
23 Mar. (82)	0 Sat.	14 2 30	12 Mar. (71)	3 Tues.	9995-4584	529-2190	245-7862	4175	
23 Mar. (82)	1 Sun.	20 15 0	1 Mar. (60)	0 Sat.	9871-1418	376-4538	214-9123	4176	
24 Mar. (83)	3 Tues.	2 27 30	20 Mar. (79)	6 Fri.	9905-7814	312-4374	266-2221	4177	
23 Mar. (83)	4 Wed.	8 40 0	8 Mar. (68)	3 Tues.	9781-4647	159-6721	235-3982	4178	
23 Mar. (82)	5 Thur.	14 52 30	26 Feb. (57)	1 Sun.	9995-7800	43-1986	207-3122	4179	
23 Mar. (82)	6 Fri.	21 5 0	17 Mar. (76)	0 Sat.	30-4197	979-1821	258-6219	4180	
24 Mar. (83)	1 Sun.	3 17 30	7 Mar. (66)	5 Thur.	244-7349	862-7084	230-5358	4181	
23 Mar. (83)	2 Mon.	9 30 0	24 Feb. (55)	2 Mon.	120-4183	709-9433	199-7119	4182	
23 Mar. (82)	3 Tues.	15 42 30	14 Mar. (73)	1 Sun.	155-0679	645-9268	251-0217	4183	
23 Mar. (82)	4 Wed.	21 55 0	3 Mar. (62)	5 Thur.	30-7413	493-1616	220-1978	4184	
24 Mar. (83)	6 Fri.	4 7 30	22 Mar. (81)	4 Wed.	65-3909	429-1451	271-5066	4185	
23 Mar. (83)	0 Sat.	10 20 0	10 Mar. (70)	1 Sun.	9941-0643	276-3799	240-6836	4186	
23 Mar. (82)	1 Sun.	16 32 30	27 Feb. (58)	5 Thur.	9816-7477	123-6148	209-8598	4187	
23 Mar. (82)	2 Mon.	22 45 0	18 Mar. (77)	4 Wed.	9851-3873	59-5962	261-1695	4188	
24 Mar. (83)	4 Wed.	4 57 30	8 Mar. (67)	2 Mon.	65-7026	943-1247	233-0635	4189	
23 Mar. (83)	5 Thur.	11 10 0	26 Feb. (57)	0 Sat.	230-0178	826-6511	204-9974	4190	
23 Mar. (82)	6 Fri.	17 22 30	16 Mar. (75)	6 Fri.	314-6574	762-6346	256-3071	4191	
23 Mar. (82)	0 Sat.	23 35 0	5 Mar. (64)	3 Tues.	180-2408	606-8694	225-4833	4192	
24 Mar. (83)	2 Mon.	5 47 30	23 Mar. (82)	1 Sun.	9896-3486	509-5613	274-0551	4193	
23 Mar. (83)	3 Tues.	12 0 0	11 Mar. (71)	5 Thur.	9762-0319	356-7962	243-2313	4194	
23 Mar. (82)	4 Wed.	18 12 30	1 Mar. (60)	3 Tues.	9976-3472	240-3225	215-1452	4195	
24 Mar. (83)	6 Fri.	0 25 0	20 Mar. (79)	2 Mon.	10-9668	176-3061	266-4550	4196	

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitradi Vikrama.	Mishadi solar year in Bengal	Kollam.	A.D.	JOVIAN SAMVATSARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4197	1018	1153	503	270-71	1095-96	9 Yuva . .	12 Bahudhanya .	...
4198	1019	1154	503	271-72	*1096-97	10 Dhatri . .	13 Pramathin .	3 Jyeshtha .
4199	1020	1155	504	272-73	1097-98	11 Isvara . .	14 Vikrama .	...
4200	1021	1156	505	273-74	1098-99	12 Bahudhanya .	15 Vriha . .	...
4201	1022	1157	506	274-75	1099-1100	13 Pramathin .	16 Chitrabhānu .	2 Vaisākha .
4202	1023	1158	507	275-76	*1100-01	14 Vikrama .	17 Subhānu .	...
4203	1024	1159	508	276-77	1101-02	15 Vriha . .	18 Tirapa . .	6 Bhādrapada
4204	1025	1160	509	277-78	1102-03	16 Chitrabhānu .	19 Pārthiva .	...
4205	1026	1161	510	278-79	1103-04	17 Subhānu .	20 Vyasa . .	...
4206	1027	1162	511	279-80	*1104-05	18 Tirapa . .	21 Sarvajit .	4 Āshādha .
4207	1028	1163	512	280-81	1105-06	19 Pārthiva .	22 Sarvadhārīn .	...
4208	1029	1164	513	281-82	1106-07	20 Vyasa . .	23 Virōdhin .	...
4209	1030	1165	514	282-83	1107-08	21 Sarvajit .	24 Vikṛita . .	3 Jyeshtha .
4210	1031	1166	515	283-84	*1108-09	22 Sarvadhārīn .	25 Khara . .	...
4211	1032	1167	516	284-85	1109-10	23 Virōdhin .	26 Nandana .	7 Āśvina .
4212	1033	1168	517	285-86	1110-11	24 Vikṛita . .	27 Vijaya . .	...
4213	1034	1169	518	286-87	1111-12	25 Khara . .	28 Jaya . .	...
4214	1035	1170	519	287-88	*1112-13	26 Nandana .	29 Manmatha .	5 Śrāvana .
4215	1036	1171	520	288-89	1113-14	27 Vijaya . .	30 Durmukha .	...
4216	1037	1172	521	289-90	1114-15	28 Jaya . .	31 Hāmālambe .	...
4217	1038	1173	522	290-91	1115-16	29 Manmatha .	32 Vilamba .	3 Jyeshtha .
4218	1039	1174	523	291-92	*1116-17	30 Durmukha .	33 Vikārīn .	...
4219	1040	1175	524	292-93	1117-18	31 Hāmālambe .	34 Śārvarīn .	...
4220	1041	1176	525	293-94	1118-19	32 Vilamba .	35 Phava . .	1 Chaitra .
4221	1042	1177	526	294-95	1119-20	33 Vikārīn .	36 Subhakṛit .	...

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY OF WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Māha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
18	14	17	19	20	23	24	25	1
		H. M. S.						
24 Mar. (83)	0 Sat. .	6 37 30	9 Mar. (68)	6 Fri. .	9888-6702	23-5409	235-6311	4187
23 Mar. (83)	1 Sun. .	12 50 0	27 Feb. (68)	4 Wed. .	100-9855	907-0673	307-5451	4198
23 Mar. (82)	2 Mon. .	19 2 30	17 Mar. (76)	3 Tues. .	135-6251	843-0508	253-8547	4199
24 Mar. (83)	4 Wed. .	1 15 0	6 Mar. (65)	0 Sat. .	11-3085	690-2356	227-9309	4200
24 Mar. (83)	5 Thur. .	7 27 30	24 Feb. (65)	5 Thur. .	225-6237	573-8121	199-9448	4201
23 Mar. (83)	6 Fri. .	13 40 0	13 Mar. (73)	3 Tues. .	9921-6314	473-5040	348-5168	4202
23 Mar. (82)	0 Sat. .	19 52 30	2 Mar. (61)	0 Sat. .	9767-3145	320-7388	217-6929	4203
24 Mar. (83)	2 Mon. .	2 5 0	21 Mar. (80)	6 Fri. .	9831-9544	256-7233	269-0028	4204
24 Mar. (83)	3 Tues. .	8 17 30	11 Mar. (70)	4 Wed. .	46-2897	140-2437	340-9165	4205
23 Mar. (83)	4 Wed. .	14 30 0	28 Feb. (59)	1 Sun. .	9921-9531	987-4835	216-0927	4206
23 Mar. (82)	5 Thur. .	20 42 30	18 Mar. (77)	0 Sat. .	9956-5927	923-4870	261-4024	4207
24 Mar. (83)	0 Sat. .	2 55 0	8 Mar. (67)	5 Thur. .	170-9090	806-9935	233-3163	4208
24 Mar. (83)	1 Sun. .	9 7 30	25 Feb. (56)	2 Mon. .	46-5913	654-2333	202-4925	4209
23 Mar. (83)	2 Mon. .	15 20 0	15 Mar. (75)	1 Sun. .	81-2310	590-2118	253-8022	4210
23 Mar. (82)	3 Tues. .	21 32 30	4 Mar. (63)	5 Thur. .	9956-9143	437-4466	222-9783	4211
24 Mar. (83)	5 Thur. .	3 45 0	23 Mar. (83)	4 Wed. .	9991-5540	373-4301	274-2880	4212
24 Mar. (83)	6 Fri. .	9 57 30	12 Mar. (71)	1 Sun. .	9887-2374	320-6649	243-4642	4213
23 Mar. (83)	0 Sat. .	16 10 0	1 Mar. (61)	6 Fri. .	81-5529	104-1913	215-3781	4214
23 Mar. (82)	1 Sun. .	22 22 30	20 Mar. (79)	5 Thur. .	116-1923	40-1749	266-6879	4215
24 Mar. (83)	3 Tues. .	4 35 0	9 Mar. (68)	2 Mon. .	9991-8755	837-4097	225-3740	4216
24 Mar. (83)	4 Wed. .	10 47 30	27 Feb. (58)	0 Sat. .	206-1909	779-9261	307-7779	4217
23 Mar. (83)	5 Thur. .	17 0 0	17 Mar. (77)	6 Fri. .	249-8306	706-9196	259-0656	4218
23 Mar. (82)	6 Fri. .	23 12 30	6 Mar. (65)	3 Tues. .	116-5138	554-1544	223-2638	4219
24 Mar. (83)	1 Sun. .	5 25 0	23 Feb. (54)	0 Sat. .	9992-1972	401-3892	197-4399	4220
24 Mar. (83)	2 Mon. .	11 37 30	14 Mar. (73)	6 Fri. .	28-8368	337-3737	248-7497	4221

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhi</i>) and SUPPRESSED (<i>ksha</i>) LUNAR MONTHS (true).
Kal.	Saka.	Chaitrādi Vikrama.	Māhādī solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4222	1043	1178	527	295-96	*1120-21	34 Śarvarin .	37 Śobhana .	6 Bhādrapada .
4223	1044	1179	528	296-97	1121-22	35 Plava .	38 Krōdhin .	...
4224	1045	1180	529	297-98	1122-23	36 Subhakṛit .	39 Viśvāvasu .	...
4225	1046	1181	530	298-99	1123-24	37 Śobhana .	40 Paribhava .	4 Āshāḍha .
4226	1047	1182	531	299-300	*1124-25	38 Krōdhin .	41 Plavaṅga .	...
4227	1048	1183	532	300-01	1125-26	39 Viśvāvasu .	42 Kṛlaka .	...
4228	1049	1184	533	301-02	1126-27	40 Paribhava .	43 Saumya .	3 Jyēṣṭha .
4229	1050	1185	534	302-03	1127-28	41 Plavaṅga .	44 Śādhāraṇa .	...
4230	1051	1186	535	303-04	*1128-29	42 Kṛlaka .	45 Virōdhakṛit .	7 Āsvina .
4231	1052	1187	536	304-05	1129-30	43 Saumya .	46 Paridhāvin .	...
4232	1053	1188	537	305-06	1130-31	44 Śādhāraṇa .	47 Pramādin .	...
4233	1054	1189	538	306-07	1131-32	45 Virōdhakṛit .	48 Ānanda .	5 Śrāvaṇa .
4234	1055	1190	539	307-08	*1132-33	46 Paridhāvin .	49 Rākṣasa .	...
4235	1056	1191	540	308-09	1133-34	47 Pramādin .	50 Anala .	...
4236	1057	1192	541	309-10	1134-35	48 Ānanda .	51 Piṅgala .	3 Jyēṣṭha .
4237	1058	1193	542	310-11	1135-36	49 Rākṣasa .	52 Kālayukta .	...
4238	1059	1194	543	311-12	*1136-37	50 Anala .	53 Siddhārthin .	...
4239	1060	1195	544	312-13	1137-38	51 Piṅgala .	54 Raudra .	1 Chaitra .
4240	1061	1196	545	313-14	1138-39	52 Kālayukta .	55 Durmatī .	...
4241	1062	1197	546	314-15	1139-40	53 Siddhārthin .	56 Dundubhi .	5 Śrāvaṇa .
4242	1063	1198	547	315-16	*1140-41	54 Raudra .	57 Rudhīrōdgārin .	...
4243	1064	1199	548	316-17	1141-42	55 Durmatī .	58 Raktākṣa .	...
4244	1065	1200	549	317-18	1142-43	56 Dundubhi .	59 Krōdhana .	4 Āshāḍha .
4245	1066	1201	550	318-19	1143-44	57 Rudhīrōdgārin .	60 Kṣaya .	...
4246	1067	1202	551	319-20	*1144-45	58 Raktākṣa .	1 Prabhava .	...

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 BEGINS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
23 Mar. (83)	3 Tues.	H. M. S. 17 50 0	2 Mar. (82)	3 Tues.	9902-5202	184-6076	217-9258	4222
24 Mar. (83)	5 Thurs.	0 2 30	21 Mar. (80)	2 Mon.	9937-1598	120-5911	269-2355	4223
24 Mar. (83)	6 Fri.	6 15 0	11 Mar. (70)	0 Sat.	151-4751	4-1174	241-1494	4224
24 Mar. (83)	0 Sat.	12 27 30	28 Feb. (59)	4 Wed.	27-1585	851-3523	210-3258	4225
23 Mar. (83)	1 Sun.	18 40 0	18 Mar. (78)	3 Tues.	61-7981	787-3358	261-6353	4226
24 Mar. (83)	3 Tues.	0 52 30	8 Mar. (67)	1 Sun.	276-1134	670-8622	233-5493	4227
24 Mar. (83)	4 Wed.	7 5 0	25 Feb. (56)	5 Thurs.	151-7967	518-0970	202-7254	4228
24 Mar. (83)	5 Thurs.	13 17 30	15 Mar. (74)	3 Tues.	9347-8045	416-7889	251-2974	4229
23 Mar. (83)	6 Fri.	19 30 0	3 Mar. (63)	0 Sat.	9723-4879	265-0237	220-4734	4230
24 Mar. (83)	1 Sun.	1 42 30	22 Mar. (81)	6 Fri.	9758-1275	201-0072	271-7832	4231
24 Mar. (83)	2 Mon.	7 55 0	12 Mar. (71)	4 Wed.	9972-4428	84-5337	243-7071	4232
24 Mar. (83)	3 Tues.	14 7 30	2 Mar. (61)	2 Mon.	186-7580	968-0900	215-6120	4233
23 Mar. (83)	4 Wed.	20 20 0	20 Mar. (90)	1 Sun.	221-3976	904-0436	266-9208	4234
24 Mar. (83)	6 Fri.	2 32 30	9 Mar. (68)	5 Thurs.	97-0810	751-2784	236-0969	4235
24 Mar. (83)	0 Sat.	8 45 0	26 Feb. (57)	2 Mon.	9972-7644	598-5132	205-2730	4236
24 Mar. (83)	1 Sun.	14 57 30	17 Mar. (76)	1 Sun.	7-4040	534-4967	256-5727	4237
23 Mar. (83)	2 Mon.	21 10 0	5 Mar. (65)	5 Thurs.	9883-0674	381-7315	225-7589	4238
24 Mar. (83)	4 Wed.	3 22 30	22 Feb. (53)	2 Mon.	9758-7706	228-9664	194-9350	4239
24 Mar. (83)	5 Thurs.	9 35 0	13 Mar. (72)	1 Sun.	9793-4104	164-9498	246-2448	4240
24 Mar. (83)	6 Fri.	15 47 30	3 Mar. (62)	6 Fri.	7-7257	48-4763	218-1687	4241
23 Mar. (83)	0 Sat.	22 0 0	21 Mar. (81)	5 Thurs.	42-3653	984-4598	269-4685	4242
24 Mar. (83)	2 Mon.	4 12 30	11 Mar. (70)	3 Tues.	256-6806	867-9862	241-3923	4243
24 Mar. (83)	3 Tues.	10 25 0	28 Feb. (59)	0 Sat.	132-3640	715-2210	210-5585	4244
24 Mar. (83)	4 Wed.	16 37 30	19 Mar. (78)	6 Fri.	167-0036	661-2045	261-8682	4245
23 Mar. (83)	5 Thurs.	22 50 0	7 Mar. (67)	3 Tues.	42-6869	498-4393	231-0444	4246

TABLE

CONCURRENT YEAR.								INTERCALATED (adhika) and SUPPRESSED (kshaya) LUNAR MONTHS (true).
Kali.	Saka.	Chaitradī Vikrama.	Mōhādī solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4247	1068	1203	553	320-21	1145-46	59 Krōḍhana .	2 Vibhava .	2 Vaiśākha .
4248	1069	1204	553	321-22	1146-47	60 Kshaya .	3 Śukla .	...
4249	1070	1205	554	322-23	1147-48	1 Prabhava .	4 Pramōda .	6 Bhādrapada .
4250	1071	1206	555	323-24	*1148-49	2 Vibhava .	5 Prajāpati .	...
4251	1072	1207	556	324-25	1149-50	3 Śukla .	6 Āngirasa .	...
4252	1073	1208	557	325-26	1150-51	4 Pramōda .	7 Śrīmukha .	5 Śrāvana .
4253	1074	1209	558	326-27	1151-52	5 Prajāpati .	8 Bhāva .	...
4254	1075	1210	559	327-28	*1152-53	6 Āngirasa .	9 Yuvan .	...
4255	1076	1211	560	328-29	1153-54	7 Śrīmukha .	10 Dhātṛi .	3 Jyēṣṭha .
4256	1077	1212	561	329-30	1154-55	8 Bhāva .	11 Īvara .	...
4257	1078	1213	562	330-31	1155-56	9 Yuvan .	12 Bahudhānya .	...
4258	1079	1214	563	331-32	*1156-57	10 Dhātṛi .	13 Pramāthin .	1 Chaitra .
4259	1080	1215	564	332-33	1157-58	11 Īvara .	14 Vikrama .	...
4260	1081	1216	565	333-34	1158-59	12 Bahudhānya .	15 Vṛiṣha .	5 Śrāvana .
4261	1082	1217	566	334-35	1159-60	13 Pramāthin .	16 Chitrabhānu .	...
4262	1083	1218	567	335-36	*1160-61	14 Vikrama .	17 Subhānu .	...
4263	1084	1219	568	336-37	1161-62	15 Vṛiṣha .	18 Pārthiva .	4 Āshāḍha .
4264	1085	1220	569	337-38	1162-63	16 Chitrabhānu .	20 Vyaya .	...
4265	1086	1221	570	338-39	1163-64	17 Subhānu .	21 Sarvajit .	...
4266	1087	1222	571	339-40	*1164-65	18 Tārana .	22 Sarvadhārin .	2 Vaiśākha .
4267	1088	1223	572	340-41	1165-66	19 Pārthiva .	23 Virōdhin .	...
4268	1089	1224	573	341-42	1166-67	20 Vyaya .	24 Vikṛita .	6 Bhādrapada .
4269	1090	1225	574	342-43	1167-68	21 Sarvajit .	25 Khara .	...
4270	1091	1226	575	343-44	*1168-69	22 Sarvadhārin .	26 Nandana .	...
4271	1092	1227	576	344-45	1169-70	23 Virōdhin .	27 Vijaya .	5 Śrāvana .

† 18 Tārana was suppressed in the north.

LXI—Contd.

COMMENCEMENT OF THE									Kall.
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day and month, A.D.	Week-day.	Time of true Mēha-samkrānti.	Day and month, A.D.	Week-day.	a.	b	c.		
13	14	17	19	20	23	24	25	1	
		H. M. S.							
24 Mar. (83)	0 Sat. .	5 2 30	24 Feb. (55)	0 Sat. .	9918-3703	345-6741	200-2205	4247	
24 Mar. (83)	1 Sun. .	11 15 0	15 Mar. (74)	6 Fri. .	9953-0099	231-6676	251-4803	4248	
24 Mar. (83)	2 Mon. .	17 27 30	4 Mar. (63)	3 Tues.	9828-6934	128-8025	220-7063	4249	
23 Mar. (83)	3 Tues.	23 40 0	22 Mar. (82)	2 Mon. .	9963-3329	64-8760	271-2161	4250	
24 Mar. (83)	5 Thur.	5 52 30	12 Mar. (71)	0 Sat. .	77-6481	948-4024	243-9300	4251	
24 Mar. (83)	6 Fri. .	12 5 0	2 Mar. (61)	5 Thur.	291-9634	831-9288	215-8439	4252	
24 Mar. (83)	0 Sat. .	18 17 30	21 Mar. (80)	4 Wed.	326-6090	767-9126	267-1537	4253	
24 Mar. (84)	2 Mon. .	0 30 0	9 Mar. (69)	1 Sun. .	202-2964	615-1471	236-3298	4254	
24 Mar. (83)	3 Tues.	6 42 30	26 Feb. (57)	5 Thur.	77-9698	462-3819	205-5071	4255	
24 Mar. (83)	4 Wed.	12 55 0	16 Mar. (75)	3 Tues.	9773-9776	562-0739	254-0778	4256	
24 Mar. (83)	5 Thur.	19 7 30	6 Mar. (65)	1 Sun. .	9988-2928	245-6002	225-9918	4257	
24 Mar. (84)	0 Sat. .	1 20 0	23 Feb. (54)	5 Thur.	9963-9762	92-8351	195-1679	4258	
24 Mar. (83)	1 Sun. .	7 32 30	13 Mar. (72)	4 Wed.	9899-0158	29-8186	246-4777	4259	
24 Mar. (83)	2 Mon. .	13 45 0	3 Mar. (62)	2 Mon. .	112-9311	912-3451	218-8916	4260	
24 Mar. (83)	3 Tues.	19 57 30	22 Mar. (81)	1 Sun. .	147-5707	848-3285	269-7014	4261	
24 Mar. (84)	5 Thur.	2 10 0	10 Mar. (70)	5 Thur.	23-2541	695-5633	238-8774	4262	
24 Mar. (83)	6 Fri. .	8 22 30	27 Feb. (58)	2 Mon. .	9899-3375	542-7082	208-0636	4263	
24 Mar. (83)	0 Sat. .	14 35 0	18 Mar. (77)	1 Sun. .	9933-5672	478-7816	259-3633	4264	
24 Mar. (83)	1 Sun. .	20 47 30	7 Mar. (66)	5 Thur.	9800-2605	326-0164	228-5395	4265	
24 Mar. (84)	3 Tues.	3 0 0	25 Feb. (56)	3 Tues.	23-5758	209-5429	200-4534	4266	
24 Mar. (83)	4 Wed.	9 12 30	15 Mar. (74)	2 Mon.	58-2354	145-5264	251-7632	4267	
24 Mar. (83)	5 Thur.	15 25 0	4 Mar. (63)	6 Fri. .	9933-8968	992-7612	220-9392	4268	
24 Mar. (83)	6 Fri. .	21 37 30	23 Mar. (82)	5 Thur.	9968-5284	928-7447	272-2489	4269	
24 Mar. (84)	1 Sun. .	3 50 0	12 Mar. (72)	3 Tues.	182-8637	812-2712	244-1629	4270	
24 Mar. (83)	2 Mon. .	10 2 30	1 Mar. (60)	0 Sat. .	58-5371	659-5059	213-3301	4271	

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>ksaya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitradī Vikrama.	Māhādī solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4272	1093	1228	577	345-46	1170-71	24 Vikṛita .	28 Jaya .	...
4273	1094	1229	578	346-47	1171-72	25 Khara .	29 Manmatha .	...
4274	1095	1230	579	347-48	*1172-73	26 Nandana .	30 Durmukha .	3 Jyēṣṭha .
4275	1096	1231	580	348-49	1173-74	27 Vijaya .	31 Hāmalaṃba .	...
4276	1097	1232	581	349-50	1174-75	28 Jaya .	32 Vilamba .	...
4277	1098	1233	582	350-51	1175-76	29 Manmatha .	33 Vikārin .	1 Chaitra .
4278	1099	1234	583	351-52	*1176-77	30 Durmukha .	34 Śarvaṃ .	...
4279	1100	1235	584	352-53	1177-78	31 Hāmalaṃba .	35 Plava .	5 Śrāvaṇa .
4280	1101	1236	585	353-54	1178-79	32 VHamba .	36 Subhakṛit .	...
4281	1102	1237	586	354-55	1179-80	33 Vikārin .	37 Śobhana .	...
4282	1103	1238	587	355-56	*1180-81	34 Śarvaṃ .	38 Krōdhin .	4 Āshāḍha .
4283	1104	1239	588	356-57	1181-82	35 Plava .	39 Viśvāvasu .	...
4284	1105	1240	589	357-58	1182-83	36 Subhakṛit .	40 Parābhava .	...
4285	1106	1241	590	358-59	1183-84	37 Śobhana .	41 Plavaṅga .	2 Vaiśākha .
4286	1107	1242	591	359-60	*1184-85	38 Krōdhin .	42 Kṛitika .	...
4287	1108	1243	592	360-61	1185-86	39 Viśvāvasu .	43 Saumya .	6 Bhādrapada .
4288	1109	1244	593	361-62	1186-87	40 Parābhava .	44 Śādhāraṇa .	...
4289	1110	1245	594	362-63	1187-88	41 Plavaṅga .	45 Virōdhakṛit .	...
4290	1111	1246	595	363-64	*1188-89	42 Kṛitika .	46 Paridhāvin .	5 Śrāvaṇa .
4291	1112	1247	596	364-65	1189-90	43 Saumya .	47 Pramādin .	...
4292	1113	1248	597	365-66	1190-91	44 Śādhāraṇa .	48 Ānanda .	...
4293	1114	1249	598	366-67	1191-92	45 Virōdhakṛit .	49 Rākhasa .	3 Jyēṣṭha .
4294	1115	1250	599	367-68	*1192-93	46 Paridhāvin .	50 Anala .	...
4295	1116	1251	600	368-69	1193-94	47 Pramādin .	51 Plāgaḥ	{ 7 Āśvina 10 Pousha (ks.) }
4296	1117	1252	601	369-70	1194-95	48 Ānanda .	52 Kālayukta .	

* Tārana was suppressed in the north.

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUMMER OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 RINDE).					Kali.
Day of month, A.D.	Week-day.	Time of true Māha-sankranti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
24 Mar. (83)	3 Tues.	16 15 9	20 Mar. (79)	6 Fri.	93-1767	595-4895	234-6488	4272
24 Mar. (83)	4 Wed.	22 27 30	9 Mar. (68)	3 Tues.	9968-8601	442-7243	233-8250	4273
24 Mar. (84)	6 Fri.	4 40 0	26 Feb. (57)	0 Sat.	9844-5534	289-9591	203-0010	4274
24 Mar. (83)	0 Sat.	10 52 30	16 Mar. (75)	6 Fri.	9679-1831	225-9426	254-3107	4275
24 Mar. (83)	1 Sun.	17 5 0	6 Mar. (65)	4 Wed.	93-4983	109-4690	226-2247	4276
24 Mar. (83)	2 Mon.	23 17 30	23 Feb. (54)	1 Sun.	9969-1816	956-7039	195-4008	4277
24 Mar. (84)	4 Wed.	5 30 0	13 Mar. (73)	0 Sat.	3-8312	882-6873	246-7106	4278
24 Mar. (83)	5 Thur.	11 42 30	3 Mar. (62)	5 Thur.	218-1365	776-2138	218-6245	4279
24 Mar. (83)	6 Fri.	17 55 0	22 Mar. (81)	4 Wed.	252-7762	712-1973	299-9342	4280
25 Mar. (84)	1 Sun.	0 7 30	11 Mar. (70)	1 Sun.	123-4595	559-4320	239-1103	4281
24 Mar. (84)	2 Mon.	6 20 0	28 Feb. (59)	5 Thur.	4-1429	406-6669	206-2851	4282
24 Mar. (83)	3 Tues.	12 32 30	18 Mar. (77)	4 Wed.	38-7825	342-6504	259-5962	4283
24 Mar. (83)	4 Wed.	18 45 0	7 Mar. (66)	1 Sun.	9914-4659	189-8851	223-7724	4284
25 Mar. (84)	6 Fri.	0 57 30	24 Feb. (55)	5 Thur.	9790-1493	37-1200	197-9485	4285
24 Mar. (84)	0 Sat.	7 10 0	15 Mar. (75)	5 Thur.	163-4206	9-3951	251-9960	4286
24 Mar. (83)	1 Sun.	13 22 30	4 Mar. (63)	2 Mon.	39-1042	856-6300	221-1721	4287
24 Mar. (83)	2 Mon.	19 35 0	23 Mar. (82)	1 Sun.	72-7438	792-6134	272-4618	4288
25 Mar. (84)	4 Wed.	1 47 30	12 Mar. (72)	6 Fri.	238-0691	676-1399	244-3958	4289
24 Mar. (84)	5 Thur.	8 0 0	1 Mar. (61)	3 Tues.	163-7426	523-2747	213-5720	4290
24 Mar. (83)	6 Fri.	14 12 30	19 Mar. (78)	1 Sun.	9859-7302	423-0665	232-1439	4291
24 Mar. (83)	0 Sat.	20 25 0	8 Mar. (67)	5 Thur.	9735-4336	270-2014	231-3291	4292
25 Mar. (84)	2 Mon.	2 27 30	26 Feb. (57)	3 Tues.	9949-7488	153-8278	203-2329	4293
24 Mar. (84)	3 Tues.	8 50 0	16 Mar. (76)	2 Mon.	9984-3885	89-8114	254-5436	4294
24 Mar. (83)	4 Wed.	15 2 30	6 Mar. (65)	0 Sat.	198-7037	973-3377	226-4576	4295
24 Mar. (83)	5 Thur.	21 15 0	23 Feb. (54)	4 Wed.	74-3871	820-5726	195-6337	4296

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>haka</i> ; <i>a</i>) LUNAR MONTHS (true).
Kalh.	Saka.	Chaitradī Vikrama.	Mishādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA.		
						Southern system.	Northern system.	
1	2	3	3c	4	5	6	7	8
4297	1118	1253	602	370-71	1196-96	49 Rākhasa .	53 Siddhārthin .	...
4298	1119	1254	603	371-72	*1196-97	50 Anala .	54 Raudra .	5 Śrīvaṣa .
4299	1120	1255	604	372-73	1197-98	51 Piṅgala .	55 Durmatī .	...
4300	1121	1256	605	373-74	1198-99	52 Kālayukta .	56 Dundubhi .	...
4301	1122	1257	606	374-75	1199-1200	53 Siddhārthin .	57 Budhirōdgārin .	4 Āshāḍha .
4302	1123	1258	607	375-76	*1200-01	54 Raudra .	58 Raktākha .	...
4303	1124	1259	608	376-77	1201-02	55 Durmatī .	59 Krōdhana .	...
4304	1125	1260	609	377-78	1202-03	56 Dundubhi .	60 Kahaya .	2 Vaiśākha .
4305	1126	1261	610	378-79	1203-04	57 Budhirōdgārin .	1 Prabhava .	...
4306	1127	1262	611	379-80	*1204-05	58 Raktākha .	2 Vibhava .	6 Bhādrapada .
4307	1128	1263	612	380-81	1205-06	59 Krōdhana .	3 Sukla .	...
4308	1129	1264	613	381-82	1206-07	60 Kahaya .	4 Pramōda .	...
4309	1130	1265	614	382-83	1207-08	1 Prabhava .	5 Prajāpati .	4 Āshāḍha .
4310	1131	1266	615	383-84	*1208-09	2 Vibhava .	6 Āngirasa .	...
4311	1132	1267	616	384-85	1209-10	3 Sukla .	7 Śrīmukha .	...
4312	1133	1268	617	385-86	1210-11	4 Pramōda .	8 Bhāva .	3 Jyēṣṭha .
4313	1134	1269	618	386-87	1211-12	5 Prajāpati .	9 Yuvan .	...
4314	1135	1270	619	387-88	*1212-13	6 Āngirasa .	10 Dhātṛi .	{ 7 Āsvina 11 Māgha (<i>haka</i>) 12 Phālguna }
4315	1136	1271	620	388-89	1213-14	7 Śrīmukha .	11 Īvara .	
4316	1137	1272	621	389-90	1214-15	8 Bhāva .	12 Bahudhānya .	
4317	1138	1273	622	390-91	1215-16	9 Yuvan .	13 Pramāthin .	5 Śrīvaṣa .
4318	1139	1274	623	391-92	*1216-17	10 Dhātṛi .	14 Vikrama .	...
4319	1140	1275	624	392-93	1217-18	11 Īvara .	15 Vṛisha .	...
4320	1141	1276	625	393-94	1218-19	12 Bahudhānya .	16 Chitrabhānu .	3 Jyēṣṭha .
4321	1142	1277	626	394-95	1219-20	13 Pramāthin .	17 Subhānu .	...

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 FALLS).					KāH.
Day and month, A.D.	Week-day.	Time of true Māhā-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
25 Mar. (84)	0 Sat.	3 27 30	14 Mar. (73)	3 Tues.	109-0267	756-5561	246-9435	4297
24 Mar. (84)	1 Sun.	9 40 0	2 Mar. (62)	0 Sat.	9984-7101	603-7906	216-1196	4298
24 Mar. (83)	2 Mon.	15 52 30	21 Mar. (80)	6 Fri.	19-3497	539-7744	267-4293	4299
24 Mar. (83)	3 Tues.	23 5 0	10 Mar. (60)	3 Tues.	9895-0331	387-0092	236-6054	4300
25 Mar. (84)	5 Thur.	4 17 30	27 Feb. (58)	0 Sat.	9770-7165	234-2441	205-7817	4301
24 Mar. (84)	6 Fri.	10 30 0	17 Mar. (77)	6 Fri.	9805-3561	170-2276	257-0914	4302
24 Mar. (83)	0 Sat.	16 42 30	7 Mar. (66)	4 Wed.	19-6714	53-7540	229-0054	4303
24 Mar. (83)	1 Sun.	22 55 0	25 Feb. (56)	2 Mon.	233-9866	937-2904	200-9192	4304
25 Mar. (84)	3 Tues.	5 7 30	16 Mar. (75)	1 Sun.	268-6263	873-2640	262-2289	4305
24 Mar. (84)	4 Wed.	11 20 0	4 Mar. (64)	5 Thur.	144-3096	720-4987	231-4051	4306
24 Mar. (83)	5 Thur.	17 32 30	23 Mar. (82)	4 Wed.	178-9463	656-4823	272-7148	4307
24 Mar. (83)	6 Fri.	23 45 0	12 Mar. (71)	1 Sun.	54-6327	503-7171	241-8910	4308
25 Mar. (84)	1 Sun.	5 57 30	1 Mar. (60)	5 Thur.	9930-3161	350-9519	211-0672	4309
24 Mar. (84)	2 Mon.	12 10 0	19 Mar. (79)	4 Wed.	9964-9557	286-9854	262-3769	4310
24 Mar. (83)	3 Tues.	18 22 30	8 Mar. (67)	1 Sun.	9840-6390	134-1702	231-5529	4311
25 Mar. (84)	5 Thur.	0 35 0	26 Feb. (57)	6 Fri.	54-9543	13-6966	203-4669	4312
25 Mar. (84)	6 Fri.	6 47 30	17 Mar. (76)	5 Thur.	89-5939	953-6801	254-7766	4313
24 Mar. (84)	0 Sat.	13 0 0	6 Mar. (66)	3 Tues.	303-9092	837-2065	226-6906	4314
24 Mar. (83)	1 Sun.	19 12 30	24 Mar. (83)	1 Sun.	9999-9169	736-8965	275-2625	4315
25 Mar. (84)	3 Tues.	1 25 0	14 Mar. (73)	6 Fri.	214-2321	620-4249	247-1765	4316
25 Mar. (84)	4 Wed.	7 37 30	3 Mar. (62)	3 Tues.	89-9156	467-6597	215-3526	4317
24 Mar. (84)	5 Thur.	13 50 0	20 Mar. (80)	1 Sun.	9785-9233	367-3616	264-9245	4318
24 Mar. (83)	6 Fri.	20 2 30	10 Mar. (69)	6 Fri.	0-2385	250-8780	236-8384	4319
25 Mar. (84)	1 Sun.	2 15 0	27 Feb. (58)	3 Tues.	9875-9219	98-1128	206-0146	4320
25 Mar. (84)	2 Mon.	8 27 30	18 Mar. (77)	2 Mon.	9910-5615	34-0963	257-3243	4321

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kakaya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitradī Vikrama.	Māhādī solar year in Bengal.	Kollam.	A.D.	JUVIAN SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4322	1143	1278	627	395-96	*1220-21	14 Vikrama .	18 Tāraka .	...
4323	1144	1279	628	396-97	1221-22	15 Vṛjaha .	19 Pārthiva .	2 Vaiśākha .
4324	1145	1280	629	397-98	1222-23	16 Chitrabhānu .	20 Vyaya .	...
4325	1146	1281	630	398-99	1223-24	17 Subhānu .	21 Sarvajit .	6 Bhādrapada .
4326	1147	1282	631	399-400	*1224-25	18 Tāraka .	22 Sarvadhārīn .	...
4327	1148	1283	632	400-01	1225-26	19 Pārthiva .	23 Virōdhin .	...
4328	1149	1284	633	401-02	1226-27	20 Vyaya .	24 Vikṛita .	4 Āshāḍha .
4329	1150	1285	634	402-03	1227-28	21 Sarvajit .	25 Khara .	...
4330	1151	1286	635	403-04	*1228-29	22 Sarvadhārīn .	26 Nandana .	...
4331	1152	1287	636	404-05	1229-30	23 Virōdhin .	27 Vijaya .	3 Jyēṣṭha .
4332	1153	1288	637	405-06	1230-31	24 Vikṛita .	28 Jaya .	...
4333	1154	1289	638	406-07	1231-32	25 Khara .	29 Manmatha .	7 Āsvina .
4334	1155	1290	639	407-08	*1232-33	26 Nandana .	30 Durmukha .	...
4335	1156	1291	640	408-09	1233-34	27 Vijaya .	31 Hāmālambe .	...
4336	1157	1292	641	409-10	1234-35	28 Jaya .	32 Vilamba .	5 Śrāvaṇa .
4337	1158	1293	642	410-11	1235-36	29 Manmatha .	33 Vikṛin .	...
4338	1159	1294	643	411-12	*1236-37	30 Durmukha .	34 Śarvarin .	...
4339	1160	1295	644	412-13	1237-38	31 Hāmālambe .	35 Plava .	3 Jyēṣṭha .
4340	1161	1296	645	413-14	1238-39	32 Vilamba .	36 Subhakti .	...
4341	1162	1297	646	414-15	1239-40	33 Vikṛin .	37 Śobhana .	...
4342	1163	1298	647	415-16	*1240-41	34 Śarvarin .	38 Krōdhin .	2 Vaiśākha .
4343	1164	1299	648	416-17	1241-42	35 Plava .	39 Vīśāvasu .	...
4344	1165	1300	649	417-18	1242-43	36 Subhakti .	40 Parābhava .	6 Bhādrapada .
4345	1166	1301	650	418-19	1243-44	37 Śobhana .	41 Plavaṅga .	...
4346	1167	1302	651	419-20	*1244-45	38 Krōdhin .	42 Kṛitika .	...

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 REIDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Māsa-sankranti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
24 Mar. (84)	3 Tues.	14 40 0	7 Mar. (87)	0 Sat.	124-8768	917-6228	229-2383	4322
24 Mar. (83)	4 Wed.	20 52 30	24 Feb. (85)	4 Wed.	0-5602	754-8576	198-4143	4323
25 Mar. (84)	6 Fri.	3 5 0	15 Mar. (74)	3 Tues.	35-1998	700-8410	249-7241	4324
25 Mar. (84)	0 Sat.	9 17 30	4 Mar. (83)	0 Sat.	9910-8832	548-0759	218-9002	4325
24 Mar. (84)	1 Sun.	15 30 0	22 Mar. (83)	6 Fri.	9945-5228	484-0594	270-2099	4326
24 Mar. (83)	2 Mon.	21 42 30	11 Mar. (70)	3 Tues.	9821-2062	331-2941	239-3861	4327
25 Mar. (84)	4 Wed.	3 55 0	1 Mar. (60)	1 Sun.	35-5215	214-8206	211-3001	4328
25 Mar. (84)	5 Thur.	10 7 30	20 Mar. (79)	0 Sat.	70-1611	150-8142	262-6098	4329
24 Mar. (84)	6 Fri.	16 20 0	8 Mar. (68)	4 Wed.	9945-8444	998-0389	231-7858	4330
24 Mar. (83)	0 Sat.	22 32 30	26 Feb. (57)	2 Mon.	160-1597	881-5653	203-5998	4331
25 Mar. (84)	2 Mon.	4 45 0	17 Mar. (76)	1 Sun.	194-7993	817-5489	255-0095	4332
25 Mar. (84)	3 Tues.	10 57 30	6 Mar. (65)	5 Thur.	70-4827	664-7836	224-1857	4333
24 Mar. (84)	4 Wed.	17 10 0	24 Mar. (84)	4 Wed.	105-1223	600-7672	275-4954	4334
24 Mar. (83)	5 Thur.	23 22 30	13 Mar. (72)	1 Sun.	9990-9057	443-0020	244-6716	4335
25 Mar. (84)	0 Sat.	5 35 0	2 Mar. (61)	5 Thur.	9856-4591	295-2368	213-8476	4336
25 Mar. (84)	1 Sun.	11 47 30	21 Mar. (80)	4 Wed.	9991-1287	231-2203	265-1574	4337
24 Mar. (84)	2 Mon.	18 0 0	9 Mar. (69)	1 Sun.	9766-8121	78-4551	234-3335	4338
25 Mar. (84)	4 Wed.	0 12 30	27 Feb. (58)	6 Fri.	9981-1274	961-9616	206-2475	4339
25 Mar. (84)	5 Thur.	6 25 0	18 Mar. (77)	5 Thur.	15-7670	897-9640	257-5572	4340
25 Mar. (84)	6 Fri.	12 37 30	8 Mar. (67)	3 Tues.	230-0823	781-4915	229-4612	4341
24 Mar. (84)	0 Sat.	18 50 0	25 Feb. (56)	0 Sat.	105-7656	628-7263	198-6473	4342
25 Mar. (84)	2 Mon.	1 2 30	15 Mar. (74)	6 Fri.	140-4053	564-7068	249-9570	4343
25 Mar. (84)	3 Tues.	7 15 0	4 Mar. (63)	3 Tues.	16-0687	411-9446	219-1331	4344
25 Mar. (84)	4 Wed.	13 27 30	23 Mar. (82)	2 Mon.	50-7233	347-9281	270-4423	4345
24 Mar. (84)	5 Thur.	19 40 0	11 Mar. (71)	6 Fri.	9928-4116	195-1629	239-6190	4346

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhi</i>) and SUPPRESSED (<i>haya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitrādi Vikrama.	Māhātī solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4347	1168	1303	652	420-21	1245-46	39 Vāśvāsu .	43 Saumya. .	4 Āshāḍha .
4348	1169	1304	653	421-22	1246-47	40 Parābhava .	44 Sādhīrapa† .	...
4349	1170	1305	654	422-23	1247-48	41 Pāvanga .	46 Paridhāvin .	...
4350	1171	1306	655	423-24	*1248-49	42 Kīlaka .	47 Pramādin .	3 Jyēṣṭha .
4351	1172	1307	656	424-25	1249-50	43 Saumya .	48 Ananda .	...
4352	1173	1308	657	425-26	1250-51	44 Sādhārapa .	49 Raktākṣa .	7 Āśvina .
4353	1174	1309	658	426-27	1251-52	45 Virōdhakṛit .	50 Anala .	...
4354	1175	1310	659	427-28	*1252-53	46 Paridhāvin .	51 Pāṅgala .	...
4355	1176	1311	660	428-29	1253-54	47 Pramādin .	52 Kālayukta .	5 Śrāvaṇa .
4356	1177	1312	661	429-30	1254-55	48 Ananda .	53 Siddhārthīn .	...
4357	1178	1313	662	430-31	1255-56	49 Raktākṣa .	54 Randra .	...
4358	1179	1314	663	431-32	*1256-57	50 Anala .	55 Durmatī .	3 Jyēṣṭha .
4359	1180	1315	664	432-33	1257-58	51 Pāṅgala .	56 Dundubhi .	...
4360	1181	1316	665	433-34	1258-59	52 Kālayukta .	57 Rudhīrōd- gārīn	{ 8 Kārtika 10 Pousha (<i>hā</i>) }
4361	1182	1317	666	434-35	1259-60	53 Siddhārthīn .	58 Raktākṣa .	1 Chaitra .
4362	1183	1318	667	435-36	*1260-61	54 Randra .	59 Krōdhapa .	...
4363	1184	1319	668	436-37	1261-62	55 Durmatī .	60 Kahaya .	6 Bhādrapada .
4364	1185	1320	669	437-38	1262-63	56 Dundubhi .	1 Prabhava .	...
4365	1186	1321	670	438-39	1263-64	57 Rudhīrōdgārīn	2 Vibhava .	...
4366	1187	1322	671	439-40	*1264-65	58 Raktākṣa .	3 Sukla .	4 Āshāḍha .
4367	1188	1323	672	440-41	1265-66	59 Krōdhana .	4 Pramōda .	...
4368	1189	1324	673	441-42	1266-67	60 Kahaya .	5 Prājāpati .	...
4369	1190	1325	674	442-43	1267-68	1 Prabhava .	6 Āngirasa .	3 Jyēṣṭha .
4370	1191	1326	675	443-44	*1268-69	2 Vibhava .	7 Śrīmukha .	...
4371	1192	1327	676	444-45	1269-70	3 Sukla .	8 Bhāva .	7 Āśvina .

† 45 Virōdhakṛit was suppressed in the north.

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 BEGINS).					Kali.
Day and month, A.D.	Week-day.	Time of true Māha-sankranti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
25 Mar. (84)	0 Sat.	1 52 30	28 Feb. (59)	3 Tues.	9802-0950	42-3977	206-7952	4347
25 Mar. (84)	1 Sun.	8 5 0	30 Mar. (79)	3 Tues.	175-2365	14-6728	262-8427	4348
25 Mar. (84)	2 Mon.	14 17 30	9 Mar. (68)	0 Sat.	51-0499	981-9077	232-0167	4349
24 Mar. (84)	3 Tues.	20 30 0	27 Feb. (58)	5 Thurs.	233-3651	745-4341	203-9337	4350
25 Mar. (84)	5 Thurs.	2 42 30	17 Mar. (76)	4 Wed.	300-0047	681-4176	255-2424	4351
25 Mar. (84)	6 Fri.	8 55 0	6 Mar. (65)	1 Sun.	175-6881	526-6524	224-4166	4352
25 Mar. (84)	0 Sat.	15 7 30	24 Mar. (63)	6 Fri.	9671-6859	426-3444	274-9906	4353
24 Mar. (84)	1 Sun.	21 20 0	12 Mar. (72)	3 Tues.	9747-3793	275-5791	242-1667	4354
25 Mar. (84)	3 Tues.	3 32 30	2 Mar. (61)	1 Sun.	9961-6945	159-1055	214-0805	4355
25 Mar. (84)	4 Wed.	9 45 0	21 Mar. (80)	0 Sat.	9996-3341	95-0891	235-3903	4356
25 Mar. (84)	5 Thurs.	15 57 30	11 Mar. (70)	5 Thurs.	210-6494	978-6154	237-3042	4357
24 Mar. (84)	6 Fri.	22 10 0	28 Feb. (59)	2 Mon.	86-3323	626-8503	206-4904	4358
25 Mar. (84)	1 Sun.	4 22 30	18 Mar. (77)	1 Sun.	120-9724	761-8328	257-7901	4359
25 Mar. (84)	2 Mon.	10 35 0	7 Mar. (66)	5 Thurs.	9996-6558	609-0696	226-9663	4360
25 Mar. (84)	3 Tues.	16 47 30	24 Feb. (55)	2 Mon.	0672-3392	456-3094	196-1424	4361
24 Mar. (84)	4 Wed.	23 0 0	4 Mar. (74)	1 Sun.	9906-9788	392-2969	247-4521	4362
25 Mar. (84)	6 Fri.	5 12 30	3 Mar. (62)	5 Thurs.	9782-6622	229-5218	216-6262	4363
25 Mar. (84)	0 Sat.	11 25 0	22 Mar. (81)	4 Wed.	9817-3018	175-5052	237-9380	4364
25 Mar. (84)	1 Sun.	17 37 30	12 Mar. (71)	2 Mon.	31-6171	59-0817	239-8519	4365
24 Mar. (84)	2 Mon.	23 50 0	29 Feb. (60)	6 Fri.	9907-3005	906-2665	209-0281	4366
25 Mar. (84)	4 Wed.	6 2 30	20 Mar. (78)	6 Fri.	230-5720	678-5417	263-0756	4367
25 Mar. (84)	5 Thurs.	12 15 0	9 Mar. (68)	3 Tues.	156-2553	725-7764	232-2516	4368
25 Mar. (84)	6 Fri.	18 27 30	28 Feb. (57)	0 Sat.	31-6337	573-0112	204-4278	4369
25 Mar. (85)	1 Sun.	0 40 0	16 Mar. (76)	6 Fri.	66-5784	509-2884	255-4753	4370
25 Mar. (84)	2 Mon.	6 52 30	5 Mar. (64)	3 Tues.	9042-2617	256-2295	221-9137	4371

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kalasya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitradī Vikrama.	Māhādī solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATHARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4372	1193	1328	677	445-46	1270-71	4 Pramōda .	9 Yuvan .	...
4373	1194	1329	678	446-47	1271-72	5 Prajāpati .	10 Dhātṛi .	...
4374	1195	1330	679	447-48	*1272-73	6 Āngirasa .	11 Īvara .	4 Āshāḍha .
4375	1196	1331	680	448-49	1273-74	7 Śrīmukha .	12 Bahudhānya .	...
4376	1197	1332	681	449-50	1274-75	8 Bhāva .	13 Pramāthīn .	...
4377	1198	1333	682	450-51	1275-76	9 Yuvan .	14 Vikrama .	3 Jyēṣṭha .
4378	1199	1334	683	451-52	*1276-77	10 Dhātṛi .	15 Vṛiṣha .	...
4379	1200	1335	684	452-53	1277-78	11 Īvara .	16 Chitrabhānu .	{ 9 Mārgaśīra 10 Pōṣa (<i>Āsh.</i>) 12 Phālguna }
4380	1201	1336	685	453-54	1278-79	12 Bahudhānya .	17 Subhānu .	
4381	1202	1337	686	454-55	1279-80	13 Pramāthīn .	18 Tāra .	
4382	1203	1338	687	455-56	*1280-81	14 Vikrama .	19 Pārthiva .	5 Śrāva .
4383	1204	1339	688	456-57	1281-82	15 Vṛiṣha .	20 Vyaya .	...
4384	1205	1340	689	457-58	1282-83	16 Chitrabhānu .	21 Sarvajit .	...
4385	1206	1341	690	458-59	1283-84	17 Subhānu .	22 Sarvadhārīn .	4 Āshāḍha .
4386	1207	1342	691	459-60	*1284-85	18 Tāra .	23 Virōdhīn .	...
4387	1208	1343	692	460-61	1285-86	19 Pārthiva .	24 Vikṛita .	...
4388	1209	1344	693	461-62	1286-87	20 Vyaya .	25 Khara .	2 Vāśāḍha .
4389	1210	1345	694	462-63	1287-88	21 Sarvajit .	26 Nandana .	...
4390	1211	1346	695	463-64	*1288-89	22 Sarvadhārīn .	27 Vijaya .	6 Bhādrapada .
4391	1212	1347	696	464-65	1289-90	23 Virōdhīn .	28 Jaya .	...
4392	1213	1348	697	465-66	1290-91	24 Vikṛita .	29 Manmatha .	...
4393	1214	1349	698	466-67	1291-92	25 Khara .	30 Durmukha .	4 Āshāḍha .
4394	1215	1350	699	467-68	*1292-93	26 Nandana .	31 Hāmālamba .	...
4395	1216	1351	700	468-69	1293-94	27 Vijaya .	32 Vilamba .	...
4396	1217	1352	701	469-70	1294-95	28 Jaya .	33 Vikārīn .	3 Jyēṣṭha .

LXI—Contd.

COMMENCEMENT OF THE									Kali.
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 FALLS).						
Day and month, A.D.	Week-day.	Time of true Māhā-samkrānti.	Day and month, A.D.	Week-day	a.	b.	c.		
13	14	17	19	20	23	24	25	1	
		H. M. S.							
25 Mar. (84)	3 Tues.	13 5 0	24 Mar. (83)	2 Mon.	9976-9014	292-2121	273-2234	4372	
25 Mar. (84)	4 Wed.	19 17 30	13 Mar. (72)	6 Fri.	9653-5848	139-4479	242-3998	4373	
25 Mar. (85)	6 Fri.	1 30 0	2 Mar. (62)	4 Wed.	66-9000	22-9743	214-3134	4374	
25 Mar. (84)	0 Sat.	7 42 30	21 Mar. (80)	3 Tues.	101-5396	958-9578	265-6232	4375	
25 Mar. (84)	1 Sun.	13 55 0	10 Mar. (69)	0 Sat.	9977-2230	806-1926	234-7993	4376	
25 Mar. (84)	2 Mon.	20 7 30	28 Feb. (59)	5 Thur.	191-5382	689-7191	206-7133	4377	
25 Mar. (85)	4 Wed.	2 20 0	18 Mar. (78)	4 Wed.	226-1778	624-7025	258-0230	4378	
25 Mar. (84)	5 Thur.	8 32 30	7 Mar. (68)	1 Sun.	101-8612	472-9373	227-1992	4379	
25 Mar. (84)	6 Fri.	14 45 0	25 Mar. (84)	6 Fri.	9797-8690	372-6293	275-7711	4380	
25 Mar. (84)	0 Sat.	20 57 30	15 Mar. (74)	4 Wed.	12-1842	256-1556	247-6760	4381	
25 Mar. (85)	2 Mon.	3 10 0	3 Mar. (63)	1 Sun.	9887-8676	103-3906	216-8611	4382	
25 Mar. (84)	3 Tues.	9 22 30	22 Mar. (81)	0 Sat.	9922-5072	30-2740	268-1709	4383	
25 Mar. (84)	4 Wed.	15 35 0	12 Mar. (71)	5 Thur.	136-8225	922-9004	240-0843	4384	
25 Mar. (84)	5 Thur.	21 47 30	1 Mar. (60)	2 Mon.	12-5069	770-1352	209-2610	4385	
25 Mar. (85)	0 Sat.	4 0 0	19 Mar. (79)	1 Sun.	47-1455	706-1187	260-5706	4386	
25 Mar. (84)	1 Sun.	10 12 30	8 Mar. (67)	5 Thur.	9922-8239	553-3536	229-7458	4387	
25 Mar. (84)	2 Mon.	16 25 0	28 Feb. (58)	2 Mon.	9798-5122	400-5883	198-9229	4388	
25 Mar. (84)	3 Tues.	22 37 30	16 Mar. (75)	1 Sun.	9833-1519	336-5718	250-1827	4389	
25 Mar. (85)	5 Thur.	4 50 0	5 Mar. (65)	6 Fri.	47-4671	220-0933	222-1466	4390	
25 Mar. (84)	6 Fri.	11 2 30	23 Mar. (82)	4 Wed.	9743-4749	119-7901	270-7185	4391	
25 Mar. (84)	0 Sat.	17 15 0	13 Mar. (72)	2 Mon.	9957-7901	3-3166	242-6325	4392	
25 Mar. (84)	1 Sun.	23 27 30	3 Mar. (62)	0 Sat.	172-1064	886-8490	214 5463	4393	
25 Mar. (85)	3 Tues.	5 40 0	21 Mar. (81)	6 Fri.	206-7450	822-8266	265-8561	4394	
25 Mar. (84)	4 Wed.	11 52 30	10 Mar. (69)	3 Tues.	82-4284	670-0613	225-0322	4395	
25 Mar. (84)	5 Thur.	18 5 0	27 Feb. (58)	0 Sat.	9958-1118	517-2962	204-2084	4396	

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adika</i>) and SUPPRESSED (<i>lakṣya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chalukya Vikrama.	Mithani-solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4397	1218	1353	702	470-71	1295-96	29 Manmatha .	34 Śārvarin .	...
4398	1219	1354	703	471-72	*1296-97	30 Darmukha .	35 Plava .	12 Phālguna .
4399	1220	1355	704	472-73	1297-98	31 Hāmākamba .	36 Subhakti .	...
4400	1221	1356	705	473-74	1298-99	32 Vilamba .	37 Śobhana .	...
4401	1222	1357	706	474-75	1299-1300	33 Vikātin .	38 Krōdhin .	5 Śrāvapa .
4402	1223	1358	707	475-76	*1300-01	34 Śārvarin .	39 Vihāvasu .	...
4403	1224	1359	708	476-77	1301-02	35 Plava .	40 Paribhava .	...
4404	1225	1360	709	477-78	1302-03	36 Subhakti .	41 Plavaṅga .	4 Āśāḍha .
4405	1226	1361	710	478-79	1303-04	37 Śobhana .	42 Kīlaka .	...
4406	1227	1362	711	479-80	*1304-05	38 Krōdhin .	43 Saumya .	...
4407	1228	1363	712	480-81	1305-06	39 Vihāvasu .	44 Śādhāraṇa .	2 Vāśāḍha .
4408	1229	1364	713	481-82	1306-07	40 Paribhava .	45 Virōdhakti .	...
4409	1230	1365	714	482-83	1307-08	41 Plavaṅga .	46 Paridhāvin .	6 Bhādrapada .
4410	1231	1366	715	483-84	*1308-09	42 Kīlaka .	47 Pramādin .	...
4411	1232	1367	716	484-85	1309-10	43 Saumya .	48 Ānanda .	...
4412	1233	1368	717	485-86	1310-11	44 Śādhāraṇa .	49 Rākṣasa .	4 Āśāḍha] .
4413	1234	1369	718	486-87	1311-12	45 Virōdhakti .	50 Anala .	...
4414	1235	1370	719	487-88	*1312-13	46 Paridhāvin .	51 Phālgala .	...
4415	1236	1371	720	488-89	1313-14	47 Pramādin .	52 Kālayukta .	3 Jyēṣṭha .
4416	1237	1372	721	489-90	1314-15	48 Ānanda .	53 Siddhārthin .	...
4417	1238	1373	722	490-91	1315-16	49 Rākṣasa .	54 Raudra .	12 Phālguna .
4418	1239	1374	723	491-92	*1316-17	50 Anala .	55 Durmati .	...
4419	1240	1375	724	492-93	1317-18	51 Phālgala .	56 Dundubhi .	...
4420	1241	1376	725	493-94	1318-19	52 Kālayukta .	57 Rudhīrōdgārin .	5 Śrāvapa .
4421	1242	1377	726	494-95	1319-20	53 Siddhārthin .	58 Raktākṣa .	...

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MOON SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 ENDS).					Kāh.
Day and month, A.D.	Week-day.	Time of true Māha-samkrānti.	Day and month, A.D.	Week-day	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
26 Mar. (85)	0 Sat. .	0 17 30	18 Mar. (77)	6 Fri. .	9992-7514	453-2797	255-5181	4397
26 Mar. (85)	1 Sun. .	6 30 0	6 Mar. (86)	3 Tues.	9888-4348	800-5144	234-6943	4398
25 Mar. (84)	2 Mon. .	12 42 30	25 Mar. (84)	2 Mon. .	9903-0744	236-4990	278-0039	4399
25 Mar. (84)	3 Tues.	18 55 0	14 Mar. (73)	6 Fri. .	9778-7578	83-7328	245-1801	4400
26 Mar. (85)	5 Thurs.	1 7 30	4 Mar. (83)	4 Wed.	9993-0731	967-2592	217-0940	4401
25 Mar. (85)	6 Fri. .	7 20 0	23 Mar. (82)	3 Tues.	27-7127	903-2427	258-4038	4402
25 Mar. (84)	0 Sat. .	13 32 30	12 Mar. (71)	1 Sun. .	242-0290	786-7691	240-2177	4403
25 Mar. (84)	1 Sun. .	19 45 0	1 Mar. (60)	5 Thurs.	117-7114	634-0039	209-4938	4404
26 Mar. (85)	3 Tues.	1 57 30	20 Mar. (79)	4 Wed.	152-3510	599-9874	250-8035	4405
25 Mar. (85)	4 Wed.	8 10 0	8 Mar. (68)	1 Sun. .	28 0344	417-2222	229-9797	4406
25 Mar. (84)	5 Thurs.	14 22 30	25 Feb. (56)	5 Thurs.	9903-7177	264-4570	199-1558	4407
25 Mar. (84)	6 Fri. .	20 35 0	16 Mar. (75)	4 Wed.	9938-3574	200-4405	250-4656	4408
26 Mar. (85)	1 Sun. .	2 47 30	5 Mar. (84)	1 Sun. .	9814-0408	47-6754	219-6417	4409
25 Mar. (85)	2 Mon. .	9 0 0	23 Mar. (83)	0 Sat. .	9848-6804	983-7588	270-9514	4410
25 Mar. (84)	3 Tues.	15 12 30	13 Mar. (72)	5 Thurs.	62-9956	887-1853	242-8653	4411
25 Mar. (84)	4 Wed.	21 25 0	3 Mar. (62)	3 Tues.	277-3109	750-7117	214-7792	4412
26 Mar. (85)	6 Fri. .	3 37 30	21 Mar. (80)	1 Sun. .	9973-3187	650-4036	263-3512	4413
25 Mar. (85)	0 Sat. .	9 50 0	10 Mar. (70)	6 Fri. .	187-6339	533-9300	235-2651	4414
25 Mar. (84)	1 Sun. .	16 2 30	27 Feb. (58)	3 Tues.	63-3172	381-1648	204-4412	4415
25 Mar. (84)	2 Mon. .	22 15 0	17 Mar. (76)	1 Sun. .	9759-3250	290-8568	253-0132	4416
26 Mar. (85)	4 Wed.	4 27 30	7 Mar. (66)	6 Fri. .	9973-6403	164-3831	224-9271	4417
25 Mar. (85)	5 Thurs.	10 40 0	25 Mar. (85)	5 Thurs.	8-2799	100-3667	276-2368	4418
25 Mar. (84)	6 Fri. .	16 52 30	14 Mar. (73)	2 Mon. .	9883 9632	947-6015	245-4130	4419
25 Mar. (84)	0 Sat. .	23 5 0	4 Mar. (63)	0 Sat. .	98-2785	831-1279	217-3269	4420
26 Mar. (85)	2 Mon. .	5 17 30	23 Mar. (82)	6 Fri. .	132-9181	767-1114	268-6367	4421

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhi</i>) and SUPPRESSED (<i>skaya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitradī Vikrama.	Māhādī solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4422	1243	1378	727	495-96	*1320-21.	54 Raudra .	59 Krōdhana .	...
4423	1244	1379	728	496-97	1321-22	55 Durmati .	60 Kahaya .	4 Āshāḍha .
4424	1245	1380	729	497-98	1322-23	56 Dundubhi .	1 Prabhava .	...
4425	1246	1381	730	498-99	1323-24	57 Rudhrōdgārin .	2 Vibhava .	...
4426	1247	1382	731	499-500	*1324-25	58 Raktāksha .	3 Śukha .	2 Vaiśākha .
4427	1248	1383	732	500-01	1325-26	59 Krōdhana .	4 Pramōda .	...
4428	1249	1384	733	501-02	1326-27	60 Kahaya .	5 Prajāpati .	6 Bhādrapada .
4429	1250	1385	734	502-03	1327-28	1 Prabhava .	6 Āngirasa .	...
4430	1251	1386	735	503-04	*1328-29	2 Vibhava .	7 Śrīmukha .	...
4431	1252	1387	736	504-05	1329-30	3 Śukha .	8 Bhāva .	4 Āshāḍha .
4432	1253	1388	737	505-06	1330-31	4 Pramōda .	9 Yuvan .	...
4433	1254	1389	738	506-07	1331-32	5 Prajāpati .	10 Dhātṛi †	...
4434	1255	1390	739	507-08	*1332-33	6 Āngirasa .	12 Bahudhānya .	3 Jyēṣṭha .
4435	1256	1391	740	508-09	1333-34	7 Śrīmukha .	13 Pramāthīn .	...
4436	1257	1392	741	509-10	1334-35	8 Bhāva .	14 Vikrama .	{ 7 Āsvina 10 Pūrṇimā (<i>sk.</i>) 12 Phālguna }
4437	1258	1393	742	510-11	1335-36	9 Yuvan .	15 Vṛiṣha .	
4438	1259	1394	743	511-12	*1336-37	10 Dhātṛi .	16 Chitrabhānu .	
4439	1260	1395	744	512-13	1337-38	11 Īvara .	17 Subhānu .	5 Śrāvapa .
4440	1261	1396	745	513-14	1338-39	12 Bahudhānya .	18 Tārāpa .	...
4441	1262	1397	746	514-15	1339-40	13 Pramāthīn .	19 Pārthiva .	...
4442	1263	1398	747	515-16	*1340-41	14 Vikrama .	20 Vyaya .	4 Āshāḍha .
4443	1264	1399	748	516-17	1341-42	15 Vṛiṣha .	21 Sarvajit .	...
4444	1265	1400	749	517-18	1342-43	16 Chitrabhānu .	22 Sarvadhārin .	...
4445	1266	1401	750	518-19	1343-44	17 Subhānu .	23 Virōdhīn .	2 Vaiśākha .
4446	1267	1402	751	519-20	*1344-45	18 Tārāpa .	24 Vikṛita .	...

† 11 Īvara was suppressed in the north.

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MOHAN SURINDER OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 RENDS).					K.A.H.
Day and month, A.D.	Week-day.	Time of true Māha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
25 Mar. (85)	2 Tues.	11 30 0	11 Mar. (71)	3 Tues.	8-0015	614-2462	237-8623	4422
25 Mar. (84)	4 Wed.	17 42 30	23 Feb. (59)	0 Sat.	9884-2349	461-5811	206-2889	4423
25 Mar. (84)	5 Thurs.	23 55 0	19 Mar. (78)	6 Fri.	9918-0245	397-5845	258-2886	4424
25 Mar. (85)	0 Sat.	6 7 30	8 Mar. (67)	3 Tues.	9794-0078	244-7993	237-4743	4425
25 Mar. (85)	1 Sun.	12 20 0	26 Feb. (57)	1 Sun.	8-0231	123-2258	190-3887	4426
25 Mar. (84)	2 Mon.	18 32 30	16 Mar. (75)	0 Sat.	43-5623	64-3092	250-0985	4427
25 Mar. (85)	4 Wed.	0 45 0	5 Mar. (64)	4 Wed.	9919-2462	911-5441	219-8745	4428
25 Mar. (85)	5 Thurs.	6 57 30	24 Mar. (83)	3 Tues.	9963-8858	847-5276	271-1843	4429
25 Mar. (85)	6 Fri.	12 10 0	13 Mar. (73)	1 Sun.	168-3010	731-0630	245-0962	4430
25 Mar. (84)	0 Sat.	19 22 30	2 Mar. (61)	5 Thurs.	43-8845	578-2878	212-2744	4431
25 Mar. (85)	2 Mon.	1 35 0	21 Mar. (80)	4 Wed.	78-5241	514-2714	263-5841	4432
25 Mar. (85)	3 Tues.	7 47 30	10 Mar. (69)	1 Sun.	9954-2074	361-5061	232-7602	4433
25 Mar. (85)	4 Wed.	14 0 0	27 Feb. (58)	5 Thurs.	9829-8908	208-7409	202-1264	4434
25 Mar. (84)	5 Thurs.	20 12 30	17 Mar. (76)	4 Wed.	9864-5305	144-7245	252-2461	4435
25 Mar. (85)	0 Sat.	2 25 0	7 Mar. (66)	2 Mon.	78-8457	28-2509	225-1600	4436
25 Mar. (85)	1 Sun.	8 37 30	26 Mar. (85)	1 Sun.	113-4353	964-2344	276-4697	4437
25 Mar. (85)	2 Mon.	14 50 0	14 Mar. (74)	5 Thurs.	9969-1687	811-4702	245-6459	4438
25 Mar. (84)	3 Tues.	21 2 30	4 Mar. (63)	3 Tues.	203-4840	694-9967	217-5598	4439
25 Mar. (85)	5 Thurs.	3 15 0	23 Mar. (82)	2 Mon.	238-1236	629-9801	268-6096	4440
25 Mar. (85)	6 Fri.	9 27 30	12 Mar. (71)	6 Fri.	113-8081	478-2149	228-0457	4441
25 Mar. (85)	0 Sat.	15 40 0	29 Feb. (60)	3 Tues.	9939-4904	325-4496	207-2219	4442
25 Mar. (84)	1 Sun.	21 52 30	19 Mar. (78)	2 Mon.	24-1200	261-4333	258-5315	4443
25 Mar. (85)	3 Tues.	4 5 0	8 Mar. (67)	6 Fri.	9990-8134	108-0630	227-7077	4444
25 Mar. (85)	4 Wed.	10 17 30	26 Feb. (57)	4 Wed.	114-1236	992-1945	190-0316	4445
25 Mar. (85)	5 Thurs.	16 30 0	16 Mar. (76)	3 Tues.	148-7682	822-1780	250-0314	4446

TABLE

CONCURRENT YEAR								INTERCALATED (<i>adika</i>) and SUPPRESSED (<i>śukla</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitrādi Vikrama.	Mishādi solar year in Bengal.	Kollam.	A.D.	JUVIAN SAMVATHARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4447	1306	1403	753	530-31	1345-46	19 Pārthiva .	25 Khara .	6 Bhādrapada
4448	1309	1404	753	531-32	1346-47	20 Vyasa .	26 Nandana .	...
4449	1370	1405	754	532-23	1347-48	21 Sarvajit .	27 Vijaya .	...
4450	1371	1406	755	533-24	*1348-49	22 Sarvadhārin .	28 Jaya .	4 Āshāḍha .
4451	1372	1407	756	534-25	1349-50	23 Virōdhin .	29 Manmatha .	...
4452	1373	1408	757	535-26	1350-51	24 Vikṛita .	30 Durmukha .	...
4453	1374	1409	758	536-27	1351-52	25 Khara .	31 Hāmalaṃba .	2 Vaiśākha .
4454	1375	1410	759	537-28	*1352-53	26 Nandana .	32 Vilamba .	...
4455	1376	1411	760	538-29	1353-54	27 Vijaya .	33 Vikārin .	{ 7 Āvina 11 Māgha (śukla) 12 Phālguna }
4456	1377	1412	761	539-30	1354-55	28 Jaya .	34 Śarvaṇin .	
4457	1378	1413	762	530-31	1355-56	29 Manmatha .	35 Piava .	
4458	1379	1414	763	531-32	*1356-57	30 Durmukha .	36 Subhakti .	5 Śrāvapa .
4459	1380	1415	764	532-33	1357-58	31 Hāmalaṃba .	37 Sobhana .	...
4460	1381	1416	765	533-34	1358-59	32 Vilamba .	38 Krōdhin .	...
4461	1382	1417	766	534-35	1359-60	33 Vikārin .	39 Vīśāvasu .	3 Jyēṣṭha .
4462	1383	1418	767	535-36	*1360-61	34 Śarvaṇin .	40 Parābhava .	...
4463	1384	1419	768	536-37	1361-62	35 Piava .	41 Pīlavaḡa .	...
4464	1385	1420	769	537-38	1362-63	36 Subhakti .	42 Kīlaka .	2 Vaiśākha .
4465	1386	1421	770	538-39	1363-64	37 Sobhana .	43 Saumya .	...
4466	1387	1422	771	539-40	*1364-65	38 Krōdhin .	44 Śūdhāraḡa .	6 Bhādrapada
4467	1388	1423	772	540-41	1365-66	39 Vīśāvasu .	45 Virōdhakti .	...
4468	1389	1424	773	541-42	1366-67	40 Parābhava .	46 Parābhāvin .	...
4469	1390	1425	774	542-43	1367-68	41 Pīlavaḡa .	47 Pramādin .	4 Āshāḍha .
4470	1391	1426	775	543-44	*1368-69	42 Kīlaka .	48 Ānanda .	...
4471	1392	1427	776	544-45	1369-70	43 Saumya .	49 Bīlakaḡa .	...

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 RENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Māha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
25 Mar. (84)	6 Fri.	22 42 30	5 Mar. (84)	0 Sat.	24-4518	775-4128	220-1075	4447
26 Mar. (85)	1 Sun.	4 55 0	24 Mar. (83)	6 Fri.	59-0912	711-3963	271-4172	4448
26 Mar. (85)	2 Mon.	11 7 30	13 Mar. (72)	3 Tues.	9934-7747	558-6312	240-5933	4449
26 Mar. (85)	3 Tues.	17 20 0	1 Mar. (61)	0 Sat.	9810-4580	405-8560	209-7695	4450
26 Mar. (84)	4 Wed.	23 32 30	20 Mar. (79)	6 Fri.	9845-0976	241-8494	261-0792	4451
26 Mar. (85)	6 Fri.	5 45 0	9 Mar. (68)	3 Tues.	9720-7810	189-0843	230-2554	4452
26 Mar. (85)	0 Sat.	11 57 30	27 Feb. (58)	1 Sun.	9935-0962	72-6107	202-1693	4453
25 Mar. (85)	1 Sun.	18 10 0	17 Mar. (77)	0 Sat.	9969-7859	8-5942	253-4790	4454
26 Mar. (85)	3 Tues.	0 22 30	7 Mar. (66)	5 Thurs.	184-0511	992-1206	225-3929	4455
26 Mar. (85)	4 Wed.	6 35 0	26 Mar. (85)	4 Wed.	218-6907	828-1042	276-7026	4456
26 Mar. (85)	5 Thurs.	12 47 30	15 Mar. (74)	1 Sun.	94-3741	675-3389	245-8788	4457
25 Mar. (85)	6 Fri.	19 0 0	3 Mar. (63)	5 Thurs.	9970-0675	522-5737	215-4549	4458
26 Mar. (85)	1 Sun.	1 12 30	22 Mar. (81)	4 Wed.	4-6971	458-5572	266-3647	4459
26 Mar. (85)	2 Mon.	7 25 0	11 Mar. (70)	1 Sun.	9890-3805	305-7921	235-5406	4460
26 Mar. (85)	3 Tues.	13 37 30	28 Feb. (59)	5 Thurs.	9756-0639	153-0269	204-7170	4461
25 Mar. (85)	4 Wed.	19 50 0	18 Mar. (78)	4 Wed.	9790-7035	89-0104	256-0266	4462
26 Mar. (85)	6 Fri.	2 2 30	8 Mar. (67)	2 Mon.	5-0188	972-5368	227-9406	4463
26 Mar. (85)	0 Sat.	8 15 0	26 Feb. (57)	0 Sat.	219-3338	856-0632	199-8545	4464
26 Mar. (85)	1 Sun.	14 27 30	17 Mar. (76)	6 Fri.	253-9737	792-0468	251-1642	4465
25 Mar. (85)	2 Mon.	20 40 0	5 Mar. (65)	3 Tues.	129-6571	639-2816	220-3404	4466
26 Mar. (85)	4 Wed.	2 52 30	24 Mar. (83)	2 Mon.	164-2967	575-2851	271-6501	4467
26 Mar. (85)	5 Thurs.	9 5 0	13 Mar. (72)	6 Fri.	39-9801	422-4999	241-1180	4468
26 Mar. (85)	6 Fri.	15 17 30	2 Mar. (61)	3 Tues.	9915-6635	269-7347	210-0024	4469
25 Mar. (85)	0 Sat.	21 30 0	20 Mar. (80)	2 Mon.	9950-3031	206-7182	261-3121	4470
26 Mar. (85)	2 Mon.	3 42 30	9 Mar. (68)	6 Fri.	9825-9865	52-9530	230-4883	4471

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adikṣa</i>) and SUPPRESSED (<i>ekakṣa</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chalukya Vikrama.	Misaki solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4472	1293	1428	777	545-46	1370-71	44 Siddhārāṇa .	50 Anala .	3 Jyēṣṭha .
4473	1294	1429	778	546-47	1371-72	45 Virōdhakṣi .	51 Piṅgala .	...
4474	1295	1430	779	547-48	*1372-73	46 Paridhāvin .	52 Kālayukta .	6 Bhādrapada
4475	1296	1431	780	548-49	1373-74	47 Pramādin .	53 Siddhārthin .	...
4476	1297	1432	781	549-50	1374-75	48 Ānanda .	54 Randra .	...
4477	1298	1433	782	550-51	1375-76	49 Rākshasa .	55 Durmati .	5 Śrāvāṇa .
4478	1299	1434	783	551-52	*1376-77	50 Anala .	56 Dundubhi .	...
4479	1300	1435	784	552-53	1377-78	51 Piṅgala .	57 Rudhīrōdgārin	...
4480	1301	1436	785	553-54	1378-79	52 Kālayukta .	58 Raktākha .	3 Jyēṣṭha .
4481	1302	1437	786	554-55	1379-80	53 Siddhārthin .	59 Krōdhana .	...
4482	1303	1438	787	555-56	*1380-81	54 Randra .	60 Kahaya .	...
4483	1304	1439	788	556-57	1381-82	55 Durmati .	1 Prabhava .	2 Vaiśākha .
4484	1305	1440	789	557-58	1382-83	56 Dundubhi .	2 Vibhava .	...
4485	1306	1441	790	558-59	1383-84	57 Rudhīrōdgārin	3 Sukla .	6 Bhādrapada
4486	1307	1442	791	559-60	*1384-85	58 Raktākha .	4 Pramōda .	...
4487	1308	1443	792	560-61	1385-86	59 Krōdhana .	5 Prajāpati .	...
4488	1309	1444	793	561-62	1386-87	60 Kahaya .	6 Āggrasa .	4 Āshāḍha .
4489	1310	1445	794	562-63	1387-88	1 Prabhava .	7 Śrīmukha .	...
4490	1311	1446	795	563-64	*1388-89	2 Vibhava .	8 Bhāva .	...
4491	1312	1447	796	564-65	1389-90	3 Sukla .	9 Yuvan .	3 Jyēṣṭha .
4492	1313	1448	797	565-66	1390-91	4 Pramōda .	10 Dhātṛi .	...
4493	1314	1449	798	566-67	1391-92	5 Prajāpati .	11 Īvara .	7 Āvina .
4494	1315	1450	799	567-68	*1392-93	6 Āggrasa .	12 Bahudhānya .	...
4495	1316	1451	800	568-69	1393-94	7 Śrīmukha .	13 Pramāthin .	...
4496	1317	1452	801	569-70	1394-95	8 Bhāva .	14 Vikrama .	5 Śrāvāṇa .

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 BEGINS).					KāH.
Day and month, A.D.	Week-day.	Time of true Māha-sankranti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
26 Mar. (85)	3 Tues.	9 55 0	27 Feb. (58)	4 Wed.	40-3017	936-4794	202-4032	4472
26 Mar. (85)	4 Wed.	16 7 30	18 Mar. (77)	3 Tues.	74-9414	872-4630	253-7119	4473
25 Mar. (85)	5 Thur.	22 20 0	7 Mar. (67)	1 Sun.	289-2596	755-9894	225-6258	4474
26 Mar. (85)	0 Sat.	4 32 30	25 Mar. (84)	6 Fri.	9985-2614	655-6813	274-1977	4475
26 Mar. (85)	1 Sun.	10 45 0	15 Mar. (74)	4 Wed.	199-5796	539-2077	246-1117	4476
26 Mar. (85)	2 Mon.	16 57 30	4 Mar. (63)	1 Sun.	75-2629	386-4425	215-2878	4477
25 Mar. (85)	3 Tues.	23 10 0	21 Mar. (81)	6 Fri.	9771-2707	236-1344	263-8598	4478
26 Mar. (85)	5 Thur.	5 22 30	11 Mar. (70)	4 Wed.	9985-5859	169-6606	235-7737	4479
26 Mar. (85)	6 Fri.	11 35 0	28 Feb. (59)	1 Sun.	9861-2694	16-8967	204-9499	4480
26 Mar. (85)	0 Sat.	17 47 30	19 Mar. (78)	0 Sat.	9885-9080	962-8791	256-2695	4481
26 Mar. (86)	2 Mon.	0 0 0	8 Mar. (68)	5 Thur.	110-2242	836-4065	228-1735	4482
26 Mar. (85)	3 Tues.	6 12 30	25 Feb. (56)	2 Mon.	9985-9076	683-6404	197-6414	4483
26 Mar. (85)	4 Wed.	12 25 0	16 Mar. (75)	1 Sun.	20-5472	619-6238	248-6594	4484
26 Mar. (85)	5 Thur.	18 37 30	5 Mar. (64)	5 Thur.	9996-2306	466-8587	217-8355	4485
26 Mar. (86)	0 Sat.	0 50 0	23 Mar. (83)	4 Wed.	9930-8702	402-8422	269-1452	4486
26 Mar. (85)	1 Sun.	7 2 30	12 Mar. (71)	1 Sun.	9806-5536	250-0770	238-3213	4487
26 Mar. (85)	2 Mon.	13 15 0	2 Mar. (61)	6 Fri.	20-9689	133-6034	210-2353	4488
26 Mar. (85)	3 Tues.	19 27 30	21 Mar. (80)	5 Thur.	55-5085	69-5869	261-5430	4489
26 Mar. (86)	5 Thur.	1 40 0	9 Mar. (69)	2 Mon.	9931-1919	916-8218	230-7212	4490
26 Mar. (85)	6 Fri.	7 52 30	27 Feb. (58)	0 Sat.	145-5071	800-3481	202-6351	4491
26 Mar. (85)	0 Sat.	14 5 0	18 Mar. (77)	6 Fri.	180-1467	736-0401	251-2070	4492
26 Mar. (85)	1 Sun.	20 17 30	7 Mar. (66)	3 Tues.	55-8301	583-5665	223-1209	4493
26 Mar. (86)	3 Tues.	2 30 0	25 Mar. (85)	2 Mon.	90-4698	519-5501	274-4306	4494
26 Mar. (85)	4 Wed.	8 42 30	14 Mar. (73)	6 Fri.	9966-1531	366-7848	243-6068	4495
26 Mar. (85)	5 Thur.	14 55 0	3 Mar. (62)	3 Tues.	9841-9385	214-0196	212-7829	4496

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhi</i> and SUPPRESSED (<i>laga</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitradī Vikrama.	Māhādī solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4497	1318	1453	802	570-71	1396-96	9 Yuvan . .	15 Vṛiṣa . .	...
4498	1319	1454	803	571-72	*1396-97	10 Dhātṛi . .	16 Chitrabhānu .	...
4499	1320	1455	804	572-73	1397-98	11 Īvara . .	17 Subhānu . .	3 Jyēṣṭha .
4500	1321	1456	805	573-74	1398-99	12 Bahudhānya .	18 Tāraka . .	...
4501	1322	1457	806	574-75	1399-1400	13 Pramāthm .	19 Pārthiva .	8 Kārtika 10 Pousha (<i>adh.</i>)
4502	1323	1458	807	575-76	*1400-01	14 Vikrama . .	20 Vyaya . .	1 Chaitra .
4503	1324	1459	808	576-77	1401-02	15 Vṛiṣa . .	21 Sarvajit . .	...
4504	1325	1460	809	577-78	1402-03	16 Chitrabhānu .	22 Sarvadhārm .	6 Bhādrapada
4505	1326	1461	810	578-79	1403-04	17 Subhānu . .	23 Virōdhm . .	...
4506	1327	1462	811	579-80	*1404-05	18 Tāraka . .	24 Vikṛita . .	...
4507	1328	1463	812	580-81	1405-06	19 Pārthiva . .	25 Khara . .	4 Āshāḍha .
4508	1329	1464	813	581-82	1406-07	20 Vyaya . .	26 Nandana . .	...
4509	1330	1465	814	582-83	1407-08	21 Sarvajit . .	27 Vijaya . .	...
4510	1331	1466	815	583-84	*1408-09	22 Sarvadhārm .	28 Jaya . .	3 Jyēṣṭha .
4511	1332	1467	816	584-85	1409-10	23 Virōdhm . .	29 Manmatha . .	...
4512	1333	1468	817	585-86	1410-11	24 Vikṛita . .	30 Durmukha .	7 Āvina .
4513	1334	1469	818	586-87	1411-12	25 Khara . .	31 Hāmalaṃba .	...
4514	1335	1470	819	587-88	*1412-13	26 Nandana . .	32 Vilamba . .	...
4515	1336	1471	820	588-89	1413-14	27 Vijaya . .	33 Vikārm . .	4 Āshāḍha .
4516	1337	1472	821	589-90	1414-15	28 Jaya . .	34 Sarvarin . .	...
4517	1338	1473	822	590-91	1415-16	29 Manmatha . .	35 Plava . .	...
4518	1339	1474	823	591-92	*1416-17	30 Durmukha .	36 Subhakṛit†	3 Jyēṣṭha .
4519	1340	1475	824	592-93	1417-18	31 Hāmalaṃba .	38 Krōḍhin . .	...
4520	1341	1476	825	593-94	1418-19	32 Vilamba . .	39 Pūṣkara . .	8 Kārtika 11 Māgha (<i>adh.</i>) 12 Phālguna
4521	1342	1477	826	594-95	1419-20	33 Vikārm . .	40 Parābhava .	...

† 37 Subhānu was suppressed in the north.

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 REKHA).					KāH.
Day and month, A.D.	Week-day.	Time of true Māha-samkranti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	
		H. M. S.						1
26 Mar. (85)	6 Fri.	21 7 30	23 Mar. (81)	2 Mon.	9878-4762	150-0032	234-0827	4487
26 Mar. (86)	1 Sun.	3 20 0	11 Mar. (71)	0 Sat.	90-7914	23-5236	236-0606	4488
26 Mar. (85)	2 Mon.	9 32 30	28 Feb. (59)	4 Wed.	9996-4743	980-7644	205-1827	4489
26 Mar. (85)	3 Tues.	15 45 0	19 Mar. (78)	3 Tues.	1-1144	816-7479	259-4824	4500
26 Mar. (85)	4 Wed.	21 57 30	9 Mar. (69)	1 Sun.	215-4296	790-2743	228-4064	4501
26 Mar. (86)	6 Fri.	4 10 0	26 Feb. (57)	5 Thurs.	91-1130	547-5092	197-6825	4502
26 Mar. (85)	0 Sat.	10 22 30	16 Mar. (75)	4 Wed.	125-7525	483-4926	243-8823	4503
26 Mar. (85)	1 Sun.	16 35 0	5 Mar. (64)	1 Sun.	1-4300	330-7275	218-0663	4504
26 Mar. (85)	2 Mon.	22 47 30	24 Mar. (98)	0 Sat.	36-0756	266-7110	259-3781	4505
26 Mar. (86)	4 Wed.	5 0 0	12 Mar. (72)	4 Wed.	9911-7580	113-9457	233-5542	4506
26 Mar. (85)	5 Thurs.	11 12 30	2 Mar. (61)	2 Mon.	125-0743	897-4722	210-4682	4507
26 Mar. (85)	6 Fri.	17 25 0	21 Mar. (80)	1 Sun.	166-7129	933-4537	281-7779	4508
26 Mar. (85)	0 Sat.	23 37 30	10 Mar. (68)	5 Thurs.	36-3873	796-6905	230-9541	4509
26 Mar. (86)	2 Mon.	5 50 0	28 Feb. (56)	3 Tues.	269-7125	664-2166	202-8680	4510
26 Mar. (85)	3 Tues.	12 2 30	17 Mar. (76)	1 Sun.	9946-7203	563-9069	251-4369	4511
26 Mar. (85)	4 Wed.	18 15 0	6 Mar. (65)	5 Thurs.	9822-4637	411-1457	220-6160	4512
27 Mar. (86)	6 Fri.	0 27 30	25 Mar. (94)	4 Wed.	9857-0433	347-1271	271-9257	4513
26 Mar. (86)	0 Sat.	6 40 0	13 Mar. (73)	1 Sun.	9722-7267	194-3620	241-1619	4514
26 Mar. (85)	1 Sun.	12 52 30	2 Mar. (63)	6 Fri.	9947-0419	77-8894	213-0161	4515
26 Mar. (85)	2 Mon.	19 5 0	22 Mar. (81)	5 Thurs.	9981-6815	13-8726	264-3256	4516
27 Mar. (86)	4 Wed.	1 17 30	12 Mar. (71)	3 Tues.	196-9466	897-2063	226-2264	4517
26 Mar. (86)	5 Thurs.	7 30 6	29 Feb. (53)	0 Sat.	71-6862	744-8332	206-4156	4518
26 Mar. (85)	6 Fri.	13 42 30	19 Mar. (76)	6 Fri.	106-8197	666-6167	256-7263	4519
26 Mar. (85)	0 Sat.	19 55 0	8 Mar. (67)	3 Tues.	9982-0631	527-8514	225-9915	4520
27 Mar. (86)	2 Mon.	2 7 30	27 Mar. (99)	2 Mon.	16-6227	268-8369	277-2112	4521

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adika</i>) and SUPPRESSED (<i>lakṣya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chalukya Vikrama.	Mahadi solar year in Bengal.	Kollam.	A.D.	JUVIAN SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4522	1343	1478	837	595-96	*1420-21	34 Śarvarin .	41 Plovasya .	...
4523	1344	1479	838	596-97	1421-22	35 Plava .	42 Kṛlaka .	5 Śrāvapa .
4524	1345	1480	839	597-98	1422-23	36 Subhakṛt .	43 Saumya .	...
4525	1346	1481	830	598-99	1423-24	37 Śobhana .	44 Sādhārapa .	...
4526	1347	1482	831	599-600	*1424-25	38 Krōdhin .	45 Vhōdhakṛt .	4 Āśāḍha .
4527	1348	1483	832	600-01	1425-26	39 Vīvāvasu .	46 Paridhāvin .	...
4528	1349	1484	833	601-02	1426-27	40 Parābhava .	47 Pramādin .	...
4529	1350	1485	834	602-03	1427-28	41 Plavaṅga .	48 Ānanda .	2 Vāśākha .
4530	1351	1486	835	603-04	*1428-29	42 Kṛlaka .	49 Rākṣasa .	...
4531	1352	1487	836	604-05	1429-30	43 Saumya .	50 Anala .	6 Bhādrapada
4532	1353	1488	837	605-06	1430-31	44 Sādhārapa .	51 Pīṅgala .	... /
4533	1354	1489	838	606-07	1431-32	45 Vhōdhakṛt .	52 Kālayukta .	...
4534	1355	1490	839	607-08	*1432-33	46 Paridhāvin .	53 Siddhārthin .	4 Āśāḍha
4535	1356	1491	840	608-09	1433-34	47 Pramādin .	54 Raudra .	...
4536	1357	1492	841	609-10	1434-35	48 Ānanda .	55 Durmatī .	...
4537	1358	1493	842	610-11	1435-36	49 Rākṣasa .	56 Dundubhi .	3 Jyēṣṭha .
4538	1359	1494	843	611-12	*1436-37	50 Anala .	57 Bodhirōdgārin	...
4539	1360	1495	844	612-13	1437-38	51 Pīṅgala .	58 Raktākṣa .	8 Kārtika .
4540	1361	1496	845	613-14	1438-39	52 Kālayukta .	59 Krōdhana .	...
4541	1362	1497	846	614-15	1439-40	53 Siddhārthin .	60 Kahaya .	...
4542	1363	1498	847	615-16	*1440-41	54 Raudra .	1 Prabhava .	5 Śrāvapa .
4543	1364	1499	848	616-17	1441-42	55 Durmatī .	2 Vibhava .	...
4544	1365	1500	849	617-18	1442-43	56 Dundubhi .	3 Sukla .	...
4545	1366	1501	850	618-19	1443-44	57 Bodhirōdgārin	4 Pramōda .	4 Āśāḍha .
4546	1367	1502	851	619-20	*1444-45	58 Raktākṣa .	5 Prajāpati .	...

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 BEGINS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mfaha-samkranti.	Day and month A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
26 Mar. (86)	3 Tues.	H. M. S. 8 20 0	15 Mar. (75)	6 Fri.	9892-3261	311-0698	246-3894	4522
26 Mar. (85)	4 Wed.	14 32 30	4 Mar. (63)	3 Tues.	9768-0065	157-3046	215-5634	4523
26 Mar. (85)	5 Thurs.	20 45 0	23 Mar. (83)	2 Mon.	9802-8491	94-2881	266-8782	4524
27 Mar. (86)	0 Sat.	2 57 30	13 Mar. (72)	0 Sat.	16-9644	977-8145	238-7871	4525
26 Mar. (86)	1 Sun.	9 10 0	2 Mar. (62)	5 Thurs.	231-2797	861-3410	210-7011	4526
26 Mar. (85)	2 Mon.	15 22 30	21 Mar. (80)	4 Wed.	265-9193	796-3244	262-0208	4527
26 Mar. (85)	3 Tues.	21 35 0	10 Mar. (69)	1 Sun.	141-6027	644-5593	231-1870	4528
27 Mar. (86)	5 Thurs.	3 47 30	27 Feb. (58)	5 Thurs.	17-2960	491-7941	200-2631	4529
26 Mar. (86)	6 Fri.	10 0 0	17 Mar. (77)	4 Wed.	51-9257	427-7776	251-6727	4530
26 Mar. (85)	0 Sat.	16 12 30	6 Mar. (65)	1 Sun.	9927-0091	275-0124	220-8499	4531
26 Mar. (85)	1 Sun.	22 25 0	25 Mar. (84)	0 Sat.	9962-2487	210-9969	272-1586	4532
27 Mar. (86)	3 Tues.	4 37 30	14 Mar. (73)	4 Wed.	9887-1321	58-2207	241-3348	4533
26 Mar. (86)	4 Wed.	10 50 0	3 Mar. (63)	2 Mon.	52-2473	941-7571	212-2487	4534
26 Mar. (85)	5 Thurs.	17 2 30	22 Mar. (81)	1 Sun.	86-8870	877-7407	264-5585	4535
26 Mar. (85)	6 Fri.	23 15 0	12 Mar. (71)	6 Fri.	301-2022	761-2671	236-4723	4536
27 Mar. (86)	1 Sun.	5 27 30	1 Mar. (60)	3 Tues.	178-8896	606-5019	205-6485	4537
26 Mar. (85)	2 Mon.	11 40 0	18 Mar. (78)	1 Sun.	9872-8933	506-1938	254-2204	4538
26 Mar. (85)	3 Tues.	17 52 30	8 Mar. (67)	6 Fri.	87-2066	391-7202	226-1344	4539
27 Mar. (86)	5 Thurs.	0 5 0	26 Mar. (85)	4 Wed.	9783-2164	291-4121	274-7063	4540
27 Mar. (86)	6 Fri.	6 17 30	16 Mar. (75)	2 Mon.	9907-5316	174-9385	246-6203	4541
26 Mar. (86)	0 Sat.	12 30 0	4 Mar. (64)	6 Fri.	9873-2150	22-1734	216-7964	4542
26 Mar. (85)	1 Sun.	18 42 30	23 Mar. (82)	5 Thurs.	9907-8546	968-1569	267-1061	4543
27 Mar. (86)	3 Tues.	0 55 0	13 Mar. (72)	3 Tues.	122-4999	841-6932	239-0200	4544
27 Mar. (86)	4 Wed.	7 7 30	2 Mar. (61)	0 Sat.	9907-8533	688-9181	206-1962	4545
26 Mar. (86)	5 Thurs.	13 20 0	20 Mar. (80)	6 Fri.	32-4928	634-9016	269-6059	4546

TABLE

CONCURRENT YEAR.								INTERCALATED (adhika) and SUPPRESSED (kshaya) LUNAR MONTHS (true).
Kali.	Saka.	Chaitradī Vikrama.	Māhādī solar year in Bengal.	Kollam.	A.D.	JUVIAN SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4547	1368	1503	852	620-21	1445-46	59 Krōdhana .	6 Āngirasa .	...
4548	1369	1504	853	621-22	1446-47	60 Kahaya .	7 Śrīmukha .	2 Vaidikha .
4549	1370	1505	854	622-23	1447-48	1 Prabhava .	8 Bhāva .	...
4550	1371	1506	855	623-24	*1448-49	2 Vibhava .	9 Yuvan .	6 Bhādrapada
4551	1372	1507	856	624-25	1449-50	3 Śukla .	10 Dhātṛi .	...
4552	1373	1508	857	625-26	1450-51	4 Pramōda .	11 Īvara .	...
4553	1374	1509	858	626-27	1451-52	5 Prajāpati .	12 Bahudhānya .	4 Āshāḍha
4554	1375	1510	859	627-28	*1452-53	6 Āngirasa .	13 Pramāthīn .	...
4555	1376	1511	860	628-29	1453-54	7 Śrīmukha .	14 Vikrama .	...
4556	1377	1512	861	629-30	1454-55	8 Bhāva .	15 Vṛjha .	3 Jyēṣṭha .
4557	1378	1513	862	630-31	1455-56	9 Yuvan .	16 Chitrabhānu .	...
4558	1379	1514	863	631-32	*1456-57	10 Dhātṛi .	17 Subhānu .	8 Kārtika 10 Pousha (adh.) 12 Phālguna
4559	1380	1515	864	632-33	1457-58	11 Īvara .	18 Tārka .	
4560	1381	1516	865	633-34	1458-59	12 Bahudhānya .	19 Pārthiva .	...
4561	1382	1517	866	634-35	1459-60	13 Pramāthīn .	20 Vyaya .	5 Śrāva .
4562	1383	1518	867	635-36	*1460-61	14 Vikrama .	21 Sarvaṣṭi .	...
4563	1384	1519	868	636-37	1461-62	15 Vṛjha .	22 Sarvabhānu .	...
4564	1385	1520	869	637-38	1462-63	16 Chitrabhānu .	23 Virōdhin .	4 Āshāḍha .
4565	1386	1521	870	638-39	1463-64	17 Subhānu .	24 Vikṛta .	...
4566	1387	1522	871	639-40	*1464-65	18 Tārka .	25 Khara .	...
4567	1388	1523	872	640-41	1465-66	19 Pārthiva .	26 Nandana .	2 Vaidikha .
4568	1389	1524	873	641-42	1466-67	20 Vyaya .	27 Vijaya .	...
4569	1390	1525	874	642-43	1467-68	21 Sarvaṣṭi .	28 Jaya .	6 Bhādrapada
4570	1391	1526	875	643-44	*1468-69	22 Sarvabhānu .	29 Mahamāta .	...
4571	1392	1527	876	644-45	1469-70	23 Virōdhin .	30 Durmukha .	...

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 BEGINS).					Kali.
Day and month, A.D.	Week-day.	Time of true Māha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
26 Mar. (85)	3 Fri. .	H. M. S. 19 32 30	9 Mar. (88)	3 Tues.	9908-1762	472-1363	228-6631	4547
27 Mar. (86)	1 Sun. .	1 45 0	26 Feb. (87)	0 Sat. .	9784-8596	319-3712	197-8582	4548
27 Mar. (86)	2 Mon. .	7 57 30	17 Mar. (76)	6 Fri. .	9818-4993	265-3547	249-1679	4549
28 Mar. (86)	3 Tues.	14 10 0	6 Mar. (86)	4 Wed.	32-8145	138-8812	221-0618	4550
28 Mar. (86)	4 Wed.	20 22 30	25 Mar. (84)	3 Tues.	67-4541	74-8646	272-8916	4551
27 Mar. (86)	6 Fri. .	2 35 0	14 Mar. (73)	0 Sat. .	9943-1375	922-0995	241-5677	4552
27 Mar. (86)	0 Sat. .	8 47 30	4 Mar. (63)	5 Thurs.	157-4527	805-6259	213-4816	4553
26 Mar. (86)	1 Sun. .	15 0 0	22 Mar. (82)	4 Wed.	192-0024	741-0094	264-7914	4554
26 Mar. (86)	2 Mon. .	21 12 30	11 Mar. (70)	1 Sun. .	67-7757	588-8442	233-9674	4555
27 Mar. (86)	4 Wed.	3 25 0	28 Feb. (59)	5 Thurs.	9943-4591	436-0790	203-1436	4556
27 Mar. (86)	5 Thurs.	9 37 30	19 Mar. (78)	4 Wed.	9978-0987	372-0625	254-4532	4557
26 Mar. (86)	6 Fri. .	15 50 0	7 Mar. (67)	1 Sun. .	9853-7821	219-2973	223-6295	4558
26 Mar. (86)	0 Sat. .	22 2 30	26 Mar. (85)	0 Sat. .	9888-4218	155-2909	274-9292	4559
27 Mar. (86)	2 Mon.	4 15 0	16 Mar. (75)	5 Thurs.	102-7370	38-8073	246-8532	4560
27 Mar. (86)	3 Tues.	10 27 30	5 Mar. (64)	2 Mon. .	9978-4204	885-0421	216-0293	4561
26 Mar. (86)	4 Wed.	16 40 0	23 Mar. (83)	1 Sun. .	13-0600	822-0256	267-2299	4562
26 Mar. (86)	5 Thurs.	22 52 30	13 Mar. (72)	6 Fri. .	227-3753	706-5520	239-2529	4563
27 Mar. (86)	0 Sat. .	5 5 0	2 Mar. (61)	3 Tues.	103-0587	552-7868	206-4291	4564
27 Mar. (86)	1 Sun. .	11 17 30	21 Mar. (80)	2 Mon. .	127-6883	438-7703	269-7388	4565
26 Mar. (86)	2 Mon. .	17 30 0	9 Mar. (69)	6 Fri. .	13-3817	336-0061	228-9150	4566
26 Mar. (86)	3 Tues.	23 42 30	26 Feb. (87)	3 Tues.	9889-0651	163-2400	198-0911	4567
27 Mar. (86)	5 Thurs.	5 55 0	17 Mar. (76)	2 Mon. .	9923-7047	119-2214	249-4008	4568
27 Mar. (86)	6 Fri. .	12 7 30	7 Mar. (66)	0 Sat. .	123-0199	2-7499	231-3147	4569
26 Mar. (86)	0 Sat. .	18 26 0	25 Mar. (85)	8 Fri. .	172-6596	938-7324	272-6244	4570
27 Mar. (86)	2 Mon. .	0 22 30	14 Mar. (72)	3 Tues.	48-3420	785-9682	241-8006	4571

TABLE

CONCURRENT YEAR.								INTERCALATED (additions) and SUPPRESSED (deletions) LUNAR MONTHS (true).
Kali.	Saka.	Chaitradī Vikrama.	Māhādī solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4572	1393	1523	877	645-46	1470-71	24 Vīkṛita .	31 Hēmalamba .	4 Āshāḍha .
4573	1394	1529	878	646-47	1471-72	25 Khara .	32 Vilamba .	" ...
4574	1395	1530	879	647-48	*1472-73	26 Nandana .	33 Vīkṛin .	...
4575	1396	1531	880	648-49	1473-74	27 Vijaya .	34 Śārvarin .	3 Jyēṣṭha .
4576	1397	1532	881	649-50	1474-75	28 Jaya .	35 Plava .	...
4577	1398	1533	882	650-51	1475-76	29 Manmatha .	36 Subhakṛit	{ 7 Āsvina 10 Pousha (kṛā.) 12 Phālguna }
4578	1399	1534	883	651-52	*1476-77	30 Durmukha .	37 Śobhana .	
4579	1400	1535	884	652-53	1477-78	31 Hēmalamba .	38 Krōḍhin .	
4580	1401	1536	885	653-54	1478-79	32 Vilamba .	39 Vīśvāvasu .	5 Śrīvaṣa .
4581	1402	1537	886	654-55	1479-80	33 Vīkṛin .	40 Paribhava .	...
4582	1403	1538	887	655-56	*1480-81	34 Śārvarin .	41 Plavaṅga .	...
4583	1404	1539	888	656-57	1481-82	35 Plava .	42 Kṛika .	4 Āshāḍha .
4584	1405	1540	889	657-58	1482-83	36 Subhakṛit	43 Saumya .	...
4585	1406	1541	890	658-59	1483-84	37 Śobhana .	44 Śiddhārāya .	...
4586	1407	1542	891	659-60	*1484-85	38 Krōḍhin .	45 Virōdhakṛit	1 Chaitra
4587	1408	1543	892	660-61	1485-86	39 Vīśvāvasu .	46 Paridhāvin .	...
4588	1409	1544	893	661-62	1486-87	40 Paribhava .	47 Pramādin .	6 Bhādrapada
4589	1410	1545	894	662-63	1487-88	41 Plavaṅga .	48 Ānanda .	...
4590	1411	1546	895	663-64	*1488-89	42 Kṛika .	49 Rākṣasa .	...
4591	1412	1547	896	664-65	1489-90	43 Saumya .	50 Anala .	4 Āshāḍha .
4592	1413	1548	897	665-66	1490-91	44 Śiddhārāya .	51 Phāgala .	...
4593	1414	1549	898	666-67	1491-92	45 Virōdhakṛit	52 Kālayukta .	...
4594	1415	1550	899	667-68	*1492-93	46 Paridhāvin .	53 Siddhārthīn .	2 Vāśākha .
4595	1416	1551	900	668-69	1493-94	47 Pramādin .	54 Randra .	...
4596	1417	1552	901	669-70	1494-95	48 Ānanda .	55 Durmati .	6 Bhādrapada

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 ENDS).					Kail.
Day and month, A.D.	Week-day.	Time of true Māha-sankranti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
27 Mar. (86)	3 Tues.	8 45 0	4 Mar. (83)	1 Sun.	232-6582	699-4946	213-7145	4572
27 Mar. (86)	4 Wed.	12 57 30	23 Mar. (81)	6 Fri.	9953-6660	569-1865	232-2365	4573
26 Mar. (86)	5 Thurs.	19 10 0	10 Mar. (70)	3 Tues.	9838-3494	416-4214	231-4626	4574
27 Mar. (86)	0 Sat.	1 22 30	28 Feb. (59)	1 Sun.	48-6646	299-9477	203-3765	4575
27 Mar. (86)	1 Sun.	7 35 0	18 Mar. (77)	6 Fri.	9744-6724	199-6397	251-9484	4576
27 Mar. (86)	2 Mon.	13 47 30	8 Mar. (67)	4 Wed.	9958-9875	83-1661	222-8624	4577
26 Mar. (86)	3 Tues.	20 0 0	26 Mar. (86)	3 Tues.	9993-6372	19-1496	275-1721	4578
27 Mar. (86)	5 Thurs.	2 12 30	16 Mar. (75)	1 Sun.	207-9424	902-6760	247-0961	4579
27 Mar. (86)	6 Fri.	8 25 0	5 Mar. (64)	5 Thurs.	62-6259	749-9109	216-2622	4580
27 Mar. (86)	0 Sat.	14 37 30	24 Mar. (83)	4 Wed.	118-2354	685-8942	267-5720	4581
26 Mar. (86)	1 Sun.	20 50 0	12 Mar. (72)	1 Sun.	9993-9488	533-1291	226-7490	4582
27 Mar. (86)	3 Tues.	3 2 30	1 Mar. (60)	5 Thurs.	9969-6222	390-2640	205-9242	4583
27 Mar. (86)	4 Wed.	9 15 0	20 Mar. (79)	4 Wed.	9904-2718	316-2474	257-2239	4584
27 Mar. (86)	5 Thurs.	15 27 30	9 Mar. (68)	1 Sun.	9779-9652	163-5822	226-4101	4585
26 Mar. (86)	6 Fri.	21 40 0	27 Feb. (58)	6 Fri.	9994-2705	47-1087	198-2239	4586
27 Mar. (86)	1 Sun.	3 52 30	17 Mar. (76)	5 Thurs.	28-9101	982-0922	249-6337	4587
27 Mar. (86)	2 Mon.	10 5 0	7 Mar. (66)	3 Tues.	242-2252	866-6186	221-5476	4588
27 Mar. (86)	3 Tues.	16 17 30	26 Mar. (85)	2 Mon.	277-8650	802-6021	272-8573	4589
26 Mar. (86)	4 Wed.	22 30 0	14 Mar. (74)	6 Fri.	153-5484	649-8270	242-0225	4590
27 Mar. (86)	6 Fri.	4 42 30	3 Mar. (62)	3 Tues.	29-2218	497-0717	211-2097	4591
27 Mar. (86)	0 Sat.	10 55 0	22 Mar. (81)	2 Mon.	62-8714	423-0552	262-5194	4592
27 Mar. (86)	1 Sun.	17 7 30	11 Mar. (70)	6 Fri.	9929-5548	230-2201	221-6955	4593
26 Mar. (86)	2 Mon.	22 20 0	28 Feb. (59)	3 Tues.	9815-2231	127-5249	200-8716	4594
27 Mar. (86)	4 Wed.	5 32 30	18 Mar. (77)	2 Mon.	9849-6778	62-5084	252-1812	4595
27 Mar. (86)	5 Thurs.	11 45 0	8 Mar. (67)	0 Sat.	64-1920	947-0242	224-0952	4596

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>skhaya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitra- Vikrama.	Mishdi solar year in Bengal.	Kollam.	A.D.	JUVIAN SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4597	1418	1553	903	670-71	1495-96	49 Rakshasa .	56 Dundubhi .	...
4598	1419	1554	903	671-72	*1496-97	50 Anala .	57 Budhirōdgārin .	...
4599	1420	1555	904	672-73	1497-98	51 Pīngala .	58 Raktāksha .	5 Śrāvapa .
4600	1421	1556	905	673-74	1498-99	52 Kālayukta .	59 Krōdhana .	...
4601	1422	1557	906	674-75	1499-1500	53 Siddhārthin .	60 Kahaya .	...
4602	1423	1558	907	675-76	*1500-01	54 Raudra .	1 Prabhava .	3 Jyēṣṭha .
4603	1424	1559	908	676-77	1501-02	55 Durmatī .	2 Vibhava† .	...
4604	1425	1560	909	677-78	1502-03	56 Dundubhi .	4 Pramōda .	...
4605	1426	1561	910	678-79	1503-04	57 Budhirōdgārin .	5 Prajāpati .	2 Vaiśākha .
4606	1427	1562	911	679-80	*1504-05	58 Raktāksha .	6 Āngirasa .	...
4607	1428	1563	912	680-81	1505-06	59 Krōdhana .	7 Śrīmukha .	6 Bhādrapada .
4608	1429	1564	913	681-82	1506-07	60 Kahaya .	8 Bhāva .	...
4609	1430	1565	914	682-83	1507-08	1 Prabhava .	9 Yuvana .	...
4610	1431	1566	915	683-84	*1508-09	2 Vibhava .	10 Dhātṛi .	4 Āshāḍha .
4611	1432	1567	916	684-85	1509-10	3 Sukla .	11 Īvara .	...
4612	1433	1568	917	685-86	1510-11	4 Pramōda .	12 Bahudhānya .	...
4613	1434	1569	918	686-87	1511-12	5 Prajāpati .	13 Pramāthī .	2 Vaiśākha .
4614	1435	1570	919	687-88	*1512-13	6 Āngirasa .	14 Vikrama .	...
4615	1436	1571	920	688-89	1513-14	7 Śrīmukha .	15 Vṛiṣa .	6 Bhādrapada .
4616	1437	1572	921	689-90	1514-15	8 Bhāva .	16 Chitrabhāsa .	...
4617	1438	1573	922	690-91	1515-16	9 Yuvana .	17 Subhānu .	...
4618	1439	1574	923	691-92	*1516-17	10 Dhātṛi .	18 Tāraka .	5 Śrāvapa .
4619	1440	1575	924	692-93	1517-18	11 Īvara .	19 Pārthiva .	...
4620	1441	1576	925	693-94	1518-19	12 Bahudhānya .	20 Vyaya .	...
4621	1442	1577	926	694-95	1519-20	13 Pramāthī .	21 Sarvaḥ .	3 Jyēṣṭha .

† No. 3 Sukla was suppressed in the north.

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA SUKLA 1 BEGINS).					KāH.
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
27 Mar. (86)	6 Fri.	H. M. S. 17 57 30	27 Mar. (86)	6 Fri.	98-8327	883-0184	275-4050	4597
27 Mar. (87)	1 Sun.	0 10 0	16 Mar. (76)	4 Wed.	813-1479	766-5447	247-8190	4598
27 Mar. (86)	2 Mon.	6 22 30	5 Mar. (64)	1 Sun.	188-8313	613-7796	216-4950	4599
27 Mar. (86)	3 Tues.	12 35 0	23 Mar. (82)	6 Fri.	9884-8390	513-4715	265-0670	4600
27 Mar. (86)	4 Wed.	18 47 30	12 Mar. (71)	3 Tues.	9760-5224	360-7063	234-2431	4601
27 Mar. (87)	6 Fri.	1 0 0	1 Mar. (61)	1 Sun.	9974-8377	244-2328	206-1571	4602
27 Mar. (86)	0 Sat.	7 12 30	20 Mar. (79)	0 Sat.	9-4773	180-2162	257-4668	4603
27 Mar. (86)	1 Sun.	13 25 0	9 Mar. (68)	4 Wed.	9885-1607	27-4510	226-6429	4604
27 Mar. (86)	2 Mon.	19 37 30	27 Feb. (58)	2 Mon.	99-4760	910-9775	198-5568	4605
27 Mar. (87)	4 Wed.	1 50 0	17 Mar. (77)	1 Sun.	134-1156	846-9609	249-9666	4606
27 Mar. (86)	5 Thur.	8 2 30	6 Mar. (65)	5 Thur.	9-7890	694-1958	219-0427	4607
27 Mar. (86)	6 Fri.	14 15 0	25 Mar. (84)	4 Wed.	44-4386	630-1793	270-3525	4608
27 Mar. (86)	0 Sat.	20 27 30	14 Mar. (73)	1 Sun.	9920-1220	477-4141	239-5236	4609
27 Mar. (87)	2 Mon.	2 40 0	2 Mar. (62)	5 Thur.	9795-8054	324-6489	208-7048	4610
27 Mar. (86)	3 Tues.	8 52 30	21 Mar. (90)	4 Wed.	9830-4450	260-6324	260-0144	4611
27 Mar. (86)	4 Wed.	15 5 0	11 Mar. (70)	2 Mon.	44-7603	144-1589	231-9284	4612
27 Mar. (86)	5 Thur.	21 17 30	28 Feb. (59)	6 Fri.	9920-4426	991-3936	201-1045	4613
27 Mar. (87)	0 Sat.	3 30 0	18 Mar. (78)	5 Thur.	9955-0933	927-3772	252-4142	4614
27 Mar. (86)	1 Sun.	9 42 30	8 Mar. (67)	3 Tues.	169-2984	810-9036	224-3282	4615
27 Mar. (86)	2 Mon.	15 55 0	27 Mar. (86)	2 Mon.	202-0381	746-8872	275-6379	4616
27 Mar. (86)	3 Tues.	22 7 30	16 Mar. (75)	6 Fri.	79-7215	594-1219	244-8140	4617
27 Mar. (87)	5 Thur.	4 20 0	4 Mar. (64)	3 Tues.	9955-4049	441-3567	213-9901	4618
27 Mar. (86)	6 Fri.	10 32 30	23 Mar. (82)	2 Mon.	9990-0445	377-3403	265-2996	4619
27 Mar. (86)	0 Sat.	16 45 0	12 Mar. (71)	6 Fri.	9665-7278	224-5750	234-4760	4620
27 Mar. (86)	1 Sun.	22 57 30	2 Mar. (61)	4 Wed.	80-0431	108-1015	206-3900	4621

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>hanya</i>) LUNAR MONTHS (true).
K.M.	Saka.	Chaitradī Vikrama.	Mishadi solar-year in Bengal.	Kollam.	A.D.	JOYIAN SAMVATHARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4622	1443	1578	927	696-96	*1520-21	14 Vikrama .	22 Sarvadhārin .	...
4623	1444	1579	928	696-97	1521-22	15 Vṛjha .	23 Vīrōdhin .	...
4624	1445	1580	929	697-98	1522-23	16 Chitrabhānu .	24 Vikṛita .	2 Vaiśākha .
4625	1446	1581	930	698-99	1523-24	17 Subhānu .	25 Khara .	...
4626	1447	1582	931	699-700	*1524-25	18 Tāraka .	26 Nandana .	6 Bhādrapada
4627	1448	1583	932	700-01	1525-26	19 Pārthiva .	27 Vijaya .	...
4628	1449	1584	933	701-02	1526-27	20 Vyaya .	28 Jaya .	...
4629	1450	1585	934	702-03	1527-28	21 Sarvajit .	29 Manmatha .	4 Āshāḍha .
4630	1451	1586	935	703-04	*1528-29	22 Sarvadhārin .	30 Durmukha .	...
4631	1452	1587	936	704-05	1529-30	23 Vīrōdhin .	31 Hāmālamba .	...
4632	1453	1588	937	705-06	1530-31	24 Vikṛita .	32 Vilamba .	2 Vaiśākha .
4633	1454	1589	938	706-07	1531-32	25 Khara .	33 Vikārin .	...
4634	1455	1590	939	707-08	*1532-33	26 Nandana .	34 Śarvarin .	6 Bhādrapada
4635	1456	1591	940	708-09	1533-34	27 Vijaya .	35 Plava .	...
4636	1457	1592	941	709-10	1534-35	28 Jaya .	36 Subhakṛit .	...
4637	1458	1593	942	710-11	1535-36	29 Manmatha .	37 Śobhana .	5 Śrāvana .
4638	1459	1594	943	711-12	*1536-37	30 Durmukha .	38 Krōdhin .	...
4639	1460	1595	944	712-13	1537-38	31 Hāmālamba .	39 Vīrāvāsu .	...
4640	1461	1596	945	713-14	1538-39	32 Vilamba .	40 Parābhava .	3 Jyēṣṭha .
4641	1462	1597	946	714-15	1539-40	33 Vikārin .	41 Plavaṅga .	...
4642	1463	1598	947	715-16	*1540-41	34 Śarvarin .	42 Kūlaka .	{ 7 Āvina* 10 Pousha(<i>ish.</i>) }
4643	1464	1599	948	716-17	1541-42	35 Plava .	43 Saumya .	1 Chaitra .
4644	1465	1600	949	717-18	1542-43	36 Subhakṛit .	44 Śādhāraka .	...
4645	1466	1601	950	718-19	1543-44	37 Śobhana .	45 Vīrōdhakṛit .	6 Bhādrapada
4646	1467	1602	951	719-20	*1544-45	38 Krōdhin .	46 Paridhāvin .	...

* A close case. At the Tuli-samkrānti the moon had been waxing for less than 2 minutes.

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUMMER OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 BEGINS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-sankranti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
27 Mar. (87)	3 Tues.	5 10 0	20 Mar. (80)	3 Tues.	114-6827	44-0650	257-0097	4623
27 Mar. (86)	4 Wed.	11 22 30	9 Mar. (68)	0 Sat.	9990-3661	891-3198	236-8758	4628
27 Mar. (86)	5 Thurs.	17 25 0	27 Feb. (58)	5 Thurs.	204-6814	774-8463	188-7897	4624
27 Mar. (86)	6 Fri.	23 47 30	18 Mar. (77)	4 Wed.	236-3210	710-8297	250-0098	4625
27 Mar. (87)	1 Sun.	6 0 0	6 Mar. (66)	1 Sun.	115-0044	558-0646	219-2756	4626
27 Mar. (86)	2 Mon.	12 12 30	25 Mar. (84)	0 Sat.	149-6440	494-0490	270-5354	4627
27 Mar. (86)	3 Tues.	18 25 0	14 Mar. (73)	4 Wed.	25-3274	341-2828	230-7615	4628
28 Mar. (87)	5 Thurs.	0 27 30	3 Mar. (63)	1 Sun.	9901-0108	188-5177	208-9877	4629
27 Mar. (87)	6 Fri.	6 50 0	21 Mar. (81)	0 Sat.	9935-6504	124-5011	160-2478	4630
27 Mar. (86)	0 Sat.	12 2 30	11 Mar. (70)	5 Thurs.	149-9657	8-0276	232-1612	4631
27 Mar. (86)	1 Sun.	19 15 0	23 Feb. (59)	2 Mon.	25-6490	855-2634	201-3374	4632
28 Mar. (87)	3 Tues.	1 27 30	19 Mar. (78)	1 Sun.	60-2887	791-2459	253-6471	4633
27 Mar. (87)	4 Wed.	7 40 0	8 Mar. (68)	6 Fri.	274-6009	674-7723	224-5541	4634
27 Mar. (86)	5 Thurs.	13 52 30	26 Mar. (85)	4 Wed.	9970-6117	574-4642	273-1330	4635
27 Mar. (86)	6 Fri.	20 5 0	15 Mar. (74)	1 Sun.	9646-2851	421-6991	242-3091	4636
28 Mar. (87)	1 Sun.	2 17 30	4 Mar. (63)	5 Thurs.	9721-9785	268-9338	211-4853	4637
27 Mar. (87)	2 Mon.	8 30 0	22 Mar. (83)	4 Wed.	9756-6181	204-9174	262-7950	4638
27 Mar. (86)	3 Tues.	14 42 30	12 Mar. (71)	2 Mon.	9970-9333	88-4428	234-7069	4639
27 Mar. (86)	4 Wed.	20 55 0	2 Mar. (61)	0 Sat.	185-2486	971-8702	206-6229	4640
28 Mar. (87)	6 Fri.	3 7 30	21 Mar. (80)	6 Fri.	219-8882	907-9537	257-9328	4641
27 Mar. (87)	0 Sat.	9 20 0	9 Mar. (69)	3 Tues.	96-5716	755-1888	227-1068	4642
27 Mar. (86)	1 Sun.	15 22 30	26 Feb. (57)	0 Sat.	9971-2550	602-4224	196-2348	4643
27 Mar. (86)	2 Mon.	21 45 0	17 Mar. (78)	6 Fri.	5-3946	538-4068	247-5848	4644
28 Mar. (87)	4 Wed.	8 57 30	6 Mar. (65)	3 Tues.	9681-5780	285-6417	216-7707	4645
27 Mar. (87)	5 Thurs.	10 10 0	24 Mar. (84)	2 Mon.	9916-2175	321-6252	258-0906	4646

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adika</i>) and SUPPRESSED (<i>lakṣya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chakrārdi Vikrama.	Māhārdi solar year in Bengal.	Kollam.	A.D.	JUVIAN SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4847	1488	1803	952	720-21	1545-46	39 Vāśīṣṭha .	47 Pramādi .	...
4848	1489	1804	953	721-22	1546-47	40 Parābhava .	48 Ānanda .	4 Āśāḍha .
4849	1470	1805	954	722-23	1547-48	41 Pīṣāṭha .	49 Rākṣasa .	...
4850	1471	1806	955	723-24	*1548-49	42 Kṛtāka .	50 Anala .	...
4851	1472	1807	956	724-25	1549-50	43 Saumya .	51 Pīṅgala .	2 Vaiśākha .
4852	1473	1808	957	725-26	1550-51	44 Śādhāraṇa .	52 Kālayukta .	...
4853	1474	1809	958	726-27	1551-52	45 Virōdhakṛt .	53 Siddhārthin .	6 Bhādrapada .
4854	1475	1810	959	727-28	*1552-53	46 Parābhava .	54 Raudra .	...
4855	1476	1811	960	728-29	1553-54	47 Pramādi .	55 Durmati .	...
4856	1477	1812	961	729-30	1554-55	48 Ānanda .	56 Dundubhi .	4 Āśāḍha .
4857	1478	1813	962	730-31	1555-56	49 Rākṣasa .	57 Rodhrōdgārin .	...
4858	1479	1814	963	731-32	*1556-57	50 Anala .	58 Raktākṣa .	...
4859	1480	1815	964	732-33	1557-58	51 Pīṅgala .	59 Krōdhana .	3 Jyēṣṭha .
4860	1481	1816	965	733-34	1558-59	52 Kālayukta .	60 Kahaya .	...
4861	1482	1817	966	734-35	1559-60	53 Siddhārthin .	1 Prabhava .	{ 8 Kārtika 11 Māgha (kal.) 12 Phālguna }
4862	1483	1818	967	735-36	*1560-61	54 Raudra .	2 Vibhava .	
4863	1484	1819	968	736-37	1561-62	55 Durmati .	3 Śukla .	
4864	1485	1820	969	737-38	1562-63	56 Dundubhi .	4 Pramōda .	5 Śāvaṇa .
4865	1486	1821	970	738-39	1563-64	57 Rodhrōdgārin .	5 Prajāpati .	...
4866	1487	1822	971	739-40	*1564-65	58 Raktākṣa .	6 Āgiraṇa .	...
4867	1488	1823	972	740-41	1565-66	59 Krōdhana .	7 Śrīmukha .	4 Āśāḍha .
4868	1489	1824	973	741-42	1566-67	60 Kahaya .	8 Bhāva .	...
4869	1490	1825	974	742-43	1567-68	1 Prabhava .	9 Yuvana .	...
4870	1491	1826	975	743-44	*1568-69	2 Vibhava .	10 Dhātṛi .	2 Vaiśākha .
4871	1492	1827	976	744-45	1569-70	3 Śukla .	11 Īṣvara .	...

LXI--Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUMMER OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 FALLS).					Kali.
Day and month, A.D.	Week-day.	Time of true Māha-sajkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	18	20	23	24	25	1
		H. M. S.						
27 Mar. (86)	6 Fri.	16 22 30	13 Mar. (73)	6 Fri.	9791-9009	168-8599	237-2506	4647
27 Mar. (86)	0 Sat.	23 35 0	3 Mar. (63)	4 Wed.	6-2103	53-2864	309-1706	4648
28 Mar. (87)	2 Mon.	4 47 30	23 Mar. (81)	3 Tues.	40-9659	988-2699	200-4803	4649
27 Mar. (87)	3 Tues.	11 0 0	11 Mar. (71)	1 Sun.	255-1711	871-8984	232-3042	4650
27 Mar. (86)	4 Wed.	17 13 30	28 Feb. (59)	5 Thurs.	130-8544	719-1311	301-5708	4651
27 Mar. (86)	5 Thurs.	23 25 0	19 Mar. (78)	4 Wed.	165-4941	655-1147	253-8900	4652
28 Mar. (87)	0 Sat.	5 37 30	8 Mar. (67)	1 Sun.	41-1774	503-3495	223-0563	4653
27 Mar. (87)	1 Sun.	11 50 0	26 Mar. (96)	0 Sat.	75-6171	438-3339	273-2659	4654
27 Mar. (86)	2 Mon.	18 2 30	15 Mar. (74)	4 Wed.	9952-5005	285-5878	242-5480	4655
28 Mar. (87)	4 Wed.	0 15 0	4 Mar. (63)	1 Sun.	9827-1839	123-8021	211-7182	4656
28 Mar. (87)	5 Thurs.	6 27 30	23 Mar. (83)	0 Sat.	9861-8235	68-7856	203-0379	4657
27 Mar. (87)	6 Fri.	12 40 0	12 Mar. (72)	5 Thurs.	76-1287	963-3120	234-0418	4658
27 Mar. (86)	0 Sat.	18 53 30	2 Mar. (61)	3 Tues.	220-4540	825-8385	296-8558	4659
28 Mar. (87)	2 Mon.	1 5 0	21 Mar. (90)	2 Mon.	225-0836	780-8220	258-1855	4660
28 Mar. (87)	3 Tues.	7 17 30	10 Mar. (69)	6 Fri.	200-7771	619-0587	227-2417	4661
27 Mar. (87)	4 Wed.	13 30 0	27 Mar. (87)	4 Wed.	9896-7848	518-7487	275-9125	4662
27 Mar. (86)	5 Thurs.	19 43 30	16 Mar. (75)	1 Sun.	9772-4681	365-9835	245-0697	4663
28 Mar. (87)	0 Sat.	1 55 0	6 Mar. (65)	6 Fri.	9896-7834	249-5104	217-0036	4664
28 Mar. (87)	1 Sun.	8 7 30	25 Mar. (84)	5 Thurs.	21-4220	185-4939	268-3124	4665
27 Mar. (87)	2 Mon.	14 30 0	13 Mar. (73)	2 Mon.	9897-1064	32-7237	237-4805	4666
27 Mar. (86)	3 Tues.	20 32 30	3 Mar. (63)	0 Sat.	111-4197	916-2553	309-4035	4667
28 Mar. (87)	5 Thurs.	2 45 0	23 Mar. (81)	6 Fri.	145-0613	853-2388	260-7121	4668
28 Mar. (87)	6 Fri.	8 57 30	11 Mar. (70)	3 Tues.	21-7447	899-4735	229-8883	4669
27 Mar. (87)	0 Sat.	15 10 0	28 Feb. (59)	0 Sat.	9897-4281	546-7083	199-0654	4670
27 Mar. (86)	1 Sun.	21 22 30	18 Mar. (77)	6 Fri.	9932-0677	423-6917	250-3753	4671

TABLE

CONCURRENT YEAR.								INTERCALATED (addita) and SUPPRESSED (ekagra) LUNAR MONTHS (true).
Kali.	Saka.	Chalukya Vikrama.	Mabadi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4872	1493	1628	977	745-46	1570-71	4 Pramōda .	12 Bahudhānya .	6 Bhādrapada.
4873	1494	1629	978	746-47	1571-72	5 Prajāpati .	13 Pramāthin .	...
4874	1495	1630	979	747-48	*1572-73	6 Āngirasa .	14 Vikrama .	...
4875	1496	1631	980	748-49	1573-74	7 Śrīmukha .	15 Vṛṣha .	4 Āshāḍha .
4876	1497	1632	981	749-50	1574-75	8 Bhāva .	16 Chitrabhānu .	...
4877	1498	1633	982	750-51	1575-76	9 Yuvan .	17 Subhānu .	...
4878	1499	1634	983	751-52	*1576-77	10 Dhātṛi .	18 Tāra .	3 Jyēṣṭha .
4879	1500	1635	984	752-53	1577-78	11 Īvara .	19 Pārthiva .	...
4880	1501	1636	985	753-54	1578-79	12 Bahudhānya .	20 Vyaya .	8 Kārttika .
4881	1502	1637	986	754-55	1579-80	13 Pramāthin .	21 Sarvaṇi .	...
4882	1503	1638	987	755-56	*1580-81	14 Vikrama .	22 Sarvadhārin .	...
4883	1504	1639	988	756-57	1581-82	15 Vṛṣha .	23 Virōdhin .	5 Śrāva .
4884	1505	1640	989	757-58	1582-83	16 Chitrabhānu .	24 Vikṛita .	...
4885	1506	1641	990	758-59	1583-84	17 Subhānu .	25 Khara .	...
4886	1507	1642	991	759-60	*1584-85	18 Tāra .	26 Nandana .	4 Āshāḍha .
4887	1508	1643	992	760-61	1585-86	19 Pārthiva .	27 Vijaya .	...
4888	1509	1644	993	761-62	1586-87	20 Vyaya .	28 Jaya .	...
4889	1510	1645	994	762-63	1587-88	21 Sarvaṇi .	29 Manmatha† .	2 Vāśākha .
4890	1511	1646	995	763-64	*1588-89	22 Sarvadhārin .	31 Hemalamba .	...
4891	1512	1647	996	764-65	1589-90	23 Virōdhin .	32 Vṛṣha .	6 Bhādrapada
4892	1513	1648	997	765-66	1590-91	24 Vikṛita .	33 Vṛṣha .	...
4893	1514	1649	998	766-67	1591-92	25 Khara .	34 Śarvarin .	...
4894	1515	1650	999	767-68	*1592-93	26 Nandana .	35 Pṛava .	4 Āshāḍha .
4895	1516	1651	1000	768-69	1593-94	27 Vijaya .	36 Subhānu .	...
4896	1517	1652	1001	769-70	1594-95	28 Jaya .	37 Śrāva .	...

† No. 30, Darmati, was suppressed in the north.

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA SUKLA 1 ENDED).					Kali.
Day and month, A.D.	Week-day.	Time of true Māha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
28 Mar. (87)	3 Tues.	3 35 0	7 Mar. (86)	3 Tues.	9807-7511	330-2366	219-5513	4672
28 Mar. (87)	4 Wed.	9 47 30	28 Mar. (85)	2 Mon.	9842-3907	265-9101	270-9611	4673
27 Mar. (87)	5 Thur.	16 0 0	15 Mar. (75)	0 Sat.	58-7090	149-4366	242-7749	4674
27 Mar. (86)	6 Fri.	22 12 30	4 Mar. (83)	4 Wed.	9932-3894	996-6713	211-9511	4675
28 Mar. (87)	1 Sun.	4 25 0	23 Mar. (82)	3 Tues.	9967-0290	932-6549	233-2606	4676
28 Mar. (87)	2 Mon.	10 37 30	13 Mar. (72)	1 Sun.	181-3441	816-1813	235-1747	4677
27 Mar. (87)	3 Tues.	16 50 0	1 Mar. (81)	5 Thur.	57-0275	663-4169	204-3509	4678
27 Mar. (86)	4 Wed.	23 2 30	20 Mar. (79)	4 Wed.	91-6671	599-3996	255-9524	4679
28 Mar. (87)	6 Fri.	5 15 0	9 Mar. (68)	1 Sun.	9967-3506	446-6344	224-8368	4680
28 Mar. (87)	0 Sat.	11 27 30	28 Mar. (87)	0 Sat.	1-9902	382-6179	276-1484	4681
27 Mar. (87)	1 Sun.	17 40 0	16 Mar. (76)	4 Wed.	9877-6735	239-8527	245-3226	4682
27 Mar. (86)	2 Mon.	23 52 30	6 Mar. (65)	2 Mon.	91-9888	113-3791	217-2365	4683
28 Mar. (87)	4 Wed.	6 5 0	25 Mar. (84)	1 Sun.	126-6284	49-3626	268-5463	4684
28 Mar. (87)	5 Thur.	12 17 30	14 Mar. (73)	5 Thur.	2-3118	896-5974	237-7224	4685
27 Mar. (87)	6 Fri.	18 30 0	3 Mar. (63)	3 Tues.	216-6271	780-1239	209-6363	4686
28 Mar. (87)	1 Sun.	0 42 30	22 Mar. (81)	2 Mon.	251-2667	716-1074	260-9480	4687
28 Mar. (87)	2 Mon.	6 55 0	11 Mar. (70)	6 Fri.	126-9501	563-3422	230-1222	4688
28 Mar. (87)	3 Tues.	13 7 30	23 Feb. (59)	3 Tues.	2-6335	410-5770	199-2983	4689
27 Mar. (87)	4 Wed.	19 20 0	18 Mar. (78)	2 Mon.	37-2731	346-5606	250-6081	4690
28 Mar. (87)	6 Fri.	1 32 30	7 Mar. (66)	6 Fri.	9912-9565	193-7963	219-7842	4691
28 Mar. (87)	0 Sat.	7 45 0	28 Mar. (85)	5 Thur.	9947-5961	129-7788	271-0939	4692
28 Mar. (87)	1 Sun.	13 57 30	16 Mar. (75)	3 Tues.	161-9114	13-2083	243-0078	4693
27 Mar. (87)	2 Mon.	20 10 0	4 Mar. (64)	0 Sat.	37-6948	800-5401	212-1840	4694
28 Mar. (87)	4 Wed.	2 22 30	23 Mar. (82)	6 Fri.	72-2344	796-5236	263-4937	4695
28 Mar. (87)	5 Thur.	8 35 0	13 Mar. (72)	4 Wed.	286-5496	680-0600	235-4076	4696

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (type).
Kali.	Saka.	Chaitradī Vikrama.	Mishadī solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4697	1518	1653	1003	770-71	1595-96	29 Manmatha .	38 Kródhin .	3 Jyeshtha .
4698	1519	1654	1003	771-72	*1596-97	30 Durmukha .	39 Vīśvavasu .	...
4699	1520	1655	1004	772-73	1597-98	31 Hēmakamba .	40 Parābhava .	8 Kārtika .
4700	1521	1656	1005	773-74	1598-99	32 Vilamba .	41 Plavaṅga .	...
4701	1522	1657	1006	774-75	1599-1600	33 Vikārin .	42 Kāka .	...
4702	1523	1658	1007	775-76	*1600-01	34 Sārvarin .	43 Saumya .	5 Śrāvapa .
4703	1524	1659	1008	776-77	1601-02	35 Plava .	44 Sādhārapa .	...
4704	1525	1660	1009	777-78	1602-03	36 Subhakṛt .	45 Virōdhakṛt .	...
4705	1526	1661	1010	778-79	1603-04	37 Sōbhana .	46 Paridhāvin .	4 Āshāḍha .
4706	1527	1662	1011	779-80	*1604-05	38 Kródhin .	47 Pramādin .	...
4707	1528	1663	1012	780-81	1605-06	39 Vīśvīvasu .	48 Ānanda .	...
4708	1529	1664	1013	781-82	1606-07	40 Parābhava .	49 Rākhaṣa .	1 Chaitra .
4709	1530	1665	1014	782-83	1607-08	41 Plavaṅga .	50 Ānala .	...
4710	1531	1666	1015	783-84	*1608-09	42 Kāka .	51 Pīṅgala .	6 Bhādrapada .
4711	1532	1667	1016	784-85	1609-10	43 Saumya .	52 Kālayukta .	...
4712	1533	1668	1017	785-86	1610-11	44 Sādhārapa .	53 Siddhārthin .	...
4713	1534	1669	1018	786-87	1611-12	45 Virōdhakṛt .	54 Raudra .	4 Āshāḍha .
4714	1535	1670	1019	787-88	*1612-13	46 Paridhāvin .	55 Darmati .	...
4715	1536	1671	1020	788-89	1613-14	47 Pramādin .	56 Dundubhi .	...
4716	1537	1672	1021	789-90	1614-15	48 Ānanda .	57 Rudhīrōdgārīn .	3 Jyeshtha .
4717	1538	1673	1022	790-91	1615-16	49 Rākhaṣa .	58 Raktāksha .	...
4718	1539	1674	1023	791-92	*1616-17	50 Ānala .	59 Krōdhana .	7 Āvina .
4719	1540	1675	1024	792-93	1617-18	51 Pīṅgala .	60 Kahaya .	...
4720	1541	1676	1025	793-94	1618-19	52 Kālayukta .	1 Prabhava .	...
4721	1542	1677	1026	794-95	1619-20	53 Siddhārthin .	2 Vibhava .	5 Śrāvapa .

LXI.—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MORAN SUMMER OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Māsa-samkranti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
28 Mar. (87)	6 Fri. .	H. M. S. 14 47 30	2 Mar. (61)	1 Sun. .	163-2330	537-2343	304-5838	4597
27 Mar. (87)	0 Sat. .	21 0 0	19 Mar. (79)	6 Fri. .	9858-2408	426-9787	253-1557	4598
28 Mar. (87)	2 Mon. .	3 12 30	8 Mar. (67)	3 Tues.	9733-9341	274-2115	222-8318	4599
28 Mar. (87)	3 Tues.	9 25 0	27 Mar. (86)	2 Mon. .	9768-5638	210-1951	273-6415	4700
28 Mar. (87)	4 Wed.	15 37 30	17 Mar. (76)	0 Sat. .	9962-8789	93-7214	245-5555	4701
27 Mar. (87)	5 Thurs.	21 50 0	6 Mar. (66)	5 Thurs.	197-1942	977-2479	218-4894	4702
28 Mar. (87)	0 Sat. .	4 2 30	25 Mar. (84)	4 Wed.	231-6338	913-2313	268-7792	4703
28 Mar. (87)	1 Sun. .	10 15 0	14 Mar. (73)	1 Sun. .	107-5172	790-4661	237-9552	4704
28 Mar. (87)	2 Mon. .	16 27 30	3 Mar. (62)	5 Thurs.	9983-2006	607-7010	207-1314	4705
27 Mar. (87)	3 Tues.	22 40 0	21 Mar. (81)	4 Wed.	17-8402	543-6844	258-4411	4706
28 Mar. (87)	5 Thurs.]	4 52 30	10 Mar. (69)	1 Sun. .	9993-5238	390-9192	227-6173	4707
28 Mar. (87)	6 Fri. .	11 5 0	27 Feb. (58)	5 Thurs.	9769-2070	238-1541	196-7934	4708
28 Mar. (87)	0 Sat. .	17 17 30	18 Mar. (77)	4 Wed.	9903-8466	174-1376	242-1032	4709
27 Mar. (87)	1 Sun. .	23 30 0	7 Mar. (67)	2 Mon. .	18-1619	57-6640	220-0171	4710
28 Mar. (87)	3 Tues.	5 42 30	26 Mar. (85)	1 Sun. .	52-8015	993-6475	271-2267	4711
28 Mar. (87)	4 Wed.	11 55 0	16 Mar. (75)	6 Fri. .	267-1178	877-1740	242-2407	4712
28 Mar. (87)	5 Thurs.	18 7 30	5 Mar. (64)	3 Tues.	142-8002	724-4067	212-4169	4713
28 Mar. (88)	0 Sat. .	0 20 0	23 Mar. (83)	2 Mon. .	177-4298	660-2922	263-7266	4714
28 Mar. (87)	1 Sun. .	6 22 30	12 Mar. (71)	6 Fri. .	53-1233	507-6271	232-9023	4715
28 Mar. (87)	2 Mon. .	12 45 0	1 Mar. (60)	3 Tues.	9923-8064	254-8619	202-0789	4716
28 Mar. (87)	3 Tues.	18 57 30	20 Mar. (79)	2 Mon. .	9963-4432	290-8454	253-8885	4717
28 Mar. (88)	5 Thurs.	1 10 0	8 Mar. (68)	6 Fri. .	9639-1205	128-0902	222-5647	4718
28 Mar. (87)	6 Fri. .	7 22 30	27 Mar. (86)	5 Thurs.	9874-7091	74-0637	272-8744	4719
28 Mar. (87)	0 Sat. .	13 35 0	17 Mar. (78)	3 Tues.	88-0643	967-5001	245-7864	4720
28 Mar. (87)	1 Sun. .	19 47 30	7 Mar. (66)	1 Sun. .	202-2996	841-1165	217-7022	4721

TABLE

CONCURRENT YEAR.								INTERCALATED (adhika) and SUPPRESSED (kshaya) LUNAR MONTHS (true).
Kali.	Saka.	Chaitrādi Vikrama.	Māhādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4722	1543	1678	1037	795-96	*1620-21	54 Raudra .	3 Śukla .	...
4723	1544	1679	1038	796-97	1621-22	55 Durmati .	4 Pramōda .	...
4724	1545	1680	1039	797-98	1622-23	56 Dundubhi .	5 Prajāpati .	4 Āshāḍha .
4725	1546	1681	1030	798-99	1623-24	57 Rudhirōdgārīn .	6 Āngirasa .	...
4726	1547	1682	1031	799-800	*1624-25	58 Raktākha .	7 Śrīmukha .	...
4727	1548	1683	1032	800-01	1625-26	59 Krōdhana .	8 Bhāva .	1 Chaitra .
4728	1549	1684	1033	801-02	1626-27	60 Kahaya .	9 Yuvan .	...
4729	1550	1685	1034	802-03	1627-28	1 Prabhava .	10 Dhātṛi .	5 Śrāvapa .
4730	1551	1686	1035	803-04	*1628-29	2 Vibhava .	11 Īvara .	...
4731	1552	1687	1036	804-05	1629-30	3 Śukla .	12 Bahudhānya .	...
4732	1553	1688	1037	805-06	1630-31	4 Pramōda .	13 Pramāthin .	4 Āshāḍha .
4733	1554	1689	1038	806-07	1631-32	5 Prajāpati .	14 Vikrama .	...
4734	1555	1690	1039	807-08	*1632-33	6 Āngirasa .	15 Vṛisha .	...
4735	1556	1691	1040	808-09	1633-34	7 Śrīmukha .	16 Chitrabhānu .	2 Vaiākha .
4736	1557	1692	1041	809-10	1634-35	8 Bhāva .	17 Subhānu .	...
4737	1558	1693	1042	810-11	1635-36	9 Yuvan .	18 Tārapa .	6 Bhādrapada .
4738	1559	1694	1043	811-12	*1636-37	10 Dhātṛi .	19 Pārthiva .	...
4739	1560	1695	1044	812-13	1637-38	11 Īvara .	20 Vyaya .	...
4740	1561	1696	1045	813-14	1638-39	12 Bahudhānya .	21 Sarvajit .	5 Śrāvapa .
4741	1562	1697	1046	814-15	1639-40	13 Pramāthin .	22 Sarvadhārin .	...
4742	1563	1698	1047	815-16	*1640-41	14 Vikrama .	23 Virōdhin .	...
4743	1564	1699	1048	816-17	1641-42	15 Vṛisha .	24 Vikṛita .	3 Jyēṣṭha .
4744	1565	1700	1049	817-18	1642-43	16 Chitrabhānu .	25 Khara .	...
4745	1566	1701	1050	818-19	1643-44	17 Subhānu .	26 Nandana .	...
4746	1567	1702	1051	819-20	*1644-45	18 Tārapa .	27 Vijaya .	1 Chaitra .

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 BEGINS).					Kāh.
Day and month, A.D.	Week-day.	Time of true Māhā-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
28 Mar. (88)	3 Tues.	2 0 0	24 Mar. (84)	6 Fri.	9998-4073	740-8085	266-2743	4722
28 Mar. (87)	4 Wed.	8 12 30	14 Mar. (73)	4 Wed.	212-7228	624-3349	238-1881	4723
28 Mar. (87)	5 Thur.	14 25 0	3 Mar. (62)	1 Sun.	88-4060	471-5097	207-3643	4724
28 Mar. (87)	6 Fri.	20 37 30	21 Mar. (80)	6 Fri.	9784-4137	371-2616	255-9362	4725
28 Mar. (88)	1 Sun.	2 50 0	10 Mar. (70)	4 Wed.	9998-7290	254-7880	227-8502	4726
28 Mar. (87)	2 Mon.	9 2 30	27 Feb. (58)	1 Sun.	9874-4124	102-0228	197-0263	4727
28 Mar. (87)	3 Tues.	15 15 0	18 Mar. (77)	0 Sat.	9909-0520	38-0063	248-3361	4728
28 Mar. (87)	4 Wed.	21 27 30	8 Mar. (67)	5 Thur.	123-3673	921-5328	220-2500	4729
28 Mar. (88)	6 Fri.	3 40 0	28 Mar. (86)	4 Wed.	158-0079	857-5162	271-4596	4730
28 Mar. (87)	0 Sat.	9 52 30	15 Mar. (74)	1 Sun.	23-6932	704-7511	240-7858	4731
28 Mar. (87)	1 Sun.	16 5 0	4 Mar. (63)	5 Thur.	9909-3737	551-9859	200-9120	4732
28 Mar. (87)	2 Mon.	22 17 30	23 Mar. (82)	4 Wed.	9944-0133	487-9693	261-2217	4733
28 Mar. (88)	4 Wed.	4 30 0	11 Mar. (71)	1 Sun.	9819-6967	335-2042	230-3979	4734
28 Mar. (87)	5 Thur.	10 42 30	1 Mar. (60)	6 Fri.	34-0119	218-7306	202-3118	4735
28 Mar. (87)	6 Fri.	16 55 0	20 Mar. (79)	5 Thur.	68-6516	154-7141	253-1575	4736
28 Mar. (87)	0 Sat.	23 7 30	9 Mar. (68)	2 Mon.	9944-3349	1-9489	222-7976	4737
28 Mar. (88)	2 Mon.	5 20 0	27 Mar. (87)	1 Sun.	9978-9746	937-9325	274-1073	4738
28 Mar. (87)	3 Tues.	11 32 30	17 Mar. (76)	6 Fri.	193-2998	821-4589	246-0213	4739
28 Mar. (87)	4 Wed.	17 45 0	6 Mar. (65)	3 Tues.	68-9732	668-6936	215-1974	4740
28 Mar. (87)	5 Thur.	23 57 30	25 Mar. (84)	2 Mon.	103-6123	604-6772	266-5072	4741
28 Mar. (88)	0 Sat.	6 10 0	13 Mar. (73)	6 Fri.	9979-2962	451-9120	235-6832	4742
28 Mar. (87)	1 Sun.	12 22 30	2 Mar. (61)	3 Tues.	9854-9796	299-1468	204-8594	4743
28 Mar. (87)	2 Mon.	18 35 0	21 Mar. (80)	2 Mon.	9990-6192	235-1203	256-1691	4744
29 Mar. (88)	4 Wed.	0 47 30	10 Mar. (69)	6 Fri.	9765-3026	82-3651	225-3453	4745
28 Mar. (88)	5 Thur.	7 0 0	28 Feb. (59)	4 Wed.	9979-6178	965-9916	197-2563	4746

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adāṭa</i>) and SUPPRESSED (<i>śakāya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitradī Vikrama.	Māhādī solar year in Bengal.	Kollam.	A.D.	JUVIAN SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4747	1568	1703	1052	820-21	1645-46	19 Pārthiva .	28 Jaya .	...
4748	1569	1704	1053	821-22	1646-47	20 Vyaya .	29 Manmatha .	5 Śrāvaṇa .
4749	1570	1705	1054	822-23	1647-48	21 Sarvaṇit .	30 Durmukha .	...
4750	1571	1706	1055	823-24	*1648-49	22 Sarvadhārin .	31 Hāmalaṃba .	...
4751	1572	1707	1056	824-25	1649-50	23 Virōdhin .	32 Vilamba .	4 Āshāḍha .
4752	1573	1708	1057	825-26	1650-51	24 Vikṛita .	33 Vikārin .	...
4753	1574	1709	1058	826-27	1651-52	25 Khara .	34 Śārvarin .	...
4754	1575	1710	1059	827-28	*1652-53	26 Nandana .	35 Plava .	2 Vāśīṭha .
4755	1576	1711	1060	828-29	1653-54	27 Vijaya .	36 Subhakarit .	...
4756	1577	1712	1061	829-30	1654-55	28 Jaya .	37 Sobhana .	6 Bhādrapada .
4757	1578	1713	1062	830-31	1655-56	29 Manmatha .	38 Krōdhin .	...
4758	1579	1714	1063	831-32	*1656-57	30 Durmukha .	39 Viśvāvasu .	...
4759	1580	1715	1064	832-33	1657-58	31 Hāmalaṃba .	40 Paribhava .	5 Śrāvaṇa .
4760	1581	1716	1065	833-34	1658-59	32 Vilamba .	41 Plavaṅga .	...
4761	1582	1717	1066	834-35	1659-60	33 Vikāriq .	42 Kṛika .	...
4762	1583	1718	1067	835-36	*1660-61	34 Śārvarin .	43 Saumya .	3 Jyēṣṭha .
4763	1584	1719	1068	836-37	1661-62	35 Plava .	44 Śādhāraṇa .	...
4764	1585	1720	1069	837-38	1662-63	36 Subhakarit .	45 Virōdhakarit .	...
4765	1586	1721	1070	838-39	1663-64	37 Sobhana .	46 Paridhāvin .	1 Chaitra .
4766	1587	1722	1071	839-40	*1664-65	38 Krōdhin .	47 Pramādhin .	...
4767	1588	1723	1072	840-41	1665-66	39 Viśvāvasu .	48 Ānanda .	5 Śrāvaṇa .
4768	1589	1724	1073	841-42	1666-67	40 Paribhava .	49 Rākhasa .	...
4769	1590	1725	1074	842-43	1667-68	41 Plavaṅga .	50 Anala .	...
4770	1591	1726	1075	843-44	*1668-69	42 Kṛika .	51 Pīṅgala .	4 Āshāḍha .
4771	1592	1727	1076	844-45	1669-70	43 Saumya .	52 Kālayukta .	...

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDED).					Kali.
Day and month, A.D.	Week-day.	Time of true Māha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
28 Mar. (87)	6 Fri.	13 12 30	18 Mar. (77)	3 Tues.	14-2874	901-8760	248-4890	4747
28 Mar. (87)	0 Sat.	19 26 0	8 Mar. (87)	1 Sun.	229-5727	785-4015	220-4829	4748
28 Mar. (88)	2 Mon.	1 37 30	27 Mar. (86)	0 Sat.	263-2124	720-3860	271-7925	4749
28 Mar. (88)	3 Tues.	7 50 0	15 Mar. (75)	4 Wed.	138-8957	568-8198	240-9687	4750
28 Mar. (87)	4 Wed.	14 2 30	4 Mar. (63)	1 Sun.	14-5791	415-8548	210-1449	4751
28 Mar. (87)	5 Thur.	20 15 0	23 Mar. (82)	0 Sat.	49-2187	351-8381	261-4546	4752
29 Mar. (88)	0 Sat.	2 27 30	12 Mar. (71)	4 Wed.	9924-9021	199-0730	230-8308	4753
28 Mar. (88)	1 Sun.	8 40 0	29 Feb. (60)	1 Sun.	9800-5855	46-2077	199-8289	4754
28 Mar. (87)	2 Mon.	14 53 30	20 Mar. (79)	1 Sun.	173-8570	18-5828	254-8044	4755
28 Mar. (87)	3 Tues.	21 5 0	9 Mar. (68)	5 Thur.	49-5403	865-8177	223-0305	4756
29 Mar. (88)	5 Thur.	3 17 30	28 Mar. (87)	4 Wed.	84-1800	801-8012	274-3402	4757
28 Mar. (88)	6 Fri.	9 30 0	17 Mar. (77)	2 Mon.	298-4953	685-3276	246-2542	4758
28 Mar. (87)	0 Sat.	15 42 30	6 Mar. (65)	6 Fri.	174-7768	532-5624	215-4303	4759
28 Mar. (87)	1 Sun.	21 55 0	24 Mar. (83)	4 Wed.	9870-7864	432-2544	264-0023	4760
29 Mar. (88)	3 Tues.	4 7 30	13 Mar. (72)	1 Sun.	9746-4697	279-4893	233-1784	4761
28 Mar. (88)	4 Wed.	10 20 0	2 Mar. (62)	6 Fri.	9900-7850	163-0155	206-0743	4762
28 Mar. (87)	5 Thur.	16 32 30	21 Mar. (80)	5 Thur.	9995-4246	98-9991	256-4020	4763
28 Mar. (87)	6 Fri.	22 45 0	10 Mar. (69)	2 Mon.	9871-1080	946-2338	225-5782	4764
29 Mar. (88)	1 Sun.	4 57 30	28 Feb. (59)	0 Sat.	84-8233	829-7603	197-4921	4765
28 Mar. (88)	2 Mon.	11 10 0	18 Mar. (78)	6 Fri.	119-4629	765-8038	248-8019	4766
28 Mar. (87)	3 Tues.	17 22 30	7 Mar. (66)	3 Tues.	9996-1463	612-9787	217-9780	4767
28 Mar. (87)	4 Wed.	23 35 0	26 Mar. (85)	2 Mon.	29-7859	548-9621	259-2877	4768
29 Mar. (88)	6 Fri.	5 47 30	15 Mar. (74)	6 Fri.	9905-4693	396-1969	238-4628	4769
28 Mar. (88)	0 Sat.	12 0 0	3 Mar. (63)	3 Tues.	9781-1527	243-4818	207-6400	4770
28 Mar. (87)	1 Sun.	18 12 30	22 Mar. (81)	2 Mon.	9815-7923	179-4152	258-9497	4771

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>bhaya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitradī Vikrama.	Māhādī solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4772	1593	1728	1077	845-46	1670-71	44 Siddhārṇa .	53 Siddhārṇin .	...
4773	1594	1729	1078	846-47	1671-72	45 Virōdhakṛt .	54 Raudra .	2 Vāśākha .
4774	1595	1730	1079	847-48	*1672-73	46 Paridhāvin .	55 Durmatī† .	...
4775	1596	1731	1080	848-49	1673-74	47 Pramādin .	57 Rudhīrōdgārin .	6 Bhādrapada .
4776	1597	1732	1081	849-50	1674-75	48 Ananda .	58 Raktākha .	...
4777	1598	1733	1082	850-51	1675-76	49 Raktākha .	59 Krōdhana .	...
4778	1599	1734	1083	851-52	*1676-77	50 Anala .	60 Kāśya .	5 Śrāvāṇa .
4779	1600	1735	1084	852-53	1677-78	51 Māgala .	1 Prabhava .	...
4780	1601	1736	1085	853-54	1678-79	52 Kālayukta .	2 Vibhava .	...
4781	1602	1737	1086	854-55	1679-80	53 Siddhārṇin .	3 Śukla .	3 Jyēṣṭha .
4782	1603	1738	1087	855-56	*1680-81	54 Raudra .	4 Pramōda .	...
4783	1604	1739	1088	856-57	1681-82	55 Durmatī .	5 Prajāpati .	{ 7 Āvina 10 Pausa (<i>bh.</i>) }
4784	1605	1740	1089	857-58	1682-83	56 Dundubhi .	6 Āngirasa .	1 Chaitra .
4785	1606	1741	1090	858-59	1683-84	57 Rudhīrōdgārin .	7 Śrīmukha .	...
4786	1607	1742	1091	859-60	*1684-85	58 Raktākha .	8 Bhāva .	5 Śrāvāṇa .
4787	1608	1743	1092	860-61	1685-86	59 Krōdhana .	9 Yama .	...
4788	1609	1744	1093	861-62	1686-87	60 Kāśya .	10 Dhātṛ .	...
4789	1610	1745	1094	862-63	1687-88	1 Prabhava .	11 Īvara .	4 Āshāḍha .
4790	1611	1746	1095	863-64	*1688-89	2 Vibhava .	12 Bahudhānya .	...
4791	1612	1747	1096	864-65	1689-90	3 Śukla .	13 Pramādin .	...
4792	1613	1748	1097	865-66	1690-91	4 Pramōda .	14 Vikrama .	2 Vāśākha .
4793	1614	1749	1098	866-67	1691-92	5 Prajāpati .	15 Vṛiṣa .	...
4794	1615	1750	1099	867-68	*1692-93	6 Āngirasa .	16 Chitrabhānu .	6 Bhādrapada .
4795	1616	1751	1100	868-69	1693-94	7 Śrīmukha .	17 Subhānu .	...
4796	1617	1752	1101	869-70	1694-95	8 Bhāva .	18 Tārāṇa .	...

† No. 56 Dandubhi was suppressed in the north.

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Māha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
29 Mar. (88)	3 Tues.	0 25 0	12 Mar. (71)	0 Sat.	30-1076	62-9417	230-8637	4772
29 Mar. (88)	4 Wed.	6 37 30	1 Mar. (60)	4 Wed.	9905-7910	910-1765	200-0398	4773
28 Mar. (88)	5 Thur.	12 50 0	20 Mar. (80)	4 Wed.	279 0625	882-4516	254-0873	4774
28 Mar. (87)	6 Fri.	19 2 30	9 Mar. (68)	1 Sun.	154 7458	729-6864	223-2634	4775
29 Mar. (88)	1 Sun.	1 15 0	28 Mar. (87)	0 Sat.	189-3855	665-6700	274-5731	4776
29 Mar. (88)	2 Mon.	7 27 30	17 Mar. (76)	4 Wed.	65-0688	512-9048	253-7493	4777
28 Mar. (88)	3 Tues.	13 40 0	5 Mar. (65)	1 Sun.	9940-7522	380-1396	212-9255	4778
28 Mar. (87)	4 Wed.	19 52 30	24 Mar. (83)	0 Sat.	9975-5918	296-1231	284-2362	4779
29 Mar. (88)	6 Fri.	2 5 0	13 Mar. (72)	4 Wed.	9851-0752	143-3579	233-4113	4780
29 Mar. (88)	0 Sat.	8 17 30	3 Mar. (62)	2 Mon.	65-3904	26-8842	206-3252	4781
28 Mar. (88)	1 Sun.	14 30 0	21 Mar. (81)	1 Sun.	100-0300	962-8678	256-6349	4782
28 Mar. (87)	2 Mon.	20 42 30	10 Mar. (69)	5 Thur.	9975-7134	810-1026	225-8111	4783
29 Mar. (88)	4 Wed.	2 55 0	28 Feb. (59)	3 Tues.	190-0287	693-6290	197-7250	4784
29 Mar. (88)	5 Thur.	9 7 30	19 Mar. (78)	2 Mon.	224-6688	629-6125	249-0348	4785
28 Mar. (88)	6 Fri.	15 20 0	7 Mar. (67)	6 Fri.	100-3517	476-8474	218-2108	4786
28 Mar. (87)	0 Sat.	21 32 30	25 Mar. (84)	4 Wed.	9796-3594	376-5391	266-7828	4787
29 Mar. (88)	2 Mon.	3 45 0	15 Mar. (74)	2 Mon.	10-8747	260-0656	238 6967	4788
29 Mar. (88)	3 Tues.	9 57 30	4 Mar. (63)	6 Fri.	9886-8581	107-3006	207-8729	4789
28 Mar. (88)	4 Wed.	16 10 0	22 Mar. (82)	5 Thur.	9920-9977	43-2840	259-1826	4790
28 Mar. (87)	5 Thur.	22 22 30	12 Mar. (71)	3 Tues.	135-8130	928-8104	231-0966	4791
29 Mar. (88)	0 Sat.	4 35 0	1 Mar. (60)	0 Sat.	10-9963	774-0452	200-2727	4792
29 Mar. (88)	1 Sun.	10 47 30	20 Mar. (79)	6 Fri.	45-6360	710-0287	251-5824	4793
28 Mar. (88)	2 Mon.	17 0 0	8 Mar. (68)	3 Tues.	9921-3194	557-2636	220-7585	4794
28 Mar. (87)	3 Tues.	23 12 30	27 Mar. (86)	2 Mon.	9965 9590	493-2471	272-0682	4795
29 Mar. (88)	5 Thur.	5 25 0	16 Mar. (75)	6 Fri.	9831-6424	340-4819	241-2444	4796

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adika</i>) and SUPPRESSED (<i>śaṅka</i>) LUNAR MONTHS (true).
Kali. •	Saka.	Chaitradī Vikrama.	Māhādī solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4797	1618	1753	1102	870-71	1695-96	9 Yuvan .	19 Pārthiva .	4 Āshāḍha .
4798	1619	1754	1103	871-72	*1696-97	10 Dhātṛi .	20 Vyaya .	...
4799	1620	1755	1104	872-73	1697-98	11 Īvara .	21 Sarvaḥit .	...
4800	1621	1756	1105	873-74	1698-99	12 Bahudhānya .	22 Sarvadhārin .	3 Jyēṣṭha .
4801	1622	1757	1106	874-75	1699-1700	13 Pramāthin .	23 Virōdhm .	...
4802	1623	1758	1107	875-76	*1700-01	14 Vikrama .	24 Vikṛita .	{ 7 Āvina 11 Māgha (<i>śaṅka</i>) }
4803	1624	1759	1108	876-77	1701-02	15 Vṛisha .	25 Khara .		1 Chaitra .
4804	1625	1760	1109	877-78	1702-03	16 Chitrabhānu .	26 Nandana .	...
4805	1626	1761	1110	878-79	1703-04	17 Subhānu .	27 Vijaya .	5 Śrāvaṇa .
4806	1627	1762	1111	879-80	*1704-05	18 Tāraka .	28 Jaya .	...
4807	1628	1763	1112	880-81	1705-06	19 Pārthiva .	29 Manmatha .	...
4808	1629	1764	1113	881-82	1706-07	20 Vyaya .	30 Durmukha .	4 Āshāḍha .
4809	1630	1765	1114	882-83	1707-08	21 Sarvaḥit .	31 Hēmalamba .	...
4810	1631	1766	1115	883-84	*1708-09	22 Sarvadhārin .	32 Vilamba .	...
4811	1632	1767	1116	884-85	1709-10	23 Virōdhin .	33 Vikārin .	2 Vaiśākha .
4812	1633	1768	1117	885-86	1710-11	24 Vikṛita .	34 Śarvarin .	...
4813	1634	1769	1118	886-87	1711-12	25 Khara .	35 Plava .	6 Bhādrapada .
4814	1635	1770	1119	887-88	*1712-13	26 Nandana .	36 Subhakṛit .	...
4815	1636	1771	1120	888-89	1713-14	27 Vījaya .	37 Śōbhana .	...
4816	1637	1772	1121	889-90	1714-15	28 Jaya .	38 Krōdhin .	4 Āshāḍha .
4817	1638	1773	1122	890-91	1715-16	29 Manmatha .	39 Vīśvāvasu .	...
4818	1639	1774	1123	891-92	*1716-17	30 Durmukha .	40 Parābhava .	...
4819	1640	1775	1124	892-93	1717-18	31 Hēmalamba .	41 Plavaṅga .	3 Jyēṣṭha .
4820	1641	1776	1125	893-94	1718-19	32 Vilamba .	42 Kilaka .	...
4821	1642	1777	1126	894-95	1719-20	33 Vikārin .	43 Saumya .	7 Āvina .

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Nisha-samkranti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
29 Mar. (88)	0 Fri. .	11 37 30	6 Mar. (85)	4 Wed.	45-9577	224-0063	213-1584	4797
28 Mar. (88)	0 Sat. .	17 50 0	23 Mar. (83)	2 Mon. .	0741-9654	123-7001	261-7303	4798
29 Mar. (88)	2 Mon. .	0 2 30	13 Mar. (72)	0 Sat. .	9936 2806	7-2266	233-0441	4799
20 Mar. (88)	3 Tues.	6 15 0	3 Mar. (62)	5 Thur.	170 5969	890-7531	205-5581	4800
29 Mar. (88)	4 Wed.	12 27 30	22 Mar. (81)	4 Wed.	205-2355	826-7366	256-8678	4801
28 Mar. (88)	5 Thur.	18 40 0	10 Mar. (70)	1 Sun. .	80-9189	673-9714	226-0440	4802
29 Mar. (88)	0 Sat. .	0 52 30	27 Feb. (58)	5 Thur.	9956-6023	521-2062	195-2191	4803
29 Mar. (88)	1 Sun. .	7 5 0	18 Mar. (77)	4 Wed.	9991-2419	357-1897	246-5298	4804
29 Mar. (88)	2 Mon. .	13 17 30	7 Mar. (66)	1 Sun. .	9886-9253	304-4245	215-7069	4805
28 Mar. (88)	3 Tues.	19 30 0	25 Mar. (85)	0 Sat. .	9901-5649	240-4080	267-0157	4806
29 Mar. (88)	5 Thur.	1 42 30	14 Mar. (73)	4 Wed.	9777-2483	87-6428	236-1918	4807
29 Mar. (88)	0 Fri. .	7 55 0	4 Mar. (63)	2 Mon. .	9991-5636	971-1693	208-1068	4808
29 Mar. (88)	0 Sat. .	14 7 30	23 Mar. (82)	1 Sun. .	26-2032	907-1528	259-4155	4809
28 Mar. (88)	1 Sun. .	20 20 0	12 Mar. (72)	6 Fri. .	240-5185	790-6792	231-2295	4810
29 Mar. (88)	3 Tues.	2 32 30	1 Mar. (60)	3 Tues.	116-2018	637-9140	200-5055	4811
20 Mar. (88)	4 Wed.	8 45 0	20 Mar. (79)	2 Mon. .	150-8415	573-8975	251-8153	4812
29 Mar. (88)	5 Thur.	14 57 30	9 Mar. (68)	6 Fri. .	26-5249	421-1323	220-9914	4813
28 Mar. (88)	6 Fri. .	21 10 0	27 Mar. (87)	5 Thur.	61-1645	357-1158	272-3011	4814
29 Mar. (88)	1 Sun. .	3 22 30	16 Mar. (75)	2 Mon. .	9936-8478	204-3506	241-4773	4815
29 Mar. (88)	2 Mon. .	9 35 0	5 Mar. (64)	6 Fri. .	9812-5312	51-5855	210-6635	4816
29 Mar. (88)	3 Tues.	15 47 30	24 Mar. (83)	5 Thur.	9847-1709	987-5689	261-9631	4817
28 Mar. (88)	4 Wed.	22 0 0	13 Mar. (73)	3 Tues.	61-4864	871-0954	233-8770	4818
29 Mar. (88)	6 Fri. .	4 12 30	3 Mar. (62)	1 Sun. .	275-8013	754-6218	205-7010	4819
29 Mar. (88)	0 Sat. .	10 25 0	22 Mar. (81)	0 Sat. .	310-4410	691-6063	257-1007	4820
29 Mar. (88)	1 Sun. .	16 37 30	11 Mar. (70)	4 Wed.	186-1243	537-8401	226-2769	4821

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>kshaya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitrādi Vikrama.	Māghadi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATARA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4822	1643	1778	1127	895-96	*1720-21	34 Śarvarin .	44 Sādhāraṇa .	...
4823	1644	1779	1128	896-97	1721-22	35 Plava .	45 Virōdhakṛit .	...
4824	1645	1780	1129	897-98	1722-23	36 Subhakṛit .	46 Paridhāvin .	5 Śrāvapa .
4825	1646	1781	1130	898-99	1723-24	37 Śobhana .	47 Pramādin .	...
4826	1647	1782	1131	899-900	*1724-25	38 Krōdhin .	48 Ānanda .	...
4827	1648	1783	1132	900-01	1725-26	39 Vīśvāvasu .	49 Rākshasa .	4 Āshādha .
4828	1649	1784	1133	901-02	1726-27	40 Parābhava .	50 Anala .	...
4829	1650	1785	1134	902-03	1727-28	41 Plavaṅga .	51 Pingala .	...
4830	1651	1786	1135	903-04	*1728-29	42 Kīlaka .	52 Kālayukta .	2 Vaiśākha .
4831	1652	1787	1136	904-05	1729-30	43 Saumya .	53 Siddhārthin .	...
4832	1653	1788	1137	905-06	1730-31	44 Sādhāraṇa .	54 Raudra .	6 Bhādrapada
4833	1654	1789	1138	906-07	1731-32	45 Virōdhakṛit .	55 Durmati .	...
4834	1655	1790	1139	907-08	*1732-33	46 Paridhāvin .	56 Dundubhi .	...
4835	1656	1791	1140	908-09	1733-34	47 Pramādin .	57 Rudhrōdgārīn .	4 Āshādha .
4836	1657	1792	1141	909-10	1734-35	48 Ānanda .	58 Raktāksha .	...
4837	1658	1793	1142	910-11	1735-36	49 Rākshasa .	59 Krōdhana .	...
4838	1659	1794	1143	911-12	*1736-37	50 Anala .	60 Kshaya .	3 Jyēṣṭha .
4839	1660	1795	1144	912-13	1737-38	51 Pingala .	1 Prabhava .	...
4840	1661	1796	1145	913-14	1738-39	52 Kālayukta .	2 Vibhava .	7 Āśvina .
4841	1662	1797	1146	914-15	1739-40	53 Siddhārthin .	3 Śukla .	...
4842	1663	1798	1147	915-16	*1740-41	54 Raudra .	4 Pramōda .	...
4843	1664	1799	1148	916-17	1741-42	55 Durmati .	5 Prajāpati .	5 Śrāvapa .
4844	1665	1800	1149	917-18	1742-43	56 Dundubhi .	6 Āṅgīraṇa .	...
4845	1666	1801	1150	918-19	1743-44	57 Rudhrōdgārīn .	7 Śrīmukha .	...
4846	1667	1802	1151	919-20	*1744-45	58 Raktāksha .	8 Bhāva .	4 Āshādha .

LXI—Contd.

COMMENCEMENT OF THE								
SOLAR YEAR			LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA SUKLA 1 ENDED).					Kali.
Day and month, A.D.	Week-day.	Time of true Māha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
28 Mar. (88)	2 Mon.	H. M. S. 22 50 0	28 Mar. (88)	2 Mon.	9882-1321	437-5321	274-8488	4822
29 Mar. (88)	4 Wed.	5 2 30	17 Mar. (76)	6 Fri.	9757-8155	284-7669	244-0249	4823
29 Mar. (88)	5 Thur.	11 15 0	7 Mar. (86)	4 Wed.	9972-1307	168-2932	215-9338	4824
29 Mar. (88)	6 Fri.	17 27 30	26 Mar. (85)	3 Tues.	6-7703	104-2768	267-2486	4825
28 Mar. (88)	0 Sat.	23 40 0	14 Mar. (74)	0 Sat.	9882-4537	951-5116	236-4247	4826
29 Mar. (88)	2 Mon.	5 52 30	4 Mar. (83)	5 Thur.	96-7090	835-0380	208-3387	4827
29 Mar. (88)	3 Tues.	12 5 0	23 Mar. (82)	4 Wed.	131-4086	771-0215	259-6484	4828
29 Mar. (88)	4 Wed.	18 17 30	12 Mar. (71)	1 Sun.	7-0920	618-2563	228-8246	4829
29 Mar. (89)	6 Fri.	0 30 0	29 Feb. (60)	5 Thur.	9882-7754	465-4911	198-0006	4830
29 Mar. (88)	0 Sat.	6 42 30	19 Mar. (78)	4 Wed.	9917-4150	401-4746	249-3104	4831
29 Mar. (88)	1 Sun.	12 55 0	8 Mar. (67)	1 Sun.	9793-0984	248-7095	218-4865	4832
29 Mar. (88)	2 Mon.	19 7 30	27 Mar. (86)	0 Sat.	9827-7380	184-6929	209-7963	4833
29 Mar. (89)	4 Wed.	1 20 0	16 Mar. (79)	5 Thur.	42-0633	68-2194	241-7102	4834
29 Mar. (88)	5 Thur.	7 32 30	5 Mar. (64)	2 Mon.	9917-7387	915-4542	210-8864	4835
29 Mar. (88)	6 Fri.	13 45 0	24 Mar. (83)	1 Sun.	9952-3763	851-4377	262-1960	4836
29 Mar. (88)	0 Sat.	19 57 30	14 Mar. (73)	6 Fri.	166-6915	734-9041	234-1099	4837
29 Mar. (89)	2 Mon.	2 10 0	2 Mar. (62)	3 Tues.	42-3749	582-1989	203-2861	4838
29 Mar. (88)	3 Tues.	8 22 30	21 Mar. (80)	2 Mon.	77-0146	518-1725	254-5958	4839
29 Mar. (88)	4 Wed.	14 35 0	10 Mar. (69)	6 Fri.	9952-6979	365-4172	223-7720	4840
29 Mar. (88)	5 Thur.	20 47 30	29 Mar. (88)	5 Thur.	9987-3376	301-4008	275-1017	4841
29 Mar. (89)	0 Sat.	3 0 0	17 Mar. (77)	2 Mon.	9863-0209	143-6356	244-2579	4842
29 Mar. (88)	1 Sun.	9 12 30	7 Mar. (66)	0 Sat.	77-3362	31-1620	216-1717	4843
29 Mar. (88)	2 Mon.	15 25 0	26 Mar. (85)	6 Fri.	111-9758	968-1455	267-4815	4844
29 Mar. (88)	3 Tues.	21 37 30	15 Mar. (74)	3 Tues.	9987-6592	815-3903	236-6576	4845
29 Mar. (89)	5 Thur.	3 50 0	4 Mar. (64)	1 Sun.	201-9744	698-9065	208-5707	4846

TABLE

CONCURRENT YEAR.								INTERCALATED (<i>adhika</i>) and SUPPRESSED (<i>laksya</i>) LUNAR MONTHS (true).
Kali.	Saka.	Chaitradī Vikrama.	Māghadī solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSAHA.		
						Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4847	1608	1803	1152	920-21	1745-46	59 Krōdhana .	9 Yuvan . .	...
4848	1609	1804	1153	921-22	1746-47	60 Kahaya .	10 Dhātṛi . .	...
4849	1670	1805	1154	922-23	1747-48	1 Prabhava .	11 Śvara . .	1 Chaitra .
4850	1671	1806	1155	923-24	1748-49	2 Vibhava .	12 Bahudhānya .	...
4851	1672	1807	1156	924-25	1749-50	3 Sukla .	13 Pramāthīn .	6 Bahudhānya
4852	1673	1808	1157	925-26	1750-51	4 Pramōda .	14 Vikrama .	...

LXI—Concl'd.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDED).					Kali.
Day and month, A.D.	Week-day.	Time of true Māgha-samkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
29 Mar. (88)	6 Fri. .	10 2 30	23 Mar. (82)	0 Sat. .	236-0140	034-8002	239-8813	4847
29 Mar. (88)	0 Sat. .	16 16 0	12 Mar. (71)	4 Wed.	112-2974	482-1230	229-0373	4848
29 Mar. (88)	1 Sun. .	22 27 30	1 Mar. (60)	1 Sun. .	9937-9809	320-3509	198-2333	4849
29 Mar. (88)	3 Tues.	4 40 0	19 Mar. (79)	0 Sat. .	22-6204	265-3434	240-5433	4850
29 Mar. (88)	4 Wed.	10 52 30	8 Mar. (67)	4 Wed.	9898-3038	112-5782	210-7104	4851
29 Mar. (88)	5 Thur.	17 5 0	27 Mar. (86)	3 Tues.	9932-9434	48-5617	270-0292	4852

TABLE LXII.

NAMES OF MONTHS AND NAKSHATRAS.

(Corresponding to Table II, Part II, "Indian Calendar.")

LUNAR MONTHS.			SOLAR MONTHS.					
No.	Usual name.	Tamil name.	No.	Sign name.	Bengal name.	Tamil name.	Malayilam name.	Orissa name.
1	2	3	4	5	6	7	8	9
1	Chaitra .	Paggu .	1	Māsa .	Vaiśākha .	Chittirai .	Mādam .	Baisāk
2	Vaiśākha .	Bēsa .	2	Vriśabha .	Jyēṣṭha .	Vaiśākhi ¹ .	Edavam .	Joiśbhō.
3	Jyēṣṭha .	Kārtola .	3	Mithuna .	Āshāḍha .	Āni .	Midunam .	Assar.
4	Āshāḍha .	Āti .	4	Karka .	Śrāvāsa .	Ādi .	Karkadagam .	Sawun.
5	Śrāvāsa .	Sōna .	5	Simha .	Bhādrapada .	Āvani .	Chingam .	Bhādro.
6	Bhādrapada .	Nirṇāla .	6	Kanyā .	Āśvina .	Purattādi ² .	Kanni .	Āasin.
7	Āśvina .	Bontolu .	7	Tulā .	Kārtika .	Alppadi ³ .	Tulām .	Kārttik.
8	Kārtika .	Jarde .	8	Vriśchika .	Mārgaśira .	Kārttigai .	Vriśchikam .	Āghrān.
9	Mārgaśira .	Perārde .	9	Dhanu .	Pausha .	Mārgari .	Dhanu .	Paua.
10	Pausha .	Pūntolu .	10	Makara .	Māgha .	Tai .	Makaram .	Māgha.
11	Māgha .	Māyi .	11	Kumbha .	Phālguna .	Māai .	Kumbham .	Falgun.
12	Phālguna .	Suggi .	12	Mina .	Chaitra .	Paṅguni .	Mīnam .	Chaitro.

¹ or Vaiyādi.² or Purattādi.³ or Ārppidi, or Appidi.NAKSHATRAS.¹

No.	Name.	Tamil name.	Deity.	No.	Name.	Tamil name.	Deity.
1	Āśvini .	Asuvati .	Āśvin.	15	Svāti .	Sōdi .	Vāyu.
2	Bharani .	Bharani .	Yama.	16	Vaiśākha .	Vaiśakam .	Indrāgni.
3	Kṛttikā .	Kiruttigai .	Agni .	17	Anurādhā .	Anusham, or Anilam.	Mitra.
4	Rohini .	Rohini .	Prajāpati.	18	Jyēṣṭhā .	Kēttai .	Indra.
5	Mṛgaśira .	Mirugudram .	Sōma.	19	Mūla .	Mūlam .	Nirṇādi.
6	Ārdrā .	Ārdrā, or Thiruvādirai.	Budra.	20	Pūrva-Āshā- dhā .	Pūradam .	Āpāḥ.
7	Punarvasu .	Punarpuṣam .	Aditi.	21	Uttara-Āshā- dhā .	Uttiradam .	Vivādhā.
8	Pushya .	Pūṣam .	Bṛhaspati.	22	Abhijit .	...	Brahman.
9	Āṣāḍhā .	Āyilyam .	Sarpāḥ.	23	Śrāvāsa .	Thiruvōnam .	Vishnu.
10	Maghā .	Magham .	Pitarāḥ.	23	Dhanishṭhā or Śraviśa- thā .	Avittam .	Vasavāḥ.
11	Pūrva-Phal- guni .	Pūram .	Bhāga.	24	Śatabhishaj or Śatatārakā .	Sedayam .	Varuṇa.
12	Uttara-Phal- guni .	Uttiram .	Āryaman.	25	Pūrva-Bhadra- padā .	Pūratādi .	Aja Ekapād.
13	Hastā .	Hastam or At- tam.	Savitṛi.	26	Uttara-Bha- drapadā .	Uttirattādi .	Ahi Budhnyā.
14	Chitrā .	Chittirai .	Tvaṣṭṛi.	27	Rēvati .	Rēvati .	Pūshan.

¹ Tamil names and those of Deities are borrowed from Dewan Bahadur L. D. Swamikannu Pillai's "Indian Chronology."

TABLE LXIII A.

(Corresponding to Table III, Part I, "Indian Calendar.")

COLLECTIVE DURATION OF MEAN LUNAR MONTHS.

LUNI-SOLAR YEAR (CHAITRĀDI).				
Serial number.	Name of month.	COLLECTIVE DURATION FROM BEGINNING OF YEAR TO END OF EACH MEAN LUNAR MONTH.		
		Exactly in Tithis.	In civil days.	
			Approximate.	Exact.
1	2	3	3a	3b
1	Chaitra . . .	30	30	29-53
2	Vaiśākha . . .	60	59	59-06
3	Jyēṣṭhā . . .	90	89	88-59
4	Āṣāḍhā . . .	120	118	118-12
5	Śrāvaṇa . . .	150	148	147-65
6	Bhādrapada . . .	180	177	177-18
7	Āśvina . . .	210	207	206-71
8	Kārttika . . .	240	236	236-24
9	Mārgaśīra . . .	270	266	265-77
10	Pauṣa . . .	300	295	295-30
11	Māgha . . .	330	325	324-83
12	Phālguna . . .	360	354	354-86
	In intercalary years.	390	384	383-89

TABLE

DURATION AND COLLECTIVE DURATION OF TRUE SOLAR MONTHS, WITH INCREASE

The values are those

"W. D."—Week-day. *a* in 10,000ths

(This Table supersedes Table XVIII A, "Indian

Luni-solar months ending at the second of the two solar samkrāntis with which it is connected.	At the true solar samkrānti.	Collective duration in days, hours, etc., and collective increase of <i>a, b, c</i> from true Mēsha-samkrānti to each true samkrānti.					
		D.	W-D.	IL.	ML.	S.	
1	2	3			4	5	6
1. Chaitra . . .	Mēsha. (of previous year).						
2. Vaiśākha . . .	Mēsha-samkr. . .	0	(0)	0	0	0	0
3. Jyēṣṭhā . . .	Vriṣabha-samkr. . .	30	(2)	22	11	0-00	471-0831 122-2901 84-0043
4. Āṣāḍha . . .	Mithuna-samkr. . .	02	(0)	7	47	43-05	1105-1033 201-8682 170-0310
5. Śrāvaṇa . . .	Karka-samkr. . .	03	(2)	22	22	0-37	1808-3520 408-0426 257-1034
6. Bhādrapada . . .	Simha-samkr. . .	125	(6)	9	34	40-40	2404-1251 550-0358 343-3187
7. Āṣvina . . .	Kanyā-samkr. . .	130	(2)	10	24	24-08	2073-4106 677-2297 428-2817
8. Kārtika . . .	Tulā-samkr. . .	180	(4)	21	21	37-82	3290-0182 782-5419 511-0048
9. Mārgaśīrṣa . . .	Vṛśchika-samkr. . .	210	(0)	10	2	43-34	3413-2087 807-7898 593-5344
10. Pausa . . .	Dhanu-samkr. . .	240	(1)	7	13	59-08	3406-9677 038-7208 074-3243
11. Māgha . . .	Makara-samkr. . .	275	(2)	13	41	4-81	3345-0707 3-9135 754-6804
12. Phālguna . . .	Kumbha-samkr. . .	303	(4)	2	30	12-57	3320-1612 72-9570 835-3275
1. Chaitra (of following year).	Mēsha-samkr. . .	334	(5)	23	4	5-29	3414-4196 164-7719 916-0379
	Mēsha-samkr. (of following year).	365	(1)	6	12	30-0	3088-2315 255-8299 1000-0

NOTE.

EXACT VALUE OF "c" AND OF "EQUATION c" AT THE SEVERAL TRUE SAMKRĀNTIS IN EACH YEAR.

Samkrānti.	c.	Eqn. c.
1. Mēsha-samkr. . .	277-4558	0-9119
2. Vriṣabha-samkr. . .	303-1201	14-2168
3. Mithuna-samkr. . .	448-0677	40-5649
4. Karka-samkr. . .	534-6212	72-5193
5. Simha-samkr. . .	620-7715	100-7306
6. Kanyā-samkr. . .	706-7875	117-0626
7. Tulā-samkr. . .	789-1206	117-5601
8. Vṛśchika-samkr. . .	870-9302	103-9215
9. Dhanu-samkr. . .	951-7801	77-4872
10. Makara-samkr. . .	32-1362	47-7147
11. Kumbha-samkr. . .	112-7833	20-8518
12. Mēsha-samkr. . .	104-3937	3-6236

LXIII B.

OF a , b , c , AT EACH SAMKRĀNTI BY THE FIRST ĀRYA-SIDDHANTA.

fixed by M. de Ries.

of circle; b and c in 1,000ths.

Chronography, p. 132, and "Indian Calendar," Table III, Part II.

At true solar sam- krānti.	Length of month preceding each true samkrānti and increase of a , b , c , between each true samkrānti.					a	b	c
	D.	W-D.	H.	M.	S.			
7	8					9	10	11
Māsa-samkr. . . .	0	0	0	0	0	0	0	0
Vṛṣabha-samkr. . .	30	(2)	22	11	0.00	471-9831	122-2901	84-6013
Mithuna-samkr. . .	31	(3)	9	30	30.00	033-1822	130-5721	85-0870
Karka-samkr. . . .	31	(3)	14	34	17.32	703-1867	147-0744	80-5335
Siṃha-samkr. . . .	31	(3)	11	12	40.02	655-7731	141-9032	86-1503
Kanyā-samkr. . . .	31	(3)	0	40	44.48	509-2854	126-2930	84-0860
Tulā-samkr. . . .	30	(2)	10	57	12.94	313-5077	105-3123	83-3831
Vṛśchika-samkr. . .	29	(1)	21	41	5.52	126-2905	85-2479	81-8600
Dhanu-samkr. . . .	29	(1)	12	13	16.74	0992-7590	70-9370	80-7890
Makara-samkr. . . .	29	(1)	8	25	5.73	9039-1030	66-1867	80-3561
Kumbha-samkr. . . .	29	(1)	10	58	7.76	9975-0905	69-0435	80-8471
Mṛga-samkr. . . .	29	(1)	19	24	52.72	94-2584	81-8140	81-6104
Māsa-samkr. (of follow- ing year).	30	(2)	8	8	24.71	273-8119	101-0580	83-0623

TABLE LXIV.

INCREASE OF a , b , c IN DAYS OF 24 HOURS EACH BY THE FIRST ĀRYA-SIDDHANTA WITH LALLA'S
BIJA.

a in 10,000ths; b and c in 1,000ths of circle.

This Table corresponds to Table IV, "Indian Calendar."

Increase in	a .	b .	c .
One day	338-631873983	36-291623738	2-737785720
One year of 365 days	3600-634003430	246-442664370	999-291787900
One year of 366 days	3639-265877412	232-734238108	2-029573530
One century of 36,525 days	8529-197184669	551-557045243	997-523429986
One century of 36,526 days	8997-829089641	587-848668981	0-361215706

DAYS OF 24 HOURS EACH.

No.	Week day.	a .	b .	c .	No.	Week day.	a .	b .	c .
1	2	3	4	5	1	2	3	4	5
1	1	338-6319	36-2916	2-7378	31	3	487-5881	125-0403	84-8714
2	2	677-2637	72-5832	5-4756	32	4	836-2200	161-3320	87-9091
3	3	1015-8656	108-8749	8-2124	33	5	1174-8518	197-6236	90-3469
4	4	1354-6375	145-1665	10-9511	34	6	1513-4837	233-9152	93-0647
5	5	1693-1594	181-4581	13-6889	35	0	1852-1156	270-2068	95-8225
6	6	2031-7912	217-7497	16-4267	36	1-	2190-7475	306-4985	98-5603
7	0	2370-4231	254-0414	19-1645	37	2	2529-3793	342-7901	101-2981
8	1	2709-0650	290-3330	21-9023	38	3	2868-0112	379-0617	104-0359
9	2	3047-6669	326-6246	24-6401	39	4	3206-6431	415-3733	106-7736
10	3	3386-3187	362-9162	27-3779	40	5	3545-2750	451-6849	109-5114
11	4	3724-9506	399-2079	30-1156	41	6	3883-9068	487-9566	112-2492
12	5	4063-5825	435-4995	32-8534	42	0	4222-5387	524-2482	114-9870
13	6	4402-2144	471-7911	35-5912	43	1	4561-1706	560-5398	117-7248
14	0	4740-8463	508-0827	38-3290	44	2	4899-8025	596-8314	120-4626
15	1	5079-4781	544-3744	41-0668	45	3	5238-4343	633-1231	123-2004
16	2	5418-1100	580-6660	43-8046	46	4	5577-0662	669-4147	125-9381
17	3	5756-7419	616-9576	46-5424	47	5	5915-6981	705-7063	128-6759
18	4	6095-3737	653-2492	49-2801	48	6	6254-3300	741-9979	131-4137
19	5	6434-0056	689-5409	52-0179	49	0	6593-9618	778-2896	134-1515
20	6	6772-6375	725-8325	54-7557	50	1	6931-5937	814-5812	136-8893
21	0	7111-2694	762-1241	57-4935	51	2	7270-2256	850-8728	139-6271
22	1	7449-9012	798-4157	60-2313	52	3	7608-8574	887-1644	142-3649
23	2	7788-5331	834-7073	62-9691	53	4	7947-4893	923-4561	145-1026
24	3	8127-1650	870-9990	65-7069	54	5	8286-1212	959-7477	147-8404
25	4	8465-7968	907-2906	68-4446	55	6	8624-7531	996-0383	150-5782
26	5	8804-4287	943-5822	71-1824	56	0	8963-3849	1032-3300	153-3160
27	6	9143-0606	979-8738	73-9202	57	1	9302-0168	1068-6216	156-0538
28	0	9481-6925	1015-1655	76-6580	58	2	9640-6487	1104-9132	158-7916
29	1	9820-3243	1051-4571	79-3958	59	3	9979-2806	1141-2048	161-5294
30	2	10158-9562	1087-7487	82-1336	60	4	10317-9124	1177-4974	164-2671

TABLE LXIV—Contd.

Days—Contd.

No.	Week day.	a.	b.	c.	No.	Week day.	a.	b.	c.
1	2	3	4	5	1	2	3	4	5
61	5	656-5443	213-7890	167-0049	111	6	7588-1380	28-3702	303-8942
62	6	995-1752	250-0807	169-7427	112	0	7926-7699	64-6819	306-6320
63	0	1333-8081	286-3723	172-4805	113	1	8265-4018	100-9535	309-3698
64	1	1672-4399	322-6639	175-2183	114	2	8604-0336	137-2451	312-1076
65	2	2011-0718	358-9555	177-9561	115	3	8942-6655	173-5367	314-8454
66	3	2349-7037	395-2472	180-6939	116	4	9281-2974	209-8284	317-5831
67	4	2688-3356	431-5388	183-4316	117	5	9619-9293	246-1200	320-3209
68	5	3026-9674	467-8304	186-1694	118	6	9958-5611	282-4116	323-0687
69	6	3365-5993	504-1220	188-9072	119	0	297-1930	318-7032	325-7665
70	0	3704-2312	540-4137	191-6450	120	1	635-8249	354-9948	328-5343
71	1	4042-8631	576-7053	194-3828	121	2	974-4568	391-2865	331-2721
72	2	4381-4949	612-9969	197-1206	122	3	1313-0886	427-5781	334-0099
73	3	4720-1288	649-2885	199-6584	123	4	1651-7205	463-8697	336-7476
74	4	5058-7587	685-5801	202-5961	124	5	1990-3524	500-1613	339-4854
75	5	5397-3905	721-8718	205-3339	125	6	2328-9842	536-4530	342-2232
76	6	5736-0224	758-1634	208-0717	126	0	2667-6161	572-7446	344-9610
77	0	6074-6543	794-4550	210-8095	127	1	3006-2480	609-0362	347-6988
78	1	6413-2862	830-7467	213-5473	128	2	3344-8799	645-3278	350-4366
79	2	6751-9180	867-0383	216-2851	129	3	3683-5117	681-6195	353-1744
80	3	7090-5499	903-3299	219-0239	130	4	4022-1436	717-9111	355-9121
81	4	7429-1818	939-6215	221-7606	131	5	4360-7755	754-2027	358-6499
82	5	7767-8137	975-9131	224-4984	132	6	4699-4074	790-4943	361-3877
83	6	8106-4455	12-2048	227-2362	133	0	5038-0392	826-7860	364-1255
84	0	8445-0774	48-4964	229-9740	134	1	5376-6711	863-0776	366-8633
85	1	8783-7093	84-7880	232-7118	135	2	5715-3030	899-3692	369-6011
86	2	9122-3412	121-0798	235-4498	136	3	6053-9349	935-6608	372-3389
87	3	9460-9730	157-3713	238-1874	137	4	6392-5667	971-9525	375-0766
88	4	9799-6049	193-6629	240-9251	138	5	6731-1986	8,2441	377-8144
89	5	138-2367	229-9545	243-6629	139	6	7069-8305	44-5357	380-5522
90	6	476-8887	266-2461	246-4007	140	0	7408-4624	80-8278	383-2900
91	0	815-5005	302-5378	249-1385	141	1	7747-0942	117-1189	386-0278
92	1	1154-1324	338-8294	251-8763	142	2	8085-7261	153-4106	388-7656
93	2	1492-7643	375-1210	254-6141	143	3	8424-3580	189-7022	391-5034
94	3	1831-3962	411-4126	257-3519	144	4	8762-9899	225-9938	394-2411
95	4	2170-0280	447-7043	260-0896	145	5	9101-6217	262-2834	396-9789
96	5	2508-6599	483-9959	262-8274	146	6	9440-2536	298-5771	399-7187
97	6	2847-2918	520-2875	265-6652	147	0	9778-8855	334-8086	402-4545
98	0	3185-9237	556-5791	268-3030	148	1	117-5173	371-1803	405-1923
99	1	3524-5555	592-6708	271-0408	149	2	456-1492	407-4519	407-9301
100	2	3863-1874	629-1624	273-7786	150	3	794-7811	443-7436	410-6679
101	3	4201-8193	665-4540	276-5164	151	4	1123-4130	480-0352	413-4056
102	4	4540-4511	701-7456	279-2541	152	5	1472-0448	516-3268	416-1434
103	5	4879-0830	738-0372	281-9919	153	6	1810-8767	552-6184	418-8813
104	6	5217-7149	774-3289	284-7297	154	0	2140-3086	588-9101	421-6190
105	0	5556-5468	810-6205	287-4675	155	1	2487-9405	625-2017	424-3568
106	1	5894-9786	846-9121	290-2053	156	2	2826-5723	661-4933	427-0946
107	2	6233-6105	883-2037	292-9431	157	3	3165-2042	697-7849	429-8324
108	3	6572-2424	919-4954	295-6809	158	4	3503-8361	734-0766	432-5701
109	4	6910-8743	955-7870	298-4186	159	5	3842-4680	770-3682	435-3079
110	5	7249-5061	992-0786	301-1584	160	6	4181-0998	806-6598	438-0457

TABLE LXIV—Contd.

Days—Contd.

No.	Week day.	a.	b.	c.	No.	Week day.	a.	b.	c.
1	2	3	4	5	1	2	3	4	5
181	0	4519-7317	842-9514	440-7835	211	1	1451-3254	657-5328	577-0728
182	1	4358-8636	879-2430	443-5213	212	2	1789-9572	693-8242	590-4108
183	2	5198-9955	915-5347	448-2591	213	3	2128-5892	729-1159	583-1484
184	3	5535-6273	951-8263	448-9960	214	4	2467-2210	796-4075	583-8861
185	4	5874-2592	988-1179	451-7848	215	5	2805-8539	802-8991	588-6239
186	5	6212-8911	24-4095	454-4724	216	6	3144-4848	838-9907	591-8617
187	6	6551-5230	60-7012	457-2102	217	0	3483-1167	875-2824	594-0905
188	0	6890-1548	96-0028	459-8490	218	1	3831-7485	911-5740	596-8373
189	1	7228-7867	133-2844	462-6858	219	2	4160-3904	947-8650	599-5751
190	2	7567-4180	169-5760	465-4236	220	3	4499-0123	984-1572	602-3120
191	3	7900-0505	205-8677	468-1618	221	4	4837-0442	20-4488	605-0500
192	4	8244-0823	242-1593	470-8091	222	5	5176-2700	56-7405	607-7884
193	5	8583-3142	278-4509	473-6309	223	6	5514-0079	93-0321	610-5262
194	6	8921-0461	314-7425	476-3747	224	0	5853-5398	129-3237	613-2640
195	0	9260-5770	351-0342	479-1125	225	1	6192-1716	165-6153	616-0018
196	1	9599-2098	387-3258	481-8503	226	2	6530-9035	201-9070	618-7390
197	2	9937-8417	423-0174	484-5881	227	3	6869-4354	238-1086	621-4774
198	3	270-4736	459-0090	487-3250	228	4	7208-0673	274-4902	624-2161
199	4	613-1054	490-2000	490-0636	229	5	7540-6991	310-7818	626-9320
200	5	953-7373	522-4023	492-8014	230	6	7885-3310	347-0735	629-0907
201	6	1292-3032	558-7830	495-5392	231	0	8223-0629	383-3651	632-4285
202	0	1631-0011	606-0755	498-2770	232	1	8562-5948	419-0567	635-1683
203	1	1969-6329	641-3071	501-0148	233	2	8901-2206	455-0483	637-0041
204	2	2308-2048	677-6588	503-7526	234	3	9239-8585	492-2400	640-6419
205	3	2646-8967	713-9504	506-4904	235	4	9578-4904	528-5316	643-3796
206	4	2985-5280	750-2420	509-2281	236	5	9917-1223	564-8232	646-1174
207	5	3324-1004	786-5330	511-0659	237	6	255-7541	601-1148	648-8352
208	0	3662-7023	822-8253	514-7037	238	0	594-3860	637-4004	651-5930
209	1	4001-4242	858-1169	517-4415	239	1	933-0179	673-0981	654-3308
210	2	4340-0681	893-4085	520-1793	240	2	1271-6498	709-9897	657-0080
211	3	4678-0870	931-7001	522-0171	241	3	1610-2810	746-2813	659-8064
212	4	5017-3198	967-9918	525-6549	242	4	1948-9135	782-5720	662-5441
213	5	5355-9517	4-2834	528-8926	243	5	2287-5454	818-8646	665-2810
214	6	5694-5836	40-5750	531-1304	244	6	2626-1773	855-1502	668-0197
215	0	6033-2154	76-8666	533-8082	245	0	2964-8091	891-4478	670-7575
216	1	6371-8473	113-1583	536-0060	246	1	3303-4410	927-7304	673-4053
217	2	6710-4792	149-4499	539-3438	247	2	3642-0720	964-6311	676-2331
218	3	7040-1110	185-7415	542-0816	248	3	3980-7047	0-3227	678-0700
219	4	7387-7429	222-0331	544-8104	249	4	4310-3396	30-6113	681-7080
220	5	7726-3748	258-3247	547-5571	250	5	4657-0685	72-0059	684-4404
221	6	8065-0007	294-0164	550-2940	251	6	4996-6004	109-1976	687-1812
222	0	8403-6385	330-0090	553-0327	252	0	5335-2322	145-4892	689-9220
223	1	8742-2704	367-1906	556-7705	253	1	5673-8641	181-7708	692-6598
224	2	9080-9023	403-4912	558-5083	254	2	6012-4960	218-0729	695-3070
225	3	9419-5342	439-7820	561-2401	255	3	6351-1279	254-3911	698-1334
226	4	9758-1040	476-0745	563-9820	256	4	6689-7507	290-6557	700-8731
227	5	96-7970	512-3601	566-7216	257	5	7028-3916	326-1473	703-6109
228	6	435-4298	548-6577	569-4594	258	6	7367-0235	363-2329	706-3487
229	0	774-0017	584-9404	572-1972	259	0	7705-6554	399-5305	709-0865
230	1	1112-0935	621-2410	574-0330	260	1	8044-2872	435-8222	711-8243

TABLE LXIV—Cont'd.

Days—Cont'd.

No.	Week day.	a.	b.	c.	No.	Week day.	a.	b.	c.
1	2	3	4	5	1	2	3	4	5
201	2	8382-9191	472-1138	714-5621	311	3	5314-5128	286-6950	851-4514
202	3	8721-5310	508-4054	717-2999	312	4	5033-1446	322-9866	854-1891
203	4	9060-1820	544-6970	720-0376	313	5	5991-7766	359-2782	856-9269
204	5	9398-8147	580-9887	722-7754	314	0	6330-4084	395-5609	859-0047
205	6	9737-4466	617-2803	725-6132	315	0	6669-0403	431-8615	862-4023
206	0	76-0785	633-5719	728-2510	316	1	7007-0722	468-1531	865-1403
207	1	414-7104	680-8633	730-9888	317	2	7346-3041	504-4447	867-8781
208	2	753-3422	726-1532	733-7266	318	3	7681-9339	540-7303	870-9159
209	3	1091-9741	762-4408	736-4644	319	4	8023-3678	577-0280	873-3530
270	4	1430-6060	798-7334	739-2021	320	5	8362-1997	613-3196	870-0014
271	5	1769-2378	835-0300	741-9399	321	6	8700-8315	649-0112	878-8292
272	6	2107-8697	871-3217	744-8777	322	0	9039-4634	685-9028	881-5070
273	0	2446-5016	907-6133	747-4155	323	1	9378-0933	722-1945	884-3048
274	1	2785-1335	943-0049	750-1533	324	2	9716-7272	758-4861	887-0426
275	2	3123-7653	979-1603	752-5911	325	3	53-3590	794-7777	889-7804
276	3	3462-3972	16-4832	755-6289	326	4	364-0600	831-0693	892-5191
277	4	3801-0291	52-7798	758-3666	327	5	732-0228	867-3010	895-2559
278	5	4139-6610	89-0714	761-1044	328	0	1071-2347	903-6626	897-0937
279	6	4478-2028	125-3630	763-8423	329	0	1409-8805	939-9442	900-7315
280	0	4816-9247	161-6346	766-5800	330	1	1748-6184	976-2338	903-4604
281	1	5155-5506	197-9463	769-3178	331	2	2087-1503	12-5275	906-2071
282	2	5494-1885	234-2379	772-0656	332	3	2425-7822	48-8191	908-9449
283	3	5832-8203	270-5295	774-7934	333	4	2764-4140	85-1107	911-6829
284	4	6171-4522	306-8211	777-5311	334	5	3103-0459	121-4023	914-4204
285	5	6510-0841	343-1128	780-2689	335	0	3441-6778	157-6940	917-1583
286	6	6848-7100	379-4044	783-0067	336	0	3780-3097	193-9856	919-8960
287	0	7187-3478	415-6900	785-7445	337	1	4118-0415	230-2772	922-6338
288	1	7525-9797	451-0870	788-4823	338	2	4457-5734	266-5688	925-3716
289	2	7864-6116	488-2793	791-2201	339	3	4796-2053	302-8604	928-1094
290	3	8203-2435	524-5709	793-9679	340	4	5134-8372	339-1521	930-8471
291	4	8541-8753	560-8625	796-6956	341	5	5473-4690	375-4437	933-5840
292	5	8880-5072	597-1541	799-4334	342	6	5812-1009	411-7353	936-3227
293	0	9219-1391	633-4458	802-1712	343	0	6150-7328	448-0269	939-0005
294	0	9557-7710	669-7374	804-9090	344	1	6489-3646	484-3186	941-7983
295	1	9896-4028	706-0200	807-8468	345	2	6827-9965	520-6102	944-5361
296	2	235-0347	742-3200	810-3840	346	3	7166-6284	556-9018	947-2730
297	3	573-8666	778-6123	813-1224	347	4	7505-2603	593-1924	950-0116
298	4	912-2984	814-9039	815-8601	348	5	7843-8921	629-4851	952-7494
299	5	1250-9303	851-1955	818-5979	349	6	8182-5240	665-7767	955-4872
300	6	1589-5622	887-4871	821-3357	350	0	8521-1559	702-0683	958-2250
301	0	1928-1941	923-7787	824-0735	351	1	8859-7878	738-3599	960-9628
302	1	2266-8259	960-0704	826-8113	352	2	9198-4196	774-6516	963-7006
303	2	2605-4578	996-3620	829-5491	353	3	9537-0615	810-9432	966-4384
304	3	2944-0897	32-6336	832-2869	354	4	9875-6834	847-2348	969-1761
305	4	3282-7216	68-9452	835-0246	355	5	214-3153	883-5264	971-9139
306	5	3621-3534	105-2369	837-7624	356	6	552-9471	919-8181	974-6517
307	6	3959-9853	141-5286	840-5002	357	0	891-5700	956-1097	977-3896
308	0	4298-6172	177-8201	843-2380	358	1	1230-2106	992-4013	980-1273
309	1	4637-2491	214-1117	845-9758	359	2	1568-8428	23-6929	983-8651
310	2	4975-8809	250-4034	848-7136	360	3	1907-4746	64-6645	986-6020

TABLE LXIV—*Concl'd.*Days—*Concl'd.*

No.	Week day.	a.	b.	c.	No.	Week day.	a.	b.	c.
1	2	3	4	5	1	2	3	4	5
361	4	2346-1065	101-2762	988-3406	376	5	7825-5846	645-6503	29-4074
362	5	2584-7884	137-6678	991-0784	377	6	7664-2165	681-9421	32-1452
363	6	2923-3703	173-8594	993-8162	378	0	8002-8484	718-2328	34-8820
364	0	3262-0021	210-1510	996-6540	379	1	8341-4802	754-5254	37-6206
365	1	3600-6340	246-4427	999-2918	380	2	8680-1121	790-8170	40-3568
366	2	3939-2659	282-7343	2-0296	381	3	9018-7440	827-1066	43-0964
367	3	4277-8978	319-0259	4-7674	382	4	9357-2759	863-4003	45-8241
368	4	4616-6266	355-3175	7-5061	383	5	9696-0077	899-6919	48-5719
369	5	4955-1815	391-6092	10-2429	384	6	34-6306	935-9835	51-3097
370	6	5293-7934	427-9006	12-9907	385	0	373-2715	972-2751	54-0475
371	0	5632-4252	464-1924	15-7185					
372	1	5971-0571	500-4840	18-4563					
373	2	6309-6890	536-7757	21-1941					
374	3	6648-3209	573-0673	23-9319					
375	4	6986-9527	609-3589	26-6096					

TABLE LXV.

INCREASE OF a , b , c BY THE FIRST ARYA-SIDDHANTA WITH LALLA'S B.I.A.

HOURS, MINUTES AND SECONDS.

(a in 10,000ths of circle; b and c in 1,000ths.)*This Table corresponds to Table V, "Indian Calendar."*

Increase in	a.	b.	c.
One hour	14-100681416	1-512150889	0-114074406
One minute	0-235161024	0-025202517	0-001801210
One second	0-003919350	0-000420042	0-000031687

HOURS.

No.	a.	b.	c.	No.	a.	b.	c.
1	14-1007	1-5122	0-1141	13	183-4256	19-6580	1-4830
2	28-2193	3-0243	0-2281	14	197-5353	21-4701	1-5970
3	42-3390	4-5365	0-3422	15	211-6449	22-6823	1-7111
4	56-4586	6-0486	0-4563	16	225-7546	24-1944	1-8252
5	70-5783	7-5608	0-5704	17	239-8643	25-7066	1-9393
6	84-6980	9-0729	0-6844	18	253-9739	27-2187	2-0533
7	98-7678	10-5851	0-7985	19	268-0836	28-7309	2-1674
8	112-8773	12-0972	0-9126	20	282-1932	30-2430	2-2815
9	126-9870	13-6094	1-0267	21	296-3029	31-7552	2-3956
10	141-0966	15-1215	1-1407	22	310-4126	33-2673	2-5096
11	155-2063	16-6337	1-2548	23	324-5223	34-7795	2-6237
12	169-3160	18-1458	1-3689	24	338-6319	36-2916	2-7378

MINUTES.

No.	a.	b.	c.	No.	a.	b.	c.	No.	a.	b.	c.
1	0-2352	0-0252	0-0019	21	4-9384	0-5293	0-0399	41	9-6416	1-0333	0-0780
2	0-4703	0-0504	0-0038	22	5-1735	0-5545	0-0418	42	9-8768	1-0585	0-0799
3	0-7055	0-0756	0-0057	23	5-4087	0-5797	0-0437	43	10-1119	1-0837	0-0818
4	0-9406	0-1008	0-0076	24	5-6439	0-6049	0-0456	44	10-3471	1-1089	0-0837
5	1-1758	0-1260	0-0095	25	5-8790	0-6301	0-0475	45	10-5822	1-1341	0-0856
6	1-4110	0-1512	0-0114	26	6-1142	0-6553	0-0494	46	10-8174	1-1593	0-0875
7	1-6461	0-1764	0-0133	27	6-3493	0-6805	0-0513	47	11-0526	1-1845	0-0894
8	1-8813	0-2016	0-0152	28	6-5845	0-7057	0-0532	48	11-2877	1-2097	0-0913
9	2-1164	0-2268	0-0171	29	6-8197	0-7309	0-0551	49	11-5229	1-2349	0-0932
10	2-3516	0-2520	0-0190	30	7-0548	0-7561	0-0570	50	11-7581	1-2601	0-0951
11	2-5868	0-2772	0-0209	31	7-2900	0-7813	0-0589	51	11-9932	1-2853	0-0970
12	2-8219	0-3024	0-0228	32	7-5252	0-8065	0-0608	52	12-2284	1-3105	0-0989
13	3-0571	0-3276	0-0247	33	7-7603	0-8317	0-0627	53	12-4635	1-3357	0-1008
14	3-2923	0-3528	0-0266	34	7-9955	0-8569	0-0646	54	12-6987	1-3609	0-1027
15	3-5274	0-3780	0-0285	35	8-2306	0-8821	0-0665	55	12-9339	1-3861	0-1046
16	3-7626	0-4032	0-0304	36	8-4658	0-9073	0-0684	56	13-1690	1-4113	0-1065
17	3-9977	0-4284	0-0323	37	8-7010	0-9325	0-0703	57	13-4042	1-4365	0-1084
18	4-2329	0-4536	0-0342	38	8-9361	0-9577	0-0722	58	13-6393	1-4617	0-1103
19	4-4681	0-4788	0-0361	39	9-1713	0-9829	0-0741	59	13-8745	1-4869	0-1122
20	4-7033	0-5041	0-0380	40	9-4064	1-0081	0-0760	60	14-1097	1-5122	0-1141

TABLE LXV—*Contd.*

SECONDS.

No.	a.	b.	c.	No.	a.	b.	c.	No.	a.	b.	c.
1	0-0039	0-0004	0-0000	21	0-0623	0-0088	0-0007	41	0-1607	0-0172	0-0013
2	0-0078	0-0008	0-0001	22	0-0652	0-0092	0-0007	42	0-1646	0-0176	0-0013
3	0-0118	0-0013	0-0001	23	0-0691	0-0097	0-0007	43	0-1685	0-0181	0-0014
4	0-0157	0-0017	0-0001	24	0-0741	0-0101	0-0008	44	0-1723	0-0185	0-0014
5	0-0196	0-0021	0-0002	25	0-0780	0-0106	0-0008	45	0-1764	0-0189	0-0014
6	0-0235	0-0025	0-0002	26	0-1019	0-0109	0-0008	46	0-1803	0-0193	0-0013
7	0-0274	0-0029	0-0002	27	0-1058	0-0113	0-0009	47	0-1842	0-0197	0-0015
8	0-0314	0-0034	0-0003	28	0-1097	0-0118	0-0009	48	0-1881	0-0202	0-0015
9	0-0353	0-0038	0-0003	29	0-1137	0-0122	0-0009	49	0-1920	0-0206	0-0016
10	0-0392	0-0042	0-0003	30	0-1176	0-0126	0-0010	50	0-1960	0-0210	0-0016
11	0-0431	0-0046	0-0003	31	0-1215	0-0130	0-0010	51	0-1999	0-0214	0-0016
12	0-0470	0-0050	0-0004	32	0-1254	0-0134	0-0010	52	0-2038	0-0218	0-0016
13	0-0510	0-0055	0-0004	33	0-1293	0-0139	0-0010	53	0-2077	0-0223	0-0017
14	0-0549	0-0059	0-0004	34	0-1333	0-0143	0-0011	54	0-2116	0-0227	0-0017
15	0-0588	0-0063	0-0005	35	0-1372	0-0147	0-0011	55	0-2156	0-0231	0-0017
16	0-0627	0-0067	0-0005	36	0-1411	0-0151	0-0011	56	0-2195	0-0235	0-0018
17	0-0666	0-0071	0-0006	37	0-1450	0-0155	0-0012	57	0-2234	0-0239	0-0018
18	0-0705	0-0076	0-0006	38	0-1489	0-0160	0-0012	58	0-2273	0-0244	0-0018
19	0-0745	0-0080	0-0006	39	0-1528	0-0164	0-0012	59	0-2312	0-0248	0-0019
20	0-0784	0-0084	0-0006	40	0-1568	0-0168	0-0013	60	0-2352	0-0252	0-0019

TABLES LXVI, LXVII.

"EQUATION *b*" AND "EQUATION *c*" IN WHOLE NUMBERS BY THE FIRST ĀRYA-SIDDHANTA
(corresponding to Tables VI, VII, "Indian Calendar").

Tables LXVI A and LXVII A state the values of "equation *b*" and "equation *c*" in detail.

TABLE LXVI.

LUNAR "EQUATION *b*."

Arg.	Eqn.	Arg.	Arg.	Eqn.	Arg.
0	139	500	500	139	1000
10	148	490	510	130	990
20	157	480	520	121	980
30	165	470	530	114	970
40	174	460	540	105	960
50	182	450	550	96	950
60	191	440	560	88	940
70	199	430	570	80	930
80	206	420	580	72	920
90	214	410	590	65	910
100	221	400	600	58	900
110	228	390	610	51	890
120	235	380	620	44	880
130	241	370	630	38	870
140	247	360	640	32	860
150	253	350	650	27	850
160	257	340	660	22	840
170	262	330	670	17	830
180	265	320	680	13	820
190	269	310	690	10	810
200	272	300	700	7	800
210	274	290	710	4	790
220	276	280	720	2	780
230	277	270	730	1	770
240	278	260	740	0	760
250	279	250	750	0	750

TABLE LXVII.

SOLAR "EQUATION *c*."

Arg.	Eqn.	Arg.	Arg.	Eqn.	Arg.
0	60	500	500	60	1000
10	58	490	510	63	990
20	52	480	520	67	980
30	49	470	530	71	970
40	45	460	540	75	960
50	41	450	550	78	950
60	38	440	560	81	940
70	34	430	570	85	930
80	31	420	580	88	920
90	28	410	590	92	910
100	25	400	600	95	900
110	21	390	610	98	890
120	18	380	620	101	880
130	16	370	630	103	870
140	14	360	640	106	860
150	11	350	650	108	850
160	9	340	660	110	840
170	7	330	670	112	830
180	6	320	680	113	820
190	4	310	690	115	810
200	3	300	700	116	800
210	2	290	710	117	790
220	1	280	720	118	780
230	1	270	730	119	770
240	0	260	740	119	760
250	0	250	750	119	750

Diff. in equa- tion.	Last figure of argument.									
	9	8	7	6	5	4	3	2	1	
	Add or subtract.									
0										
8	8	7	6	5	4 or 3	4	3	2	1	
7	6	6	5	4	3 or 4	3	2	1	1	
6	5	5	4	4	3	2	2	1	1	
5	4 or 5	4	3 or 4	3	2 or 3	2	1 or 2	1	0 or 1	
4	4	3	3	2	2	2	1	1	0	
3	3	2	2	2	1 or 2	1	1	1	0	
2	2	2	1	1	1	1	1	0	0	
1	1	1	1	1	0 or 1	0	0	0	0	

TABLE LXVI A.

(A) MOON'S "EQUATION b " BY THE FIRST ĀRYA-SIDDHĀNTA, FROM ζ 'S MEAN ANOM. 0—500 (0° — 180°).

Cols. 3, 4.—Equation and difference stand for either of the mean anom. values in cols. 2a, 2b. For the 24 base-equations see Table LXX.

Arg. b is ζ 's mean anom. in 1,000ths of circle.

Col. 3.—The equation is ζ 's greatest equation plus the actual equation, in 10,000ths of circle.

Serial No. of sine.	Arg. b .	Equation b .	Diff.	Arg. b .	Serial No. of sine.	Arg. b .	Equation b .	Diff.	Arg. b .
1	2a	3	4	2b	1	2a	3	4	2b
0	0-0	139-4275	1-8229	500-0	12	125-0	237-9056	1-2482	375-0
	2-083	141-2506		497-916		127-083	239-1537		372-916
	4-16	143-0734		495-83		129-16	240-4019		370-83
	6-25	144-8963		493-75		131-25	241-6501		368-75
	8-3	146-7192		491-6		133-3	242-8983		366-6
1	10-416	148-5421	1-8148	489-583	13	135-416	244-1464	1-1637	364-583
	12-5	150-3569		487-5		137-5	245-3102		362-5
	14-583	152-1718		485-416		139-583	246-4739		360-416
	16-6	153-9866		483-3		141-6	247-6376		358-3
	18-75	155-8014		481-25		143-75	248-8014		356-25
2	20-83	157-6162	1-7986	479-16	14	145-83	249-9651	1-0681	354-16
	22-916	159-4148		477-083		147-916	251-0312		352-083
	25-0	161-2134		475-0		150-0	252-0973		350-0
	27-083	163-0120		472-916		152-083	253-1634		347-916
	29-16	164-8106		470-83		154-16	254-2294		345-83
3	31-25	166-6093	1-7743	468-75	15	156-25	255-2955	0-9684	343-75
	33-3	168-3836		466-6		158-3	256-2640		341-6
	35-416	170-1579		464-583		160-416	257-2324		339-583
	37-5	171-9322		462-5		162-5	258-2008		337-5
	39-583	173-7065		460-416		164-583	259-1692		335-416
4	41-6	175-4808	1-7419	458-3	16	166-6	260-1376	0-8626	333-3
	43-75	177-2227		456-25		168-75	261-0003		331-25
	45-83	178-9649		454-16		170-83	261-8629		329-16
	47-916	180-7065		452-083		172-916	262-7255		327-083
	50-0	182-4484		450-0		175-0	263-5882		325-0
5	52-083	184-1903	1-7014	447-916	17	177-083	264-4506	0-7668	322-916
	54-16	185-8917		445-83		179-16	265-2076		320-83
	56-25	187-5931		443-75		181-25	265-9645		318-75
	58-3	189-2944		441-6		183-3	266-7213		316-6
	60-416	190-9938		439-583		185-416	267-4781		314-583
6	62-5	192-6972	1-6609	437-5	18	187-5	268-2350	0-6429	312-5
	64-583	194-3581		435-416		189-583	268-8779		310-416
	66-6	196-0190		433-3		191-6	269-5208		308-3
	68-75	197-6799		431-25		193-75	270-1637		306-25
	70-83	199-3407		429-16		195-83	270-8066		304-16
7	72-916	201-0016	1-6123	427-083	19	197-916	271-4495	0-5290	302-083
	75-0	202-6139		425-0		200-0	271-9785		300-0
	77-083	204-2262		422-916		202-083	272-5074		297-916
	79-16	205-8384		420-83		204-6	273-0364		295-83
	81-25	207-4507		418-75		206-25	273-5654		293-75
8	83-3	209-0630	1-5475	416-6	20	208-3	274-0944	0-4150	291-6
	85-416	210-6104		414-583		210-416	274-5094		289-583
	87-5	212-1579		412-5		212-5	274-9244		287-5
	89-583	213-7053		410-416		214-583	275-3395		285-416
	91-6	215-2528		408-3		216-6	275-7545		283-3
9	93-75	216-8002	1-4826	406-25	21	218-75	276-1695	0-3011	281-25
	95-83	218-3476		404-16		220-83	276-4707		279-16
	97-916	219-7856		402-083		222-916	276-7718		277-083
	100-0	221-2481		400-0		225-0	277-0729		275-0
	102-083	222-7308		397-916		227-083	277-3740		272-916
10	104-16	224-2134	1-4097	395-83	22	229-16	277-6751	0-1790	270-83
	106-25	225-6231		393-75		231-25	277-9761		268-75
	108-3	227-0329		391-6		233-3	278-0332		266-6
	110-416	228-4420		389-583		235-416	278-2122		264-583
	112-5	229-8523		387-5		237-5	278-3912		262-5
11	114-583	231-2620	1-3287	385-416	23	239-583	278-5703	0-0570	260-416
	116-6	232-5907		383-3		241-6	278-6272		258-3
	118-75	233-9194		381-25		243-75	278-6842		256-25
	120-83	235-2482		379-16		245-83	278-7412		254-16
	122-916	236-5769		377-083		247-916	278-7981		252-083
					24	250-0	278-8551		250-0

TABLE LXVI A—Contd.

(B) Moon's "Equation b" BY THE FIRST ARYA-SIDDHANTA FROM ('s MEAN ANOM. 503—1000 (180°—300°).

Col. 3.—The equation is ('s greatest equation *minus* the actual equation, in 10,000ths of circle.

Serial No. of sine	Arg. b.	Equation b.	Diff.	Arg. b.	Serial No. of sine	Arg. b.	Equation b.	Diff.	Arg. b.
1	2a	3	4	2b	1	2a	3	4	2b
0	500-0	139-4275	1-8229	1000-0	12	625-0	40-9495	1-2482	875-0
	502-083	137-8046		997-916		627-063	39-7014		872-916
	504-16	135-7817		995-83		629-16	38-4532		870-83
	506-25	133-9588		993-75		631-25	37-2050		868-75
	508-3	132-1359	1-8148	991-6	13	633-3	35-9568	1-1637	866-6
1	510-416	130-3130		989-583		635-416	34-7087		864-583
	512-5	128-4882		987-5		637-5	33-5449		862-5
	514-583	126-6633		985-416		639-583	32-3812		860-416
	516-6	124-8385	1-7986	983-3	14	641-6	31-2175	1-0661	858-3
	518-75	123-0637		981-25		643-75	30-0637		856-25
2	520-83	121-2389		979-16		645-83	28-8900		854-16
	522-916	119-4403		977-083		647-916	27-8239		852-083
	525-0	117-6417	1-7743	975-0	15	650-0	26-7578	0-9684	850-0
	527-083	115-8431		972-916		652-083	25-6917		847-916
	529-16	114-0444		970-83		654-16	24-6257		845-83
3	531-25	112-2458		968-75		656-25	23-5596		843-75
	533-3	110-4715	1-7419	966-6	16	658-3	22-5911	0-8628	841-6
	535-416	108-6972		964-583		660-416	21-6227		839-583
	537-5	106-9229		962-5		662-5	20-6543		837-5
	539-583	105-1486		960-416		664-583	19-6859		835-416
4	541-6	103-3743	1-7014	958-3	17	666-6	18-7175	0-7568	833-3
	543-75	101-6324		956-25		668-75	17-7548		831-25
	545-83	99-8906		954-16		670-83	16-6922		829-16
	547-916	98-1486		952-083		672-916	16-1296		827-083
	550-0	96-4067	1-6609	950-0	18	675-0	15-2669	0-6429	825-0
5	552-083	94-6648		947-916		677-083	14-4043		822-916
	554-16	92-9634		945-83		679-16	13-6475		820-83
	556-25	91-2620		943-75		681-25	12-8906		818-75
	558-3	89-5607	1-6123	941-6	19	683-3	12-1338	0-5290	816-6
	560-416	87-8593		939-583		685-416	11-3770		814-583
	562-5	86-1579		937-5		687-5	10-6201		812-5
	564-583	84-4970		935-416		689-583	9-9772		810-416
6	566-6	82-8361	1-5475	933-3	20	691-6	9-3343	0-4150	808-3
	568-75	81-1752		931-25		693-75	8-6914		806-25
	570-83	79-5144		929-16		695-83	8-0485		804-16
	572-916	77-8535		927-083		697-916	7-4056		802-083
7	575-0	76-2412	1-4826	925-0	21	700-0	6-8766	0-3011	800-0
	577-083	74-6289		922-916		702-083	6-3477		797-916
	579-16	73-0167		920-83		704-6	5-8187		795-83
	581-25	71-4044		918-75		706-25	5-2897		793-75
	583-3	69-7921	1-4097	916-6	22	708-3	4-7607	0-1790	791-6
8	585-416	68-2447		914-583		710-416	4-3457		789-583
	587-5	66-6972		912-5		712-5	3-9307		787-5
	589-583	65-1498		910-416		714-583	3-5156		785-416
	591-6	63-6023	1-3287	908-3	23	716-6	3-1006	0-0577	783-3
	593-75	62-0549		906-25		718-75	2-6855		781-25
	595-83	60-5722		904-16		720-83	2-3844		779-16
	597-916	59-0896		902-083		722-916	2-0833		777-083
9	600-0	57-9069	1-2782	900-0	24	725-0	1-7822	0-0000	775-0
	602-083	56-1243		897-916		727-083	1-4811		772-916
	604-16	54-6417		895-83		729-16	1-1800		770-83
	606-25	53-2319		893-75		731-25	1-0010		768-75
10	608-3	51-8222	1-0577	891-6		733-3	0-8219	0-0577	766-6
	610-416	50-4125		889-583		735-416	0-6429		764-583
	612-5	49-0028		887-5		737-5	0-4639		762-5
	614-583	47-5931		885-416		739-583	0-2848		760-416
11	616-6	46-2844	1-3287	883-3		741-6	0-2279	0-0577	758-3
	618-75	44-9357		881-25		743-75	0-1709		756-25
	620-83	43-6069		879-16		745-83	0-1139		754-16
	622-916	42-2782		877-083		747-916	0-0570		752-083
						750-0	0-0000		750-0

TABLE LXVII A.

(A) SUN'S "EQUATION c " BY THE FIRST ĀRYA-SIDDHANTA FROM $\odot$ 'S MEAN ANOMALY 0—500 (0° — 180°).

Cols. 2, 4.—Equation and Difference stand for either of the mean anom.: values in cols. 2a, 2b.
For the 24 base-equations see Table LXVII, above Vol. XIV.

"Arg. c " is $\odot$'s mean anomaly in 1,000ths of circle.

Col. 3.—The equation is $\odot$'s greatest equation minus the actual equation, in 10,000ths of circle.

Serial No. of mna.	Arg. c	Equation c	Diff.	Arg. c	Serial No. of mna.	Arg. c	Equation c	Diff.	Arg. c
1	2a	3	4	2b	1	2a	3	4	2b
0	0-0	59-6875	0-7797	500-0	12	125-0	17-4825	0-5347	375-0
	2-083	58-9078		497-916		127-083	16-9479		372-916
	4-16	58-1281		495-83		129-16	16-4132		370-83
	6-25	57-3484		493-75		131-25	15-8785		368-75
	8-3	56-5687		491-6		133-3	15-3438		366-6
1	10-410	55-7890	0-7793	489-583	13	135-410	14-8090	0-4965	364-583
	12-5	55-0090		487-5		137-5	14-2743		362-5
	14-583	54-2303		485-416		139-583	13-8160		360-416
	16-6	53-4510		483-3		141-6	13-3194		358-3
	18-75	52-6717		481-25		143-75	12-8229		356-25
2	20-83	51-8924	0-7708	479-16	14	145-83	12-3264	0-4549	354-16
	22-910	51-1215		477-083		147-910	11-8715		352-083
	25-0	50-3507		475-0		150-0	11-4167		350-0
	27-083	49-5799		472-916		152-083	10-9618		347-916
	29-16	48-8090		470-83		154-16	10-5069		345-83
3	31-25	48-0382	0-7604	468-75	15	156-25	10-0521	0-4132	343-75
	33-3	47-2778		466-6		158-3	9-6389		341-6
	35-410	46-5174		464-583		160-410	9-2257		339-583
	37-5	45-7569		462-5		162-5	8-8125		337-5
	39-583	44-9963		460-416		164-583	8-3993		335-416
4	41-6	44-2361	0-7465	458-3	16	166-6	7-9861	0-3881	333-3
	43-75	43-4800		456-25		168-75	7-6181		331-25
	45-83	42-7431		454-16		170-83	7-2500		329-16
	47-910	41-9905		452-083		172-910	6-8819		327-083
	50-0	41-2500		450-0		175-0	6-5139		325-0
5	52-083	40-5035	0-7292	447-916	17	177-083	6-1458	0-3220	322-916
	54-16	39-7743		445-83		179-16	5-8229		320-83
	56-25	39-0451		443-75		181-25	5-5000		318-75
	58-3	38-3160		441-6		183-3	5-1771		316-6
	60-410	37-5868		439-583		185-410	4-8542		314-583
6	62-5	36-8576	0-7118	437-5	18	187-5	4-5313	0-2743	312-5
	64-583	36-1458		435-416		189-583	4-2569		310-416
	66-6	35-4340		433-3		191-6	3-9826		308-3
	68-75	34-7222		431-25		193-75	3-7083		306-25
	70-83	34-0104		429-16		195-83	3-4340		304-16
7	72-910	33-2986	0-6910	427-083	19	197-910	3-1597	0-2257	302-083
	75-0	32-6076		425-0		200-0	2-9340		300-0
	77-083	31-9167		422-916		202-083	2-7083		297-916
	79-16	31-2257		420-83		204-16	2-4826		296-83
	81-25	30-5347		418-75		206-25	2-2569		293-75
8	83-3	29-8438	0-6032	416-6	20	208-3	2-0312	0-1771	291-6
	85-410	29-1506		414-583		210-410	1-8054		289-583
	87-5	28-5174		412-5		212-5	1-6771		287-5
	89-583	27-8542		410-416		214-583	1-5000		285-416
	91-6	27-1910		408-3		216-6	1-3229		283-3
9	93-75	26-5278	0-6354	406-25	21	218-75	1-1458	0-1285	281-25
	95-83	25-8624		404-16		220-83	1-0174		279-16
	97-910	25-2569		402-083		222-910	0-8889		277-083
	100-0	24-6215		400-0		225-0	0-7604		275-0
	102-083	23-9861		397-916		227-083	0-6319		272-916
10	104-16	23-3507	0-6042	395-83	22	229-16	0-5035	0-0756	270-83
	106-25	22-7465		393-75		231-25	0-4379		268-75
	108-3	22-1424		391-6		233-3	0-3522		266-6
	110-410	21-5382		389-583		235-410	0-2768		264-583
	112-5	20-9341		387-5		237-5	0-2010		262-5
11	114-583	20-3299	0-5694	385-416	23	239-583	0-1254	0-0251	260-416
	116-6	19-7804		383-3		241-6	0-1003		258-3
	118-75	19-1910		381-25		243-75	0-0752		256-25
	120-83	18-6215		379-16		245-83	0-0502		254-16
	122-910	18-0521		377-083		247-910	0-0251		252-083
					24	250-0	0-0		250-0

TABLE LXVII A.—*Contd.*

(B) SUN'S "EQUATION c" BY THE FIRST ARYA-SIDDHANTA FROM ☉'s MEAN ANOMALY 500—1000 (180°—360°).

Col. 3.—The equation is ☉'s greatest equation plus the actual equation, in 10,000ths of circle.

Serial No. of sine.	Arg. c.	Equation c.	Diff.	Arg. c.	Serial No. of sine.	Arg. c.	Equation c.	Diff.	Arg. c.
1	2a	3	4	2b	1	2a	3	4	2b
0	500-0	59-6875	0-7797	1000-0	12	625-0	101-8924	0-5347	875-0
	502-083	60-4672		997-916		627-083	102-4271		872-916
	504-16	61-2469		995-83		629-16	102-9618		870-83
	506-25	62-0266		993-75		631-25	103-4965		868-75
	508-3	62-8063	0-7793	991-6		633-3	104-0312	0-4965	866-6
1	510-416	63-5860		989-583	13	635-416	104-5660		864-583
	512-5	64-3654		987-5		637-5	105-0625		862-5
	514-583	65-1447		985-416		639-583	105-5590		860-416
	516-6	65-9240	0-7708	983-3		641-6	106-0556	0-4549	858-3
	518-75	66-7033		981-25		643-75	106-5521		856-25
2	520-83	67-4828		979-16	14	645-83	107-0486		854-16
	522-916	68-2625		977-083		647-916	107-5035		852-083
	525-0	69-0243	0-7604	975-0		650-0	107-9583	0-4132	850-0
	527-083	69-7951		972-916		652-083	108-4132		847-916
	529-16	70-5660		970-83		654-16	108-8681		845-83
3	531-25	71-3368		968-75	15	656-25	109-3229		843-75
	533-3	72-0972	0-7465	966-6		658-3	109-7361	0-3881	841-6
	535-416	72-8576		964-583		660-416	110-1493		839-583
	537-5	73-6181		962-5		662-5	110-5265		837-5
	539-583	74-3785		960-416		664-583	110-9767		835-416
4	541-6	75-1389	0-7362	958-3	16	666-6	111-3889	0-3229	833-3
	543-75	75-8954		956-25		668-75	111-7569		831-25
	545-83	76-6519		954-16		670-83	112-1250		829-16
	547-916	77-3786		952-083		672-916	112-4931		827-083
	550-0	78-1250	0-7118	950-0		675-0	112-8611	0-2743	825-0
5	552-083	78-8715		947-916	17	677-083	113-2292		822-916
	554-16	79-6007		945-83		679-16	113-5521		820-83
	556-25	80-3299		943-75		681-25	113-8750		818-75
	558-3	81-0590	0-6910	941-6		683-3	114-1979	0-2357	816-6
	560-416	81-7882		939-583		685-416	114-5208		814-583
	562-5	82-5174		937-5	18	687-5	114-8438		812-5
	564-583	83-2292		935-416		689-583	115-1181		810-416
	566-6	83-9410	0-6632	933-3		691-6	115-3924	0-1771	808-3
	568-75	84-6528		931-25		693-75	115-6667		806-25
	570-83	85-3646		929-16		695-83	115-9410		804-16
	572-916	86-0764		927-083	19	697-916	116-2153		802-083
7	575-0	86-7874	0-6354	925-0		700-0	116-4410	0-1285	800-0
	577-083	87-4583		922-916		702-083	116-6667		797-916
	579-16	88-1493		920-83		704-16	116-8924		795-83
	581-25	88-8403		918-75		706-25	117-1181		793-75
	583-3	89-5312	0-6042	916-6	20	708-3	117-3438	0-0756	791-6
	585-416	90-1944		914-583		710-416	117-5208		789-583
	587-5	90-8576		912-5		712-5	117-6979		787-5
	589-583	91-5208		910-416		714-583	117-8750		785-416
	591-6	92-1840	0-5694	908-3		716-6	118-0521	0-0251	783-3
	593-75	92-8472		906-25	21	718-75	118-2292		781-25
	595-83	93-4826		904-16		720-83	118-3576		779-16
	597-916	94-1181		902-083		722-916	118-4861		777-083
	600-0	94-7535	0-5347	900-0		725-0	118-6146	0-0251	775-0
	602-083	95-3889		897-916		727-083	118-7431		772-916
	604-16	96-0243		895-83	22	729-16	118-8715		770-83
	606-25	96-6585		893-75		731-25	118-9471		768-75
	608-3	97-2328	0-5094	891-6		733-3	119-0228	0-0251	766-6
	610-416	97-8568		889-583		735-416	119-0984		764-583
	612-5	98-4410		887-5		737-5	119-1740		762-5
	614-583	99-0451		885-416	23	739-583	119-2496		760-416
	616-6	99-6146	0-5094	883-3		741-6	119-2747	0-0251	758-3
	618-75	100-1840		881-25		743-75	119-2998		756-25
	620-83	100-7535		879-16		745-83	119-3248		754-16
	622-916	101-3229		877-083	24	747-916	119-3499		752-083
						750-0	119-3750		750-0

TABLE LXVIII.

INDICES OF TITHIS, KARANAS, YOGAS AND NAKSHATRAS.

Indices of yugas "(y)" are numerically the same as those of nakshatras "(n)."

This Table corresponds to Table VIII, "Indian Calendar."

TITHI AND KARANA				YOGA		NAKSHATRA			
Serial number	No. in yuga (sum of nights)	Tithi-index (t)	KARANA		Name	Name	Index of Nakshatra ("n") and Yuga ("y") Ordinary (equal-space) system.	INDEX OF ENDING POINT OF NAKSHATRA AND YUGA, BY THE USE OF EQUAL SPACE SYSTEMS OF	
			First half of Tithi	Second half of Tithi				Garga	Brahma-Siddhanta
1	2	3	4	5	6	7	8	9	10
1	1	0 — 333-3	Kristinghna*	1 Bava .	Vishakambha .	1 Ashvini .	0 — 370-370	370-370	365-0108
2	2	333-3 — 666-6	2 Balava .	3 Kaulava .	Priti .	2 Bharani .	370-370 — 740-740	555-6	549-0061
3	3	666-6 — 1000	4 Taittila .	5 Gara .	Aynahmat .	3 Krittika .	740-740 — 1111-1	925-625	915-0270
4	4	1000 — 1333-3	6 Vapji .	7 Vahitit .	Saabbhagya .	4 Rohini .	1111-1 — 1481-481	1481-481	1464-0432
5	5	1333-3 — 1666-6	1 Bava .	2 Balava .	Sobhana .	5 Mrigashirsha .	1481-481 — 1851-851	1851-851	1830-0640
6	6	1666-6 — 2000	3 Kaulava .	4 Taittila .	Atigayda .	6 Ardra .	1851-851 — 2222-2	2037-037	2013-0594
7	7	2000 — 2333-3	5 Gara .	6 Vapji .	Sukarnan .	7 Punarvasu .	2222-2 — 2592-592	2592-592	2563-0756
8	8	2333-3 — 2666-6	7 Vahitit .	1 Bava .	Dhriti .	8 Pushya .	2592-592 — 2963-693	2963-693	2928-0884
9	9	2666-6 — 3000	2 Balava .	3 Kaulava .	Sula .	9 Ashleha] .	2963-693 — 3333-3	3148-148	3111-0918
10	10	3000 — 3333-3	4 Taittila .	5 Gara .	Gayda .	10 Magha .	3333-3 — 3703-703	3518-518	3477-1026
11	11	3333-3 — 3666-6	5 Vapji .	7 Vahitit .	Vridhhi .	11 Purva-Phalguni .	3703-703 — 4074-074	3888-8	3843-1134

12	3686-6—4000	1 Bava .	2 Balava .	Dhruva .	13	Uttara-Phalgunī .	4074-074—4444-4	4444-4	4392-1298
13	4000 —4333-3	3 Kaulava .	4 Taitila .	Vyāghrīka .	13	Hasta .	4444-4 —4814-814	4814-814	4758-1404
14	4333-3—4666-6	5 Gara .	6 Vapji .	Harshana .	14	Chitra .	4814-814—5185-185	5185-185	5124-1312
15	4666-6—5000	7 Vishṭi .	1 Bava .	Vajra .	15	Svāti .	5185-185—5555-5	5570-470	5307-1566
Kṛtiṅga									
16	5000 —5333-3	2 Balava .	3 Kaulava .	Siddhi .	16	Vaiśākha .	5333-3 —5703-325	5703-325	5356-1758
17	5333-3—5666-6	4 Taitila .	5 Gara .	Vyāghripāta .	17	Anurādha .	5666-625—6036-300	6036-300	5822-1836
18	5666-6—6000	6 Vapji .	7 Vishṭi .	Vārjya .	18	Jyēsthā .	6036-300—6406-6	6406-6	6405-1800
19	6000 —6333-3	1 Bava .	2 Balava .	Pariḥa .	19	Mula .	6406-6 —7037-037	6853-653	6771-1906
20	6333-3—6666-6	3 Kaulava .	4 Taitila .	Siva .	20	Pūrva-Ashadhā .	7037-037—7407-407	7392-3	7157-2108
21	6666-6—7000	5 Gara .	6 Vapji .	Siddha .	21	Uttara-Ashadhā .	7407-407—7777-7	7777-7	7688-2399
22	7000 —7333-3	7 Vishṭi .	1 Bava .	.	.	Abhijit .	...	...	7803-936-3
23	7333-3—7666-6	2 Balava .	3 Kaulava .	Śādhya .	23	Śravaṇa .	7777-7 —8148-148	8148-148	8169-9490
24	7666-6—8000	4 Taitila .	5 Gara .	Subha .	23	Dhanvantarī .	8148-148—8518-518	8518-518	8535-9568
25	8000 —8333-3	6 Vapji .	7 Vishṭi .	Gukla .	24	Śatabhishat .	8518-518—8888-8	8703-703	8718-9632
26	8333-3—8666-6	1 Bava .	2 Balava .	Brahman .	25	Pūrva-Bhadrapadā .	8888-8 —9259-259	9074-074	9064-9750
27	8666-6—9000	3 Kaulava .	4 Taitila .	Indra .	26	Uttara-Bhadrapadā .	9259-259—9639-259	9639-259	9633-9892
28	9000 —9333-3	5 Gara .	6 Vapji .	Vaidhiti .	27	Rōvatī .	9639-259—10,000	10,000	10,000,
29	9333-3—9666-6	7 Vishṭi .	Śakuni .	...	.	.	.	.	.
30	9666-6—10000	Chatushpadā .	Nāga .	...	.	.	.	.	.

* or Kṛmṭughna + Viśhṭ is also called Bhadrā, or Kalyāṇī. † or Aṣṭī.

the figures in Col. 10 follow the limits of Abhipt as given in the "Indian Calendar," p. 22, viz., from $270^{\circ} 43' 13''$ to $280^{\circ} 56' 30''$. Professor Jacoboli and Dr. Burgess, however, give these limits as from $270^{\circ} 40'$ to $281^{\circ} 40'$ (Bpgr. Ind. I., p. 449; *Journal R. A. S.*, 1893, p. 733). If they are correct, the figures in Col. 10 should be read as beginning at 7085.1652 and ending at 7394.073 .

H or **S**ravasthā,

or Sutawadhi.

TABLE LXIX.

SERIAL NUMBER OF DAYS IN A YEAR A.D. FOR TWO CONSECUTIVE YEARS.

N. B.—The numbers given are those in a common year. In Leap-years, after February 29, the day of the month must be reduced by 1. Thus Day 153, in a Leap-year, is not June 2, but June 1.

The Table is the same as Table IX, "Indian Calendar."

PART I.

Day of month.	NUMBER OF DAYS RECKONED FROM 1ST JANUARY OF THE SAME YEAR.												Day of month.
	Jan.	Feb.	Mar.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.	
1	1	32	60	91	121	152	182	213	244	274	305	335	1
2	2	33	61	92	122	153	183	214	245	275	306	336	2
3	3	34	62	93	123	154	184	215	246	276	307	337	3
4	4	35	63	94	124	155	185	216	247	277	308	338	4
5	5	36	64	95	125	156	186	217	248	278	309	339	5
6	6	37	65	96	126	157	187	218	249	279	310	340	6
7	7	38	66	97	127	158	188	219	250	280	311	341	7
8	8	39	67	98	128	159	189	220	251	281	312	342	8
9	9	40	68	99	129	160	190	221	252	282	313	343	9
10	10	41	69	100	130	161	191	222	253	283	314	344	10
11	11	42	70	101	131	162	192	223	254	284	315	345	11
12	12	43	71	102	132	163	193	224	255	285	316	346	12
13	13	44	72	103	133	164	194	225	256	286	317	347	13
14	14	45	73	104	134	165	195	226	257	287	318	348	14
15	15	46	74	105	135	166	196	227	258	288	319	349	15
16	16	47	75	106	136	167	197	228	259	289	320	350	16
17	17	48	76	107	137	168	198	229	260	290	321	351	17
18	18	49	77	108	138	169	199	230	261	291	322	352	18
19	19	50	78	109	139	170	200	231	262	292	323	353	19
20	20	51	79	110	140	171	201	232	263	293	324	354	20
21	21	52	80	111	141	172	202	233	264	294	325	355	21
22	22	53	81	112	142	173	203	234	265	295	326	356	22
23	23	54	82	113	143	174	204	235	266	296	327	357	23
24	24	55	83	114	144	175	205	236	267	297	328	358	24
25	25	56	84	115	145	176	206	237	268	298	329	359	25
26	26	57	85	116	146	177	207	238	269	299	330	360	26
27	27	58	86	117	147	178	208	239	270	300	331	361	27
28	28	59	87	118	148	179	209	240	271	301	332	362	28
29	29	60	88	119	149	180	210	241	272	302	333	363	29
30	30	...	89	120	150	181	211	242	273	303	334	364	30
31	31	...	90	...	151	...	212	243	...	304	...	365	31
	Jan.	Feb.	Mar.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.	

TABLE LXIX—*Contd.*

SERIAL NUMBER OF DAYS IN A YEAR A.D. FOR TWO CONSECUTIVE YEARS.

N. B.—When the previous year was a Leap-year, the days of the month must all be reduced by 1; and so all those after February 29, when the given year is a Leap-year.

PART II.

Day of month.	NUMBER OF DAYS reckoned FROM 1 JANUARY OF THE PRECEDING YEAR.												Day of month.
	Jan.	Feb.	Mar.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.	
1	366	397	425	456	486	517	547	578	609	639	670	700	1
2	367	398	426	457	487	518	548	579	610	640	671	701	2
3	368	399	427	458	488	519	549	580	611	641	672	702	3
4	369	400	428	459	489	520	550	581	612	642	673	703	4
5	370	401	429	460	490	521	551	582	613	643	674	704	5
6	371	402	430	461	491	522	552	583	614	644	675	705	6
7	372	403	431	462	492	523	553	584	615	645	676	706	7
8	373	404	432	463	493	524	554	585	616	646	677	707	8
9	374	405	433	464	494	525	555	586	617	647	678	708	9
10	375	406	434	465	495	526	556	587	618	648	679	709	10
11	376	407	435	466	496	527	557	588	619	649	680	710	11
12	377	408	436	467	497	528	558	589	620	650	681	711	12
13	378	409	437	468	498	529	559	590	621	651	682	712	13
14	379	410	438	469	499	530	560	591	622	652	683	713	14
15	380	411	439	470	500	531	561	592	623	653	684	714	15
16	381	412	440	471	501	532	562	593	624	654	685	715	16
17	382	413	441	472	502	533	563	594	625	655	686	716	17
18	383	414	442	473	503	534	564	595	626	656	687	717	18
19	384	415	443	474	504	535	565	596	627	657	688	718	19
20	385	416	444	475	505	536	566	597	628	658	689	719	20
21	386	417	445	476	506	537	567	598	629	659	690	720	21
22	387	418	446	477	507	538	568	599	630	660	691	721	22
23	388	419	447	478	508	539	569	600	631	661	692	722	23
24	389	420	448	479	509	540	570	601	632	662	693	723	24
25	390	421	449	480	510	541	571	602	633	663	694	724	25
26	391	422	450	481	511	542	572	603	634	664	695	725	26
27	392	423	451	482	512	543	573	604	635	665	696	726	27
28	393	424	452	483	513	544	574	605	636	666	697	727	28
29	394	425	453	484	514	545	575	606	637	667	698	728	29
30	395	...	454	485	515	546	576	607	638	668	699	729	30
31	396	...	455	...	516	...	577	608	...	669	...	730	31
	Jan.	Feb.	Mar.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.	

TABLE LXX.

CONVERSION OF TITHI-PARTS AND INDICES OF TITHIS, NAKSHATRAS AND YOGAS INTO TIME.

(Corresponding to Table X, "Indian Calendar.")

The "Argument" unit $1=4^m.2524$ (a trifle over $4\frac{1}{2}$ minutes of time), in the case of the tithi-index (t), and $4^m.3831$ in the case of the nakshatra-index (n).

Argument.	TIME EQUIVALENT OF				Argument.	TIME EQUIVALENT OF				Argument.	TIME EQUIVALENT OF			
	Tithi-part.	Tithi-index (t).	Nakshatra-index (n).	Yoga-index (y).		Tithi-part.	Tithi-index (t).	Nakshatra-index (n).	Yoga-index (y).		Tithi-part.	Tithi-index (t).	Nakshatra-index (n).	Yoga-index (y).
	H. M.	H. M.	H. M.	H. M.		H. M.	H. M.	H. M.	H. M.		H. M.	H. M.	H. M.	H. M.
1	0 1	0 4	0 4	0 4	41	0 53	2 54	2 41	2 30	76	1 48	5 23	4 59	4 38
2	0 3	0 9	0 8	0 7	42	1 0	2 59	2 45	2 34	77	1 49	5 27	5 3	4 42
3	0 4	0 13	0 12	0 11	43	1 1	3 3	2 49	2 37	78	1 51	5 32	5 7	4 46
4	0 6	0 17	0 16	0 15	44	1 2	3 7	2 53	2 41	79	1 52	5 36	5 11	4 49
5	0 7	0 21	0 20	0 18	45	1 4	3 11	2 57	2 45	80	1 53	5 40	5 15	4 53
6	0 9	0 26	0 24	0 22										
7	0 10	0 30	0 28	0 26	46	1 5	3 16	3 1	2 48	81	1 55	5 44	5 19	4 57
8	0 11	0 34	0 31	0 29	47	1 7	3 20	3 5	2 52	82	1 56	5 49	5 23	5 0
9	0 13	0 38	0 35	0 33	48	1 8	3 24	3 9	2 56	83	1 58	5 53	5 27	5 4
10	0 14	0 43	0 39	0 37	49	1 9	3 28	3 13	2 59	84	1 59	5 57	5 30	5 7
					50	1 11	3 33	3 17	3 3	85	2 0	6 1	5 34	5 11
11	0 16	0 47	0 43	0 40										
12	0 17	0 51	0 47	0 44										
13	0 18	0 55	0 51	0 48	51	1 12	3 37	3 21	3 7	86	2 2	6 6	5 38	5 15
14	0 20	1 0	0 55	0 51	52	1 14	3 41	3 25	3 10	87	2 3	6 10	5 42	5 18
15	0 21	1 4	0 59	0 55	53	1 15	3 45	3 29	3 14	88	2 5	6 14	5 46	5 22
					54	1 17	3 50	3 32	3 18	89	2 6	6 18	5 50	5 26
16	0 23	1 8	1 3	0 59	55	1 18	3 54	3 36	3 21	90	2 8	6 23	5 54	5 29
17	0 24	1 12	1 7	1 2										
18	0 26	1 17	1 11	1 6										
19	0 27	1 21	1 15	1 10	56	1 19	3 58	3 40	3 25	91	2 9	6 27	5 58	5 33
20	0 28	1 25	1 19	1 13	57	1 21	4 2	3 44	3 29	92	2 10	6 31	6 2	5 37
					58	1 22	4 7	3 48	3 32	93	2 12	6 35	6 6	5 40
21	0 30	1 29	1 23	1 17	59	1 24	4 11	3 52	3 36	94	2 13	6 40	6 10	5 44
22	0 31	1 34	1 27	1 21	60	1 25	4 15	3 56	3 40	95	2 15	6 44	6 14	5 48
23	0 33	1 38	1 30	1 24										
24	0 34	1 42	1 34	1 28										
25	0 35	1 46	1 38	1 32	61	1 26	4 19	4 0	3 43	96	2 16	6 48	6 18	5 51
					62	1 28	4 24	4 4	3 47	97	2 17	6 52	6 22	5 55
26	0 37	1 51	1 42	1 35	63	1 29	4 28	4 8	3 51	98	2 19	6 57	6 26	5 59
27	0 38	1 55	1 46	1 39	64	1 31	4 32	4 12	3 54	99	2 20	7 1	6 29	6 2
28	0 40	1 59	1 50	1 42	65	1 32	4 36	4 16	3 58	100	2 22	7 5	6 33	6 6
29	0 41	2 3	1 54	1 46										
30	0 43	2 8	1 58	1 50										
31	0 44	2 12	2 2	1 53	66	1 34	4 41	4 20	4 2	200	4 43	14 10	13 7	12 18
32	0 45	2 16	2 6	1 57	67	1 35	4 45	4 24	4 5	300	7 5	21 18	19 40	18 12
33	0 47	2 20	2 10	2 1	68	1 36	4 49	4 28	4 9	400	9 27	28 21		
34	0 48	2 25	2 14	2 4	69	1 38	4 53	4 31	4 13	500	11 49	35 26		
35	0 50	2 29	2 18	2 8	70	1 39	4 58	4 35	4 16	600	14 10	42 31		
36	0 51	2 33	2 22	2 12	71	1 41	5 2	4 39	4 20	700	16 32	49 37		
37	0 52	2 37	2 26	2 15	72	1 42	5 6	4 43	4 24	800	18 54	56 42		
38	0 54	2 42	2 30	2 19	73	1 43	5 10	4 47	4 27	900	21 16	63 47		
39	0 55	2 46	2 33	2 23	74	1 45	5 15	4 51	4 31	1000	23 37	70 52		
40	0 57	2 50	2 37	2 26	75	1 46	5 19	4 55	4 35					

TABLE LXXI.

THE EUROPEAN CALENDAR.

A. INITIAL DAYS OF CENTURIES, JULIAN AND GREGORIAN CALENDARS.														B. WEEK-DAYS FOR ONE YEAR. APPLICABLE TO BOTH OLD AND NEW STYLE DATES.																																
Centuries A.D.																																														
Odd years of centuries.	Old Style.							New Style.							Leap-year.																															
	0	100	200	300	400	500	600	Sa	Fr	W	Mo	1500	1600	1700		1800	1900	2000	2100	2200	2300	Months in Common-year.	S	Mo	Tu	W	Th	Fr	Sa	S	Mo	Tu	W	Th	Fr	Sa	S	Mo	Tu	W	Th	Fr	Sa	Months in Leap-year.		
Initial days.																																														
023856	84	Th	W	Tu	Mo	S	Sa	Fr	Sa	Th	Tu	S	L.Y.	Jan.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Jan.
123957	85	Sa	Fr	Th	W	Tu	Mo	S	Mo	Sa	Th	Tu	L.Y.	Feb.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Feb.
223058	86	S	Sa	Fr	Th	W	Tu	Mo	Tu	S	Fr	W	L.Y.	Mar.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Mar.
323159	87	Mo	S	Sa	Fr	Th	W	Tu	W	Mo	Th	S	L.Y.	Nov.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Nov.
423260	88	Tu	Mo	S	Sa	Fr	Th	W	Th	Tu	S	Fr	L.Y.	April	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	April
523361	89	Th	W	Tu	Mo	S	Sa	Fr	Sa	Th	Tu	S	L.Y.	July	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	July
623462	90	Fr	Th	W	Tu	Mo	S	Sa	S	Fr	W	Mo	L.Y.	Aug.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Aug.
723563	91	Sa	Fr	Th	W	Tu	Mo	S	Mo	Sa	Th	Tu	L.Y.	Sept.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Sept.
823664	92	S	Sa	Fr	Th	W	Tu	Mo	Tu	S	Fr	W	L.Y.	Dec.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Dec.
923765	93	Tu	Mo	S	Sa	Fr	Th	W	Th	Tu	S	Fr	L.Y.	May	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	May
1023866	94	W	Tu	Mo	S	Sa	Fr	Th	Fr	W	Mo	Sa	L.Y.	June	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	June
1123967	95	Th	W	Tu	Mo	S	Sa	Fr	Sa	Th	Tu	S	L.Y.	Oct.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Oct.
1224068	96	Fr	Th	W	Tu	Mo	S	Sa	S	Fr	W	Mo	L.Y.	Jan.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Jan.
1324169	97	S	Sa	Fr	Th	W	Tu	Mo	Tu	S	Fr	W	L.Y.	Feb.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Feb.
1424270	98	Mo	S	Sa	Fr	Th	W	Tu	W	Mo	Th	S	L.Y.	Mar.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Mar.
1524371	99	Tu	Mo	S	Sa	Fr	Th	W	Th	Tu	S	Fr	L.Y.	Nov.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Nov.
1624472	100	W	Tu	Mo	S	Sa	Fr	Th	S	Fr	W	Mo	L.Y.	April	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	April
1724573		Fr	Th	W	Tu	Mo	S	Sa	S	Fr	W	Mo	L.Y.	July	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	July
1824674		Sa	Fr	Th	W	Tu	Mo	S	Mo	Sa	Th	Tu	L.Y.	Aug.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Aug.
1924775		S	Sa	Fr	Th	W	Tu	Mo	Tu	S	Fr	W	L.Y.	Sept.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Sept.
2024876		Mo	S	Sa	Fr	Th	W	Tu	W	Mo	Sa	Th	L.Y.	Dec.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Dec.
2124977		W	Tu	Mo	S	Sa	Fr	Th	S	Fr	W	Mo	L.Y.	May	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	May
2225078		Th	W	Tu	Mo	S	Sa	Fr	Sa	Th	Tu	S	L.Y.	June	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	June
2325179		Fr	Th	W	Tu	Mo	S	Sa	S	Fr	W	Mo	L.Y.	Oct.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Oct.
2425280		Sa	Fr	Th	W	Tu	Mo	S	Mo	Sa	Th	Tu	L.Y.	Jan.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Jan.
2525381		Mo	S	Sa	Fr	Th	W	Tu	W	Mo	Sa	Th	L.Y.	Feb.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Feb.
2625482		Tu	Mo	S	Sa	Fr	Th	W	Th	Tu	S	Fr	L.Y.	Mar.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Mar.
2725583		W	Tu	Mo	S	Sa	Fr	Th	Fr	W	Mo	Sa	L.Y.	Nov.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Nov.

To find the initial day of a given year A.D. take the day marked in Section A, perpendicular under the given century and horizontal opposite the given year. Note this initial day in column 2 of the heading of Section B. Find the given day of month in the body of Section B. Run up to the week-day in horizontal line with the initial day in the heading. The day so found is the week-day of the given day of month and year.

E.g. Wanted week-day of 23rd March, A.D. 645. At junction of century 600 (perpendicular) and 45 (horizontal) in Section A is Saturday. This was the initial day of A.D. 645. The year was common. The week-day noted in the heading of Section B at the junction of 23rd March (perpendicular) and of "Sa." in column 2 of heading (horizontal) is "W," Wednesday. Therefore 23rd March, A.D. 645, was a Wednesday.

In common years work with the month on left, in leap-years with that on right.

N. B.—In the New Style the years 1600 and 2000 are leap-years, but 1700, 1800, 1900 are common years. The initial week-day of the first year of each New Style century is given above it in heading of Section A. For the initial week-day of other years of the century look for the day in the junction of columns as mentioned above; e.g., A.D. 1900 began (top) on Monday. 1901 began (junction of columns) on Tuesday. 1928 begins on Sunday. 1919 began on Wednesday.

TABLE LXXII.

VALUE OF a , b , c AT BEGINNING OF CENTURIES OF THE KALIYUGA BY THE FIRST ĀRYA-SIDDHANTA
AT MEAN SUNRISE ON DAY OF OCCURRENCE OF MEAN MĒSHA-SAMKRANTI, WHICH IS THE
MOMENT WHEN MEAN SUN REACHES LONGITUDE 0° .

Century.	Week-day.	a .	b .	c .
36	0	7177-6056	135-4688	279-9111
37	0	6045-4346	723-3175	280-2723
38	0	4913-2637	311-1661	280-6336
39	0	3781-0927	899-0148	280-9948
40	0	2648-9218	486-8635	281-3560
41	0	1516-7509	74-7121	281-7172
42	0	384-5799	662-5908	282-0784
43	6	8913-7771	214-1179	279-7019
44	6	7781-6062	901-9665	280-0631
45	6	6649-4352	399-8152	280-4243
46	6	5517-2643	977-6639	280-7855
47	6	4385-0933	565-5125	281-1467
48	6	3252-9224	153-3612	281-5079

N. B.—The value of b , the $\odot$'s mean anomaly, is given as estimated by Professor Jacobi. The present author estimates its value as less than the given amount by 3-6. In a very close case both valuations may be tried.

TABLE LXXIII.

MEAN SUNRISE VALUE OF a , b , c FOR YEARS OF THE K. Y. CENTURY BY THE ARYA-SIDDHANTA.

* Years thus marked are years of 366 days, the rest of 365 each.

Year.	W-d.	a.	b.	c.	Year.	W-d.	a.	b.	c.
0	0	0	0	0	50	0	4433-9145	793-9243	0-1806
1	1	3600-6340	243-4437	999-2918	51	1	8034-5435	40-3870	999-4724
*2	2	7201-2680	492-8853	998-5838	*52	2	1635-1825	236-8097	998-7642
3	4	1140-5339	775-6196	0-6181	53	4	5574-4434	569-5439	0-7938
4	5	4741-1679	23-0623	999-9049	54	5	9175-0624	815-9686	0-0655
5	6	8341-8019	268-5049	999-1967	55	6	2775-7164	62-4293	999-3773
*6	0	1942-4359	514-9478	998-4835	*56	0	6376-3504	306-8719	998-6691
7	2	5881-7018	797-8819	0-5181	57	2	315-6163	591-8082	0-6987
8	3	9432-3358	44-1246	999-8099	58	3	2916-2503	838-0489	999-9905
9	4	3032-9698	290-5672	999-1017	59	4	7516-8843	84-4916	999-2823
*10	5	6683-6038	537-0099	998-2934	*60	5	1117-5183	330-9342	998-8741
11	0	632-8697	819-7442	0-4230	61	0	5066-7842	613-6685	0-6036
12	1	4223-5037	66-1868	999-7148	62	1	9657-4182	880-1112	999-8954
*13	2	7824-1877	312-6295	999-0066	63	2	2258-0522	106-5538	999-1872
14	4	1763-4035	595-3833	1-0362	*64	3	5858-6362	352-9955	998-4790
15	5	5364-0375	841-8065	0-3280	65	5	9797-9521	635-7308	0-5086
16	6	8964-6718	88-2491	999-6197	66	6	3398-5361	882-1735	999-9004
*17	0	2565-3066	234-6918	998-6115	67	0	6999-2201	128-6161	999-0921
18	2	6504-5714	617-4261	0-9411	*68	1	599-8541	375-0568	998-8839
19	3	105-2054	863-8687	0-2329	69	3	4539-1200	667-7931	0-4135
20	4	3705-8594	110-3114	999-5247	70	4	8139-7540	904-2257	999-7053
*21	5	7306-4784	356-7541	998-8165	*71	5	1740-3880	150-6784	998-9971
22	0	1245-7393	639-4984	0-8460	72	0	5879-6539	433-4127	1-0287
23	1	4846-8733	885-9310	0-1878	73	1	9280-2879	679-8554	0-3184
24	2	8447-0078	132-3737	999-4296	74	2	2380-9219	926-2980	999-6102
*25	3	2047-6412	378-8164	998-7214	*75	3	6481-5559	172-7407	998-9020
26	5	5988-9072	661-5506	0-7510	76	5	420-8217	455-4760	0-9316
27	6	9587-5412	907-9923	0-0423	77	6	4031-4567	701-9178	0-2234
28	0	3188-1752	154-4260	999-2346	78	0	7622-0897	948-2603	999-5152
*29	1	6788-8062	400-8786	998-6263	*79	1	1222-7238	194-8030	998-9070
30	3	728-0761	583-6129	0-6559	80	3	5161-9896	477-5372	0-8365
31	4	4323-7061	930-0556	999-9477	81	4	8762-6236	723-9799	0-1283
32	5	7929-3431	176-4982	999-2395	82	5	2363-2576	970-4226	999-4201
33	6	1529-9771	422-9409	998-5313	*83	6	5963-8916	216-8652	998-7119
34	1	5469-2420	706-6752	0-5609	84	1	9903-1575	499-5965	0-7415
35	2	9069-8770	962-1179	999-8526	85	2	3508-7915	746-0422	0-0322
36	3	2670-5110	198-5606	999-1444	*87	3	7104-4255	992-4849	999-2259
*37	4	6271-1450	445-0032	998-4362	88	4	705-0595	228-9275	998-6166
38	6	210-4109	727-7375	0-4858	89	6	4644-3254	521-6618	0-6464
39	0	3311-0449	974-1801	999-7576	90	0	8244-9694	768-1045	999-9382
40	1	7411-6789	220-6228	999-0494	91	1	1845-5934	14-5471	999-2300
*41	2	1012-8129	467-0655	998-2412	92	2	5446-2274	260-9898	998-5218
42	4	4951-5788	749-7996	0-3707	93	4	9385-4933	542-7241	0-5513
43	5	8552-2128	999-2424	999-6625	94	5	2966-1273	790-1668	999-8431
*44	6	2152-8468	242-6851	998-9543	*95	6	6596-7613	26-9094	999-1349
45	1	6092-1126	525-4194	0-9839	96	0	187-3963	283-0521	998-4267
46	2	9692-7466	771-8820	0-2757	97	2	4126-6612	565-7864	0-4563
47	3	3293-3806	18-3047	999-5675	98	3	7727-2952	812-2290	999-7481
*48	4	6894-0147	264-7474	998-8592	*99	4	1327-9292	58-6717	999-0398
49	6	832-2806	547-4817	0-8898	100	5	4928-5632	306-1144	998-5316
						0	8867-8291	587-8487	0-3612

TABLE LXXIV.

DAILY VALUES OF a , b , c FROM 0 MĪNA TO 2 MĪSHA.

For calculation of their value at mean sunrise on the day Chaitra Sukla 1.

Interval of days from true Mīsha- samkrānti.	Day of Solar month.	Week day.	a .	b .	c .
1	2	3	4	5	6
30	Mīna 0	3	9163-7800	838-6681	912-3908
29	" 1	4	9502-4119	874-9597	915-1286
28	" 2	5	9841-0438	911-2513	917-8664
27	" 3	6	179-6756	947-5429	920-6042
26	" 4	6	518-3075	983-8345	922-3420
25	" 5	1	856-9394	20-1262	926-0798
24	" 6	2	1195-5713	56-4178	929-8176
23	" 7	3	1534-2032	92-7094	931-5554
22	" 8	4	1873-8350	129-0010	934-2931
21	" 9	5	2211-4669	165-2927	937-0309
20	" 10	6	2550-0988	201-5843	939-7687
19	" 11	0	2888-7306	237-8759	942-5065
18	" 12	1	3227-3625	274-1675	945-2443
17	" 13	2	3565-9944	310-4591	947-9821
16	" 14	3	3904-6263	346-7508	950-7199
15	" 15	4	4243-2581	383-0424	953-4576
14	" 16	5	4581-8900	419-3340	956-1954
13	" 17	6	4920-5219	455-6256	958-9332
12	" 18	0	5259-1538	491-9172	961-6710
11	" 19	1	5597-7856	528-2089	964-4088
10	" 20	2	5936-4175	564-5005	967-1466
9	" 21	3	6275-0494	600-7921	969-8844
8	" 22	4	6613-6813	637-0838	972-6221
7	" 23	5	6952-3131	673-3754	975-3599
6	" 24	6	7290-9450	709-6670	978-0977
5	" 25	0	7629-5769	745-9586	980-8355
4	" 26	1	7968-2088	782-2503	983-5733
3	" 27	2	8306-8406	818-5419	986-3111
2	" 28	3	8645-4725	854-8335	989-0489
1	" 29	4	8984-1044	891-1251	991-7866
	Mīsha 0	5	9323-7353	927-4168	994-5244
	" 1	6	9661-3681	963-7084	997-2622
	" 2	0	0	0	0

The figures for Mīsha 0 are those for mean sunrise on the day when true Mīsha-samkrānti occurred, i.e., on the day when true sun reached long. 0°.

The table serves equally for calculation from the day of mean Mīsha-samkrānti by noting the interval of days.

TABLE LXXV.

MOON'S EQUATION OF ORBIT BY THE FIRST ARYA-SIDDHANTA.

(For equation of sun's centre see Table XLVII, Vol. XIV above.)

Serial No. of sine.	Moon's mean anomaly.		SIDE OF MEAN ANOM. ANGLE.		EQUATION.			Moon's mean anomaly.		Serial No. of sine.
			Value in mi- nutes.	Diff. erence.	Equation in degrees.	Diff. per minute of anom.	Equation in 10,000th of circle.			
1	2		3	4	5	6	7	8		1
0	0° 0'	180° 0'	0'	225	0° 0' 0"	5-250	0	180° 0'	360° 0'	0
1	3 45	176 15	225	224	0 19 41-25	5-225	9-114583	183 45	356 15	1
2	7 30	172 30	449	222	0 39 17-25	5-180	18-188667	187 30	352 30	2
3	11 15	168 45	671	219	0 58 42-75	5-110	27-181713	191 15	348 45	3
4	15 0	165 0	890	215	1 17 52-5	5-016	36-053240	195 0	345 0	4
5	18 45	161 15	1105	210	1 36 41-25	4-900	44-762730	198 45	341 15	5
6	22 30	157 30	1315	205	1 55 3-75	4-783	53-269675	202 30	337 30	6
7	26 15	153 45	1520	199	2 13 0-0	4-643	61-574074	206 15	333 45	7
8	30 0	150 0	1719	191	2 30 24-75	4-456	69-635415	210 0	330 0	8
9	33 45	146 15	1910	183	2 47 7-5	4-270	77-372684	213 45	326 15	9
10	37 30	142 30	2093	174	3 3 8-25	4-060	84-785878	217 30	322 30	10
11	41 15	138 45	2267	164	3 18 21-75	3-923	91-834490	221 15	318 45	11
12	45 0	135 0	2431	154	3 32 42-75	3-5947	98-478009	225 0	315 0	12
13	48 45	131 15	2585	143	3 46 11-5681	3-3516	104-718890	228 45	311 15	13
14	52 30	127 30	2728	131	3 58 45-6696	3-0603	110-537572	232 30	307 30	14
15	56 15	123 45	2859	119	4 10 16-4900	2-7979	115-867978	236 15	303 45	15
16	60 0	120 0	2978	106	4 20 44-0290	2-4844	120-710099	240 0	300 0	16
17	63 45	116 15	3064	93	4 30 3-0134	2-1797	125-023250	243 45	296 15	17
18	67 30	112 30	3177	79	4 38 13-4431	1-8416	128-807432	247 30	292 30	18
19	71 15	108 45	3256	65	4 45 10-0446	1-5234	132-021949	251 15	288 45	19
20	75 0	105 0	3321	51	4 50 52-8179	1-1953	134-668805	255 0	285 0	20
21	78 45	101 15	3372	37	4 55 21-7634	0-8672	136-742001	258 45	281 15	21
22	82 30	97 30	3409	22	4 58 36-8804	0-5156	138-247533	262 30	277 30	22
23	86 15	93 45	3431	7	5 0 22-8962	0-1641	139-142717	266 15	273 45	23
24	90 0	90 0	3438		5 1 9-8103		139-427548	270 0	270 0	24

No. 15.—SRIRANGAM PLATES OF HARIHARA-RAYA UDAIYAR (III):
SAKA 1336.

BY

THE LATE T. A. GOPINATHA RAO, M.A., TRIVANDRAM, AND VARAKHEDI BAPU ACHARYA, B.A.,
MADRAS.

This set of copper-plates belongs to the Śrīraṅgaṇātha Temple at Śrīraṅgam. The temple authorities kindly allowed us a loan, for a few days, of the original copper-plates, from which ink-impressions, on which the accompanying facsimile plates are based, were taken under our supervision.¹

The set consists of five plates, which are engraved on both sides and are 7" × 4½" in size. In the middle of the left margin of each plate there is a hole to take in the binding ring, which, when the plates were lent to us, was not found with the set. Most probably the binding ring has been lost. The inscription is in an excellent state of preservation. The plates are marked serially with Telugu-Kannada numerals—one to five—near the ring-holes. The alphabet is Telugu and the language Kannada. But the first five lines, which contain an invocation to Viṣṇu in his Boar incarnation, are written in Sanskrit verse; similarly, lines 92-98 contain the usual imprecatory verses in Sanskrit. The Kannada employed in the record is far from literary and is distinctly faulty; it sounds more like the dialect spoken in the Coimbatore, Salem and Trichinopoly Districts than the pure Kannada of Mysore.

A number of orthographical and graphical peculiarities are worth noting. The chief among them is the universal use of the *anusvāra* before a consonant in the place of nasals: it would be impossible to correct them all, and they are therefore left as found in the inscription. The necessary doubling of consonants is in many instances omitted: e.g., in *koṭa* in ll. 13, 24 and 27, in *grāmaṇa* in l. 17 [the accusative termination *ana* is correct; see Kittel's *Kannada Grammar*, p. 43.—H. K. S.], in *koṭina* in l. 32, in *oba* in ll. 40 and 77, etc. The use of vowels at the end and in the middle of words, where there ought to be sonant consonants, is also a common feature of this document: e.g., *nā* for *nān* in ll. 13, 18, 57 and 89; *nā* for *nān* in ll. 48, 58 and 87; *koṭa* for *koṭō* in l. 24; *°dadaṣō* for *dadaṣiṇa* in l. 19; *māḍiṣuvadakkō* for *māḍiṣuvadakkā* in ll. 85-6; *Narūru* for *Naruvuru* in ll. 15, 26 and 60-1; *Ohṣarakoṭe* for *Ohṣarakoṭa* in l. 20. The consonant *na* is used in some instances for *naṣ*, e.g., *pratiḍina* for *pratiḍinaṣ* in ll. 28 and 67; similarly *da* is used for *daṣ* (*daṣu*—*daṣa*) in *dravyadiṇḍa* for *dravyadiṇḍaṣ* in ll. 62 and 63. The secondary *e*-symbol is in many instances added at the bottom instead of the top as in other inscriptions and in modern Telugu: e.g., in *lā* in *°kaḷṣaraḷ* in l. 2; in *hā* in *°kaḷḷe* in ll. 11 and 17; *lā* in *kaḷṣ* in l. 95. The consonants with secondary *i* are hardly distinguishable from those with the secondary *e*. Two different forms of the consonant *va* is employed, one resembling the English letter *s* and the other the common one. The former type occurs also in conjunctions, e.g., *va* in *comḍa* in l. 32.

The record belongs to the reign of Vīra-Harihara-Rāya Uḍaiyar (III), son of Vīra-Pratāpa-dēva-Rāya II of the first Vijayanagara Dynasty. That Vīra-Pratāpa-dēva-Rāya had a son named Vīra-Harihara-Rāya is known from a solitary record of the latter at Vijaya-maṅḡalam,—No. 596 of the Madras Epigraphist's collection for 1905,—dated Śaka 1334. Harihara-Rāya seems to have ruled as a viceroy over the country lying on the banks of the Bhavāni river² (that is, a portion of the Coimbatore District, as it is at present constituted). He appears to have ended his life only as a governor and never to have occupied the position of king of Vijayanagara.

¹ [They have been already noticed by the Madras Epigraphist in his *Annual Report* for 1906-8, Appendix A, No. 27.—Ed.]

² [See *Arch. Surv. Rep.* for 1907-8, p. 243.—Ed.]

The subject matter of the record is the grant of the village of Naruvūru, situated in Kilāngu-nāḍu of the Rāyarāpura-*vēṇṭhe* (district), to Uttamanambi, son of Uttamanambi, of the Raṅganātha temple at Śrīraṅgam, on Friday, the first day of the dark fortnight of the month Bhādrapada in the cyclic year Jaya, which corresponded to the Śaka year 1336. The inscription further states that the same village was originally granted to one Appannaṅgaḷu, son of Ichappa, by Vira-Harihara-Rāya Uḍaiyar, on Monday, the twelfth day (Śravana-Dvādaśī) of the bright fortnight of the month of Bhādrapada of the same year, i.e., four days earlier than the previous date, at Ohēvūrakōṭe, in the presence of the god Mādhava, on the banks of the Bhavāni river, for the propitiation of the god Tryambaka. It is also understood that Uttamanambi, who received the gift from Appannaṅgaḷu, was to hold a subordinate position (*ediriṇu*) to the latter with reference to the grant. It is not possible to explain why in such a short period as four days the gift should have changed hands. It was perhaps that Appannaṅgaḷu could not at a distance manage the charity as effectively as a native of the place, and therefore handed over the management of the same to the charge of Uttamanambi.

The deed of gift to Uttamanambi stipulated :—

1. that the village of Naruvūru should thenceforward be designated Raṅganāthapura ;
2. that a daily service with every detail of offerings to the god Raṅganātha should be maintained ;
3. that a flower-garden should be kept up for the special service known as Padinēṭṭāmpaḍi-Śērvai (P) ;
4. that a *Sattrā*, or feeding house for Brāhmaṇas, should be constructed within the walls of the Raṅganātha temple, and twelve Brāhmaṇas fed daily ; and
5. that four *ma* of land should be granted to each of eight Brāhmaṇas residing at Naruvūru, free of taxes.

The prince Harihara-Rāya Uḍaiyar expresses his desire that, since this was a charity primarily by him, it should be conducted without remission and diminution. Who the person called Appannaṅgaḷu was, is not patent from the inscription ; he appears to have been a highly placed man, wielding some influence with the prince Harihara-Rāya Uḍaiyar, and to have induced the prince to grant the village with the distinct intention of giving it over to Uttamanambi. The family of the Uttamanambis is an ancient one in Śrīraṅgam ; the Uttamanambis were very influential, and there is still a current proverb, *ēr pādi Uttamanambi pādi*, "the town is one-half and Uttamanambi the other half," meaning that the members of the family were as good as the whole town put together. These are Brāhmaṇas of the *Pārva-sikha* sect and have done very much towards the enriching of the temple of the god Raṅganātha of Śrīraṅgam. A detailed account of these will be found in an article on the Śrīraṅgam Plates of Dōvarāya II. to be edited by one of us in this journal. The Uttamanambis are one of the hereditary trustees of the temple of Raṅganātha and enjoy certain rights and duties in it.

The places, etc., mentioned in this record are : Rāyarāpura-*vēṇṭhe*, Kelāngu or Kilāngu-nāḍu, Kāvēri, Naruvūru, Ohēvūrakōṭe, Bhavāni and Śrīraṅgam. Of these the Kāvēri and the Bhavāni are two rivers, the latter a tributary of the former. Naruvūru is evidently the modern Nerūr, situated on the bank of the river Kāvēri in the Karūr *taluka* of the Coimbatore District. It is famous as the place where the great Sadāśiva Parabrahmam, a modern Yōgin of great powers and devotion, died and is interred. Ohēvūrakōṭe may be identified with Śēvūr in the Pallāḍam *taluka* of the same district. There are three places called Rāyarāpālayam, Rāvanapuram and Rāyapuram, in the Erode, the Uḍamalpēt, and the Karūr *talukas* : all of them sound like Rāyarāpuram ; but since Nerūr, the village granted, is in the same *taluka* as Karūr, we may perhaps identify Rāyarāpura of the *vēṇṭhe* of the same name with Rāyapuram in the Karūr *taluka*. Whether Kilāngu-nāḍu takes its name from Kilāṅgundal in the Dhāṅpuram *taluka* would be hard to say.

TEXT.¹[Metres: v. 1, *Sardulavikrīṭita*; v. 2, *Anuṣṭubh*; v. 3, *Salini*.]

First Plate: First Side.

- 1 ○ शुभमस्तु [१*] पातु चीपि जगति संततमव-
- 2 पाराजरासुवरं² क्रोडाक्रोडकलीवरः स भगवां
- 3 अस्त्रैकदौद्राङ्गुरी³ [१*] कूर्मः कंदति नाकति द्वि-
- 4 सनः पंचति दिव्यंतिनो मेरुः कोशति मेदिनी जल-
- 5 जति व्योमापि रोरवति⁴ [१*] अस्ति ओसाकवाहन-⁵
- 6 शक्रवर्षं⁶ १३३६ संदु वर्तमान जयसं-
- 7 वत्सरद भाद्रपद व १ शु शु⁷ श्रीमंमहारा'-
- 8 जाधिराज राजपरमेश्वर श्रीवीरप्रतापदेवराय-
- 9 महारावर कुमार श्रीमंमहामंडकेश्वर⁸
- 10 श्रीवीरहरिहररायवोडेय⁹ श्रीरंगना-

First Plate: Second Side.

- 11 बदेवर खानद काभूपगीचद रकुमाखेय¹⁰
- 12 उत्तममंथियर मङ्गकु उत्तममंथियरि-
- 13 गी कोट¹¹ धर्मशासनद¹² क्रमवैतेदरे [१*] नाउ¹³
- 14 नम¹⁴ रायरापुरदवेठियद केकंगुना-
- 15 उ कावेरिय तीरद मण्डुखर¹⁵ अ कालुवळि
- 16 सह वर्तमान इदिनाखु जोगिन¹⁶ कुळद
- 17 ग्रामवन्¹⁷ भारहाराजगोचद¹⁸ यल्लुमाखेय¹⁹ इच-
- 18 प्यमक मङ्गकु अप्पणगळिने²⁰ ना[उ]¹³ जयसंवत्सरद²¹
- 19 भाद्रपद शुभ अवषट्ठदेसेठ²² सोमवार पुंखवा-²³
- 20 [उ]दसु नाउ¹³ आकुव राज्जद चेकरकोटेयसु²⁴ मवानि-

Second Plate: First Side.

- 21 य तीरद माधवदेवर संनिधियसु²⁵ चियंभ-
- 22 कदेवर²⁶ प्रीतियामि एकभोगवागि द्विरंखो-²⁷

¹ From inked estampages prepared under the supervision of one of us.² Read भववाचस्वैकदौद्राङ्गुरी.³ Read वक्ष्य.⁴ Read श्रीमन्महा^०.⁵ Read श्रीदेवद.⁶ Read वर्ष^०.⁷ Read मण्डुखर.⁸ Read भारहवा^०.⁹ Read "संवत्सरद.¹⁰ Read चेकरकोटेयसु.¹¹ Read द्विरं.¹² Read श्रीचरित.¹³ [I.e. *Sabrapada*.—H. K. S.]¹⁴ Omit the *anuvāda* on me in श्रीमं.¹⁵ Read अक्षमाखेय.¹⁶ Read नाव.¹⁷ Read श्रीमि.¹⁸ Read यल्लुमाखेय.¹⁹ Read "भारहवि.²⁰ Read सनिधियसु.²¹ Omit the *anuvāda* on re.²² Read भाषिवाहन.²³ Read श्री.²⁴ Read वक्ष.²⁵ Read ग्रामवन्.²⁶ Read अप्पण्.²⁷ Read पुं.²⁸ Read "देवर.

12 14 16 18 20

12 14 16 18 20

ii b.

32 34 36 38 40

32 34 36 38 40

iii b.

52 54 56 58 60

52 54 56 58 60

2 4 6 8 10

2 4 6 8 10

ii a.

22 24 26 28 30

22 24 26 28 30

iii a.

42 44 46 48 50

42 44 46 48 50

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- 23 इवदानधारापूर्वकवानि धारेवने००हु¹
 24 कीटेस² [१*] आ पाप्यवगकु³ नम⁴ कवसु⁵ प्रति-
 25 प्रहिसि श्रीरंगनाथदेव⁶ प्रीतिवानि
 26 आ न००करधाम⁷ श्रीरंगनाथपुर-
 27 वेव नामवनु⁸ माडिकोटु⁹ श्रीरंगनाथ-
 28 देवरिनी प्रतिदिनी¹⁰ नडुसुव¹¹ कटकेव विवर [१*]
 29 सोपस्करवानि एरु हरिवाचद कटकेव-
 30 सुकु¹² मेवेव दीप नंदादीप गंव पु[अ]मा-

Second Plate : Second Side.

- 31 से घूप दीप तांबूलादि सहितवह संगी-
 32 पांगवाह वौदु¹³ होतिन¹⁴ अवसरव नडुसु-
 33 वदवेख¹⁵ देवरिनी आ श्रीरंगनाथनदसु¹⁶ हदि-
 34 नेटु मेडिन गळेव कटकेवकु न००वि-
 35 प्यतु¹⁷ गुळिव चेचद नंदनवनवन¹⁸ मा-
 36 डिपुवदवेख¹⁹ आ श्रीरंगनाथनद पीळिव वी-²⁰
 37 ऊनी वौदु²¹ वसवद²² मनीयनू²³ कटिसि आ वच-²⁴
 38 द पाकयवले²⁵ तव द्रव्यवन²⁶ संपादिसि कोहु
 39 आ मनीयसु²⁷ हनिरुमंदि²⁸ ब्राह्मरिनी²⁹
 40 पाकयवले³⁰ ओव³¹ ब्राह्मचंनू³² माडिकोटु,

Third Plate : First Side.

- 41 प्रतिदिनी¹⁰ श्रीहितकुचांन³³ घूप पाणव नाखु
 42 शाक तव तांबूल सहितवानि ब्राह्मचमी-
 43 जगद कटकेव वसव³⁴ नडुसुवदवेख¹⁵ आ
 44 न००करधामदसु⁷ पंटुमंदि³⁵ ब्राह्म-

¹ Read ०००हु.

² Read नम.

³ Read न००कर.

⁴ Read प्रतिदिनी.

⁵ Read वौदु.

⁶ Read ०००कर.

⁷ Read ०हु.

⁸ Read वच.

⁹ [Perhaps पाकयव was intended.—H. K. S.]

¹⁰ Read ०हु.

¹¹ Read ब्राह्मरिनी. [ब्राह्म is used more often in popular language than ब्राह्मचमी.—H. K. S.]

¹² Read ०व.

¹³ Read कीटेस.

¹⁴ Read वौदु.

¹⁵ Read नामवनु.

¹⁶ Read नडुसुव.

¹⁷ Read श्रीतिन.

¹⁸ Read ०हु.

¹⁹ Read वी.

²⁰ Read ०हु.

²¹ Read वसवद.

²² Read ब्राह्मचंनू.

²³ Read पाप्यव.

²⁴ Read ०हु.

²⁵ Read माडिकोटु.

²⁶ Read कटकेवकु.

²⁷ Read नडुसुवदवेख.

²⁸ Read ०हु.

²⁹ Read वी.

³⁰ Read ०हु.

³¹ Read ०व.

- 45 रिगि प्रत्वेकरिगे नारकु माठ¹ गदेय स-
 46 रियादेयकु² सर्वमांशवागि³ को-
 47 हु नडमुपदक्षि⁴ मेले पा छरकु⁵ एतु ह-
 48 हिदकु⁶ मोठ⁷ सर्वमांशवागि⁸ अनुमविमुवह-
 49 लेक⁹ पा ग्रामवतु¹⁰ हिरंश्रीदक्ष¹¹ दानधारा-
 50 पूर्वकवागि सर्वमांशवागि¹² चारियने००-

Third Plate : Second Side.

- 51 दु कोहु यी¹³ अर्धवे¹⁴ दानग्रासवपवतु¹⁵ कोटु¹⁶ च¹⁷
 52 ग्रामद चतुष्प्रीमेवकु¹⁸ ग्रंथवन्नद कन्न नडिसि को-
 53 हु अक्षिणि आगामि निधि निधेप कन्न पावात्त सिद्ध
 54 साध्व अष्टभोगतेजस्वामि¹⁹ सर्वप्राप्ति समस्तव-
 55 कि संहित अनुमविमुवहागि सध्वः परिभ्रष्टेद-²⁰
 56 वानि च²¹ अर्धवगकु देवद²² ब्राह्मचर²³ चं²⁴
 57 श्रीवार्धगकिनी कोहरानि अहू नाठ²⁵ माडि-
 58 द अर्धवादकारच²⁶ मोठ²⁷ अर्धवमकिनी श्रीदं-
 59 वहु कोह विदिरिदे²⁸ मर्ध्वाहियसु²⁹ पा केळंगुना-
 60 उ कावेरिय तीरद श्रीरमनाचपुरवाद न००-

Fourth Plate : First Side.

- 61 छर³⁰ कासुवकि सह ग्रामदसु³¹ वेळे कदे³² कासुवेय-
 62 तु³³ अर्धवगकु निमगे कोहवा इव्यदिंदौ³⁴ नि-
 63 म³⁵ कीव³⁶ इव्यदिंदौ³⁷ कहिसिचोडु तोट गहे-
 64 वतु³⁸ माडिसि व्यवसायदिंद रुप माडिचो-
 65 उ अवत चारियने००दु कोह जयसं[व]-

¹ Read मातु.

⁴ Read नडमुपदक्ष.

⁶ Read °ह. [There is no necessity for this correction.—H. K. S.]

⁸ Read °ह.

¹¹ Read ह.

¹⁴ Read °ह.

¹⁷ Read °देवद्वाम.

²⁰ Read ब्राह्मचर.

²³ Read नीतु.

²⁶ Read व०० पूर.

²⁹ Read तु.

³² Read व.

² Read °कु.

⁵ Read °कु.

⁸ Read °कु.

¹³ Read °ह.

¹⁶ Read पा.

¹⁹ Read परिभ्रष्टेद.

²² Read व०.

²⁵ Read एहिनीतु०.

²⁸ Read °कु.

³¹ Read °हिरंश्री or हिरंश्री.

³⁴ Read °ह.

³ Omit the anasvara on मां.

⁷ Read नीतु.

¹⁰ Read हिरंश्रीदक्ष०.

¹³ Read °ह.

¹⁶ Read °प्रीमेवकु.

¹⁹ Read ईश्वर.

²² Read मातु.

²⁵ Read °ह.

²⁸ Read °ह.

³¹ Read हिम.

- 66 क्खरद¹ माद्रपद² च १ मोदकाणि श्रीरंगनाथ-
 67 देवरिगे प्रतिदिनो³ सोपस्करवाणि 'अस्मान्द क्खके
 68 मरियादेयसु⁴ एरसु हरिवाचदसु⁵ नेवे-
 69 च दीप मंदादीप गंध पुष्पमाले धूप दीप तां-
 70 बूकादि सहितवच्च सांगोपांगवाणि सदे⁶

Fourth Plate : Second Side.

- 71 यकासद एरुनेय अवसरवन⁷ तप्पदे नठ⁸-
 72 सि देवरिगे 'अ स्मान्दसु हदिनेटु मेदिमगकेय
 73 [क]क्केयसु¹⁰ मूळयिप्पत्तु¹¹ गुकिय चेचद मंदनव-
 74 नवम¹² माहिसि अस्मि आदंथा पुष्पकसवन¹³ दे[व]-
 75 रिगे समर्पिसुवहारी क्खकेय माहि आ स्मा-
 76 नद पौकिय ओऊने ओदु क्खचद¹⁴ मनेय-
 77 नू¹⁵ कहिसि आ क्खचद¹⁴ पाकयन्नके पोव¹⁶ ब्राह्मण-
 78 नू¹⁷ माहि आ पाकयन्नके तक्क द्रव्यवन¹⁸ संपादि-
 79 सि कोटु अ⁹ मणियसु¹⁹ प्रतिदिनो³ हनेरसु²⁰ मं-
 80 दि ब्राह्मरिगे²¹ व्रीहितसुखा²² सूप आण्य

Fifth Plate : First Side.

- 81 मास्कु शाक तक्क तांबूल सहितवाणि ब्राह्म-
 82 एभोजनके²³ नेनु[क्क] क्खकेय दसचवन²⁴ नठ⁸सि
 83 आ मूळखर आमदसु²⁵ पंटु मंदि ब्राह्म-
 84 रिगे²¹ प्रत्थे²⁶करिगे मास्कु मास²⁷ गदे²⁸य मखादि-
 85 यसु⁴ सख्खमांखवाणि²⁹ कोटु नठ⁸सि मेसे
 86 आ करसु³⁰ एनु इटिदसु³¹ आनुमविचु-

¹ Read 'संवस्सरद.

² Read 'सु.

³ Read 'सु.

⁴ Read 'सु.

⁵ Read पुष्पकसवन.

⁶ Read 'सु.

⁷ Read मनेयसु.

⁸ Read नठ⁸सि. See above, p. 226, note 27.

⁹ Read 'सु.

¹⁰ Read 'सु.

¹¹ Omit the *anuvāsa* on मां.

¹² Read प्रतिदिन.

¹³ Read 'सु.

¹⁴ Read 'सु.

¹⁵ Read 'सु.

¹⁶ Read क्खचद.

¹⁷ Read ब्राह्मणन.

¹⁸ Read 'सु.

¹⁹ Read 'सु.

²⁰ Read 'सु.

²¹ Read 'सु.

²² Read 'सु.

²³ Read आखा.

²⁴ Read द.

²⁵ Read आ.

²⁶ Read 'सु.

²⁷ Read 'सु.

²⁸ Read 'सु.

²⁹ Read 'सु.

³⁰ Read 'सु.

³¹ Read 'सु.

³² Read 'सु.

³³ Read द. See above, p. 226, note 2.

- 87 वेवेदु¹ नीउ² आप्पन्नमकिगे ओउवडु कोइ वि-
 88 दिरे[उ]³ मयांदियसु⁴ तप्पदे नउ⁵सि सुखदिं
 89 भोगिसुदु⁶ । नाउ⁷ यी⁸ धर्मवन्⁹ सर्वमा-
 90 न्भवामि आप्पद्राविसायियामि तप्पदे नउ⁵सि-

Fifth Plate: Second Side.

- 91 वडेवेदु ओउवडु¹⁰ ओट¹¹ धर्मयासन¹² [1*]
 92 स्रदत्तां परदत्तां वा यो हरित वसुं-
 93 घरां [1*] षष्टिः¹³ वसवसवसावि¹³ विष्ठायां
 94 जायते क्रिमिः ॥ [२*] सामान्धोयं च¹⁴
 95 मीसितुर्मुपावा¹⁵ कासि कासि पास-
 96 नीयो भवद्भिः । सर्वानेता¹⁶ न्माविनः (।)
 97 पार्दिर्वद्रान्¹⁷ भूयो भूयो या-
 98 चते रामचंद्रः ॥ [३*] श्रीशेरदेवरा-
 99 य [1*]

ABSTRACT OF CONTENTS.

(Ll. 1-5.) Adoration to Vishnu in his Bear incarnation.

(Ll. 5-13.) In the Śālivāhana Śaka year 1336, corresponding to the cyclic year *Jaya* on the first tithi of the dark fortnight of the month Bhādrapada, on a Friday, *Mahā-maṇḍalāstvara* Vīra-Harihara-Rāya Oḍaya, son of Vīra-Pratāpa-dēva-Rāya *Mahārāja*, who possessed the titles *Mahārājādhirāja* and *Rājaparamāstvara*, gave to Uttamanambi, son of Uttamanambi, of the Kāśyapa *gōtra* and the Rik *śākhā*, (a servant) of the temple¹⁸ of Śrī-Rāṅganātha, a deed of a charitable gift, the terms of which are as follows:—

(Ll. 14-24.) "In the presence of the god Mādhavadēva of Ohēvūrakōṭe in our kingdom, which is situated on the river Bhavāni, We, for the propitiation of the god Tryambaka, granted to Appannagaḷu, son of Ichappagaḷu, of the Bhāradvāja *gōtra* and the Yajur *śākhā*, on the Śravana-Dvādaśī tithi of the bright fortnight of the month Bhādrapada of the year *Jaya*, the village of Nāruvūru, situated on the bank of the river Kāvēri, in Kelahgu *nāḍu* of the Rāyarspura *vēṇḍhaya* (circuit or district) with all its appurtenances (P) (*kālucāṭi*)—a village which yields at present fourteen *hons*, as an *śābhāga* (village) by the pouring of gift-water (on the hands of the donee) together with gold.

(Ll. 24-28.) "This Appannagaḷu, having received it from our hands, gave the village of Nāruvūru the name of Śrīraṅganāthapura and established a course of offerings, etc., to be made daily to the god Śrīraṅganātha, which is as follows:—

¹ Read वडुवु.

⁴ Read उ.

⁷ Read वायु.

¹⁰ Read उ.

¹³ Read षष्टिर्वदु.

¹⁶ Read ता.

² Read नीयु.

⁵ Read उ.

⁸ Read यु.

¹¹ Read उ.

¹⁴ Read च.

¹⁷ Read पार्दिर्वद्रान्.

³ Read एदिरीयु.

⁶ Read मीगिसुवडु.

⁹ Read वसवसु.

¹² Read व.

¹⁵ Read उपावा.

¹⁸ [Śākhā throughout this inscription seems to be used in the sense of temple; cf. *śākhā*, a worshipper.—H. K. S.]

(Ll. 38-38.) "A flower garden (of the extent) of one hundred and twenty *kulīs* of land is to be cultivated (for the supply of flowers to make garlands to be worn by the image of the god) on the occasion of the service (called) *padinettāmpaḍi* (P)¹ in the temple of Śrīraṅga.

(Ll. 44-47.) "Eight Brāhmaṇas in the village of Nāṇuvūru should each be given, rent-free four ~~ma~~ of wet land.

(Ll. 49-57.) " With these objects in view he, Appanna, granted the village (to you) by the pouring of water, together with gold, as a freehold, and, having executed this deed of a charitable grant, fixed on the boundaries of this village stones bearing the *saktha* and the *chakra* (the emblems of Vishnu, to whom the village is granted), so that you might enjoy the village with the eight kinds of enjoyment (enumerated), all income and all taxes and conduct the charitable acts towards the god and the Brahmanas.

(Ll. 89-93.) "This is the charity deed given (to you) by Us with the firm faith that you (Uttamanambi) will conduct the charities as long as the moon and the sun exist."⁴

(Ll. 98-99 bear the signature of the king Vira-dēva-Rāya.)

² [The Kannada words *kaḍi:saṃṣaṃ* certainly suggest the well-known service called *paḍiseṃṣāpaḍi* in the temple of Śrī-Raṅganātha; but the meaning of *gaḷaya* remains unexplained. Perhaps the author of the inscription used *gaḷaya* in the sense of the genitive plural *gaḷa*; cf. the use of *vāṇiḷaya* for *vāṇiḷa*.—H. K. E.]

See above, p. x28, note 80.

⁴ [The translation given does not appear to be correct. The king says that he would of his own tree will agree to declare the charities (recorded in the grant) tax-free as long as the moon and sun exist.—H. K. S.]

No. 10.—THE SANCHI INSCRIPTION OF SVAMIN JIVADAMAN: THE 13TH YEAR.

By R. D. BANERJI, M.A.

Very little is known about *Svamin* Jivadāman, the father of the Kshatrapa Rudrasimha II, who ruled over Saurāshtra in the third and the fourth decades of the third century A.D. and who was very probably the ancestor of the Mahā-Kshatrapa Svamin Rudrasena III. No inscriptions of this period have been discovered, and one has to depend entirely on numismatics for the reconstruction of the history of this period. The line of Chāshtana seems to have come to an end with the Kshatrapa Viśvasēna, son of the Mahā-Kshatrapa Bhartidāman. The latest known date of Viśvasēna is Śaka 226=304 A.D.¹ In the following year (Ś. 227=305 A.D.) a prince named Rudrasimha strikes coins; therefore it is certain that the reign of the Kshatrapa Viśvasēna came to an end either in Ś. 226 or in Ś. 227. On this point Prof. E. J. Rapson states, "There is, however, only the possibility of a very small error in regarding Viśvasēna's last known coin date, 226, as the actual end of his reign, since his successor, the Kshatrapa Rudrasimha II, issued coins in the following year, 227."² Nothing is known about the origin of this third dynasty of Satraps of Saurāshtra. On the coins of Kshatrapa Rudrasimha II it is stated that he was the son of Svamin Jivadāman. "With Mahākshatrapa Bhartidāman and his son, the Kshatrapa Viśvasēna, comes to an end the ruling family of Chāshtana. It is succeeded by a family which traces its descent back to a personage Svamin Jivadāman, who, like Ghāmotika, the father of Chāshtana, bears none of the titles which may be regarded as distinctly royal in character, 'rājā,' 'mahākshatrapa' or 'kshatrapa.'"³ Prof. Rapson is inclined to agree with the late Pandit Bhagwan Lal Indraji in thinking that Svamin Jivadāman was a scion of some younger branch of the family of Chāshtana, because of his title *Svamin* and the affix *ādaman* to his name.

A stone inscription was discovered in the village of Kanakhēda near Sāñchī in the Bhopal State, by one of the Assistants of Sir John Marshall, Director-General of Archaeology in India, two or three years ago. This record throws some light on the hitherto obscure personality of the ancestor of the third dynasty of the Satraps of Saurāshtra. The inscription is in a very imperfect state of preservation and consists of six lines of writing. The language of the record is Sanskrit, and it is partly in prose and partly in verse. The inscribed surface measures 2' 2½" by 6½" and the average length of letters is 1¼". The record opens with a number of adjectives, and the first line ends with the name of Jivadāman. The object of the rest of the inscription is to record the excavation of a well by the Judge or General (*Mahā-Dandanāyaka*) Śrīdharavarman the Scythian (*Śaka*), who was the son of Nanda the Scythian, in the kingdom-increasing year 13. The middle of the record has suffered considerably by flaking, and it is impossible to make out any sense at all. The last two lines contain two *pādas* of a verse in the Śārdūlavikrīḍita metre, which records the purpose of the inscription, *viz.* the excavation of a well by Śrīdharavarman. The verse is followed by two numerical symbols and by three or four syllables which are illegible. The adjectives in the first line cannot refer to Jivadāman, as they begin with the word *Bhagacataḥ*. It is probable that some comparison was made between the lord who was the commander of the heavenly hosts, whose armies had never been vanquished, the lord Mahāsēna (*Skanda* or *Kārtikīya*), and Jivadāman; but the fragmentary state of the first line prevents us from making any guesses. It is quite certain, however, that the line ends with the word *Jivadāman*, the case-ending being illegible. It is also quite certain that the word *Jivadāman* is a proper name, and not an adjunct of any other name. The connection between the first line and the second line cannot be made out. It begins with the word *dharmma-rijayana*, which is an adjunct of the subject *Śrīdharavarmanād*. It contains a phrase the exact meaning of which is not apparent.

¹ Rapson, *B. M. Cat.*, col. 166.² *Ibid.*, col.³ *Ibid.*, col.

Sva-rājy-abhivṛddhi-karṣ vaijayikṣ saṁvatsarṣ means "in the kingdom-increasing victorious year." This phrase is quite intelligible, if it is used in connection with a reigning sovereign; but its meaning becomes dubious when it is used in the case of a royal officer. In this record it is used in the case of a *Mahā-Daṇḍāyaka*, a judge or at best a commander of forces. Now what can be the kingdom of a judge or a general? Yet the prefix *sva* shows clearly that the adjective must refer to the subject immediately preceding it, i.e. *Śrīdhara-varma*. It is quite possible that in the troublesome times which saw the end of the first dynasty of Satraps in Western India a judge or a general may have practically obtained independence; but the use of regnal years in the case of a prince who for some reason or other had refrained from openly proclaiming his royalty is very unusual. Śrīdhara-varman does not claim any royal titles: therefore it is extremely improbable that the year 13 mentioned in line 2 was a year of his reign. Most probably it is a regnal year of the reign of his master or suzerain who is mentioned in the previous line.

The other interesting feature of this record is the numerical symbols which have been incised after the last verse. The reason for putting the numerical figures at the end of the record without an explanatory word is not apparent. They are two in number. There is no doubt about the reading of the second symbol. It is a symbol for the unit and is used commonly in Kushan records and Western Satrap records and coins. The other symbol is less easily recognisable. It resembles to some extent the Kushan symbol for 70. But it seems that it is the Western Kshatrapa symbol for 200 written at one stroke. It is a modified form of the symbol for 100 commonly used on Kshatrapa coins, which consists of two semicircles placed horizontally side by side, with the right end produced downwards and then made to curve towards the left. The symbol for two hundred has a short horizontal line attached to middle of the right vertical limb, to its right. In the Sāñchi record we have a modified form of this symbol, which resembles the English letter Y written in the current hand. The symbol for 200, as used on the coins, has been modified in the inscription, because in this case the scribe attempted to write it, and in fact wrote it, at one stroke of the pen. Here we have two possible equivalents for the first numerical symbol, i.e. 70 and 200. We do not know what this number, 71 or 201, indicates. It is not preceded by any such word *varṣ* or *saṁvatsarṣ*. Yet there is but one way of explaining the presence of the symbols, i.e. it is a date. The qualifying word seems to have been omitted through negligence. The Śaka era is almost universally used in the inscriptions and on the coins of the Western Satraps, and the prefix *Svāmin* and the affix *°dāman* indicate that the master or suzerain of the *Mahā-Daṇḍāyaka* Śrīdhara-varman was descended from some younger branch of the family of Chāshṭana. Therefore it is extremely probable that the date used in the Sāñchi inscription is a Śaka date. Now, considering the form of the characters used in the record, it is absolutely impossible to admit that the numerical symbols at the end stand for 71. The difference in the forms of the characters used in the Junāgaḍh inscription of Rudradāman, which was incised shortly after the year 72 of the Śaka era, and those of this from Sāñchi is very great, and therefore it is quite certain that the Sāñchi inscription could not have been incised in the Śaka year 71. On the other hand, the alternative suggested gives a fitting explanation to all the points raised by the newly discovered inscription. The record mentions Svāmin Jivadāman in the first line. We know from coins that the Kshatrapa Rudrasinha II had acquired the country of Saurāshṭra in Ś. 227=305 A.D. Therefore it is quite possible that his father was alive and was ruling in Ś. 201=279 A.D.

The Sāñchi inscription, therefore, furnishes us with three different items of hitherto unknown information about Svāmin Jivadāman; it furnishes us with (1) his date, (2) minimum extent of his reign, and (3) the locality of his principality.

It is now almost certain that the date of the record is Ś. 201=279 A.D.; and the association of Jivadāman's name with it shows that he was reigning in that year. It is also extremely

probable that the kingdom-increasing and victorious reign of the *Mahā-Daṇḍanīyaka Śrīdhara-varman* is really the 13th year of *Jivadāman*'s reign. The accession of *Jivadāman* can therefore be placed tentatively in Ś. 201—13=188=266 A.D. *Jivadāman* could not have been the ruler of *Saurāṣṭra* in Ś. 188=266 A.D., because we find an almost unbroken series of dated coins of the *Mahā-Kaśatrapa Rudrasimha II* and his sons the *Mahā-Kaśatrapas Viśvasimha* and *Bhartṛdāman* from Ś. 187 to Ś. 201. It is therefore almost certain that *Svāmin Jivadāman* had no control over *Saurāṣṭra* during this period. The conclusion is, therefore, that he had begun his career as the ruler of *Mālava*, in which country the first record of his reign has been discovered.

As no coins of *Jivadāman* have been found, we are not in a position to discuss the extent of his reign. The *Sāñchi* inscription proves that he had ruled over *Mālava* for at least thirteen years. Twenty-five years after the date of the *Sāñchi* inscription the line of *Chāṣṭana* came to an end. The latest coin of the *Kaśatrapa Viśvasena* was issued in Ś. 226=304 A.D. He was succeeded by the *Kaśatrapa Rudrasimha II*, whose earliest coin was struck in the Śaka year 227=305 A.D. The interval between the two reigns seems to have been exceedingly small. We do not know how the reign of the *Kaśatrapa Viśvasena* ended, nor do we know how *Rudrasimha II*, the son of *Svāmin Jivadāman*, came to succeed him. Either *Viśvasena* was defeated by *Rudrasimha II* and driven out of his ancestral dominions or he died without issue and *Rudrasimha II* succeeded as the next-of-kin. The text is edited from the original stone.

TEXT.

- 1 Siddham¹ || Bhagavatas-tridasa-gaṇa-senāpatēr-ajita-senasya svāmi-Mahāsena-mahātēja . . . s-āditya-vīryya-Jivadāma
- 2 dharmma-vijayēna Śaka-Nanda-putrēna mahā-daṇḍanīyakēna Śakēna Śrīdhara-va[rmma]pā Varmma srā(śrī)ya² sva-rājya-ābhivṛddhi-karē vējayikē sa[mh]vatsarē trayōdaśam[3]
- 3 Śravaṇa-bahulasya daśamī-pūrvvakam-ētad-divasam kalyāṇ-ābhyaudaya-vṛddhyartham-akṣaya-svargg-āvāptim-e(P) tad-dharmma-yaśo-rttham dharmm-āsi-sambud-dhaya³ śraddha
- 4 Śākṣhate ohatuh-satya . . . tukō-yam . . . i . . . -m-āpi . . . kapi[5]cha ma . . . salilāḥ sarvv-ādhighamyah sadā
- 5 satvānā[mh] priya-darśanō jala-nidhir-ddharmm-āmalah . . . gataḥ . . . py prāchy-y
- 6 kā[paḥ] Śrīdharavarmanpā guṇavatī khānāpito-yam subhah 200, 1 s stu

TRANSLATION.

1. Perfection! Of the Lord, who is the commander of the heavenly hosts, whose army has never been vanquished, the Lord *Mahāsena*, the valiant, *Jivadāma* whose prowess is like that of the sun

2. By the *mahā-daṇḍanīyaka Śrīdharavarman* the Śaka, son of *Nanda* the Śaka, the conqueror through *dharma*⁴ . . . the goddess of fortune (P) . . . of the *Varmmas*⁵ in the thirteenth year of his kingdom-increasing and victorious reign,

¹ Included on the left margin of the record on the level between ll. 3-4.

² [It looks rather as if the reading in the stampage were *sarśaka-sakārāya*.—F. W. T.]

³ Or *sakavṛddhaya*.

⁴ Cf. *Dharmmavijayā* in the sense used in the Aśoka inscriptions; Ed. XIII.

⁵ [But see note 2, above.—F. W. T.]

Sanchi Inscription of Svami Jivadaman : the 13th year.



3. On the tenth day of the dark half of Śrāvāṇa; on this date for the increase of his welfare and prosperity, for the eternal obtainment (i.e. enjoyment) of heaven, this, for obtaining *dharma* and fame, for the increase of the sword (in the form) of *dharma* . . .

4., of which the, water which is accessible to all, at all times,

5. Sweet to the sight of all created beings, a reservoir of water pure

6. (This) auspicious well was caused to be excavated by the virtuous Śrīdharavarman.
(The year) 201

NO. 17.—THREE KSHATRAPA INSCRIPTIONS.

By RAKHALDAS BANERJEE AND VISHNU S. SUTTHAKAR.

These three Kshatrapa inscriptions, which are now exhibited in the Watson Museum of Antiquities at Rājōt, have been published before, at different times and different places, but are here re-edited in order to have them properly illustrated and render them easily accessible. A comparison of the originals with the facsimiles of the same inscriptions published in the Bhavnagar Collection of Prakrit and Sanskrit Inscriptions made us feel the special need of placing before scholars reliable facsimiles obtained by purely mechanical means. These, it is hoped, will enable even those scholars who are not in a position to examine the stones personally to reconsider the previous readings, which, in our opinion, are in many respects defective. Our transcripts, which were in the first instance prepared from ink-impressions and squeezes, were subsequently compared with the originals.

I.—Gundā Inscription of the time of the Kshatrapa Rudrasīmha : the year 103.

The inscription was first edited, with a translation, in 1881, by Georg Bühler in *Ind. Ant.*, Vol. X, pp. 157 f., from an eye-copy and a transcript prepared by Pandit Vallabhachārya Haridatta of Kāthiāvād and submitted to Bühler by Major Watson for publication. Nine years later Bühler published some corrections in *Sitzungsber. Wien. Akad. Wiss., Phil. Hist. Kl.*, Vol. CXXII, No. XI, p. 46, note 2, which publication was unfortunately not accessible to the writers of this article. The posthumous papers of Bhagvanlal Indraji edited by Rapson in the *Jour. Roy. As. Soc.*, (1890) contain a short note (pp. 650 f.) on this inscription. In 1895 the text and a translation of this epigraph were republished in the *Collection of Prakrit and Sanskrit Inscriptions*, Bhavnagar, pp. 21 f., No. 3 and Plate XVII. In 1896 appeared in the *Bombay Gazetteer*, Vol. I, Part I, p. 42, some corrections proposed by Bhagvanlal Indraji himself in his earlier readings and interpretation; Rapson, in *Jour. Roy. As. Soc.*, 1899, p. 375, also published some fresh corrections. The *Catalogue of the Coins of the Andhra Dynasty, etc.* (1908), of Rapson includes (p. lxi) a short note on this record, which gives reference to the literature on the subject and briefly summarizes the contents of the inscription. In 1912 Prof. Lüders in his *List of Brāhmī Inscriptions* (Appendix to *Epigraphia Indica*, Vol. X, No. 963) gave a complete bibliography of the inscription, a reading of the date (it cannot be said whether from the published facsimile or directly from an impression of the stone), and a summary of its contents. And finally, in 1915, Prof. D. B. Bhandarkar published some corrections of previous readings and interpretations in *Prog. Rep. Arch. Surv. of India, W. Circle*, 1914-15, p. 67.

The inscription was discovered in 1880 by Major Watson in an old unused well at Gundā in the Hālār District of North Kāthiāvād. It was subsequently removed to the temple of Dvārakānātha at Jāmnapur, where, apparently, it was kept until its transference to the Watson Museum of Antiquities at Rājōt.

The epigraph contains five lines of well-engraved writing, covering a space of about 2 ft. 2 in. in width by about 9½ in. in height. The writing is, on the whole, in an excellent state of preservation; some isolated syllables here and there are, however, seriously damaged. The average size of such letters as *a*, *u*, *p*, and *b* is about ⅞".

The characters present an earlier form of the southern variety of the Gupta alphabet than that seen in the well-known inscription of Skandagupta at Junāgaḍh. It differs in a few minor particulars from the Junāgaḍh edict of the Mahā-Kshatrapa Rudradāman; to wit, in the form of *y* (subscript as well as uncombined), and in the marking of the medial vowel in *ai* (l. 3), *au* and *ī* (l. 5). Subscript consonants, excluding *y*, are expressed by the ordinary full forms of the letters. No final consonants occur. Of initial vowels the record has only *a* (l. 4). Medial *a* has in various instances been left unmarked, evidently through the carelessness of the scribe; when engraved—it is (like *e* and *o*) denoted by a short horizontal line appended, generally, to the top of the consonant sign; as an exception we may mention *j(a)ṇ*, in which the sign of *ṇ* (which is made up of the signs of *a* and *ṇ*) is drawn in continuation of the middle bar of the letter. Noteworthy is the form of the medial long *i*, in the only certain and clear instance of that sign in this inscription, in *°stharya* (l. 3). In inscriptions of the same period and locality the long *i* is generally represented by a crescent-shaped arc, with unequal arms and open at the top. In this instance, however, the free end of the shorter arm is attached to, or rather drawn in continuation of, one of the upright verticals of the *matrīkā*, a peculiarity which gives this letter a somewhat uncommon appearance. This mode of drawing *i* is probably the origin of the spiral sign of that vowel in the southern alphabets of a later epoch. The medial *u* is marked either by a subscript curved line open to the right, as in *su* of *-suddhā* (l. 3), or by one open to the left, as in *pu* of *-pūrasya* (l. 2), or lastly by a short horizontal stroke attached to the lower end of a long vertical as in *ru* of *Rudra*° (l. 2). Line 3 includes the numerical symbols for 100 and 3. No sign of punctuation occurs: the letters are engraved in a continuous succession without a break.

The language of the inscription is a mixed dialect, and the whole is in prose. The Prakritisms are *tri-uttara*- (l. 3), and *bahūdāpita*° (l. 5), and besides, perhaps, such irregularities of spelling as cannot be put down to the negligence of the scribe; the rest is in Sanskrit. In passing it may be observed that the Sandhi constant *y* which we find here inserted between *tri* and *uttara* serves very often the same purpose in Prakrit, as may be seen by reference to Pischel's *Grammatik der Prakrit-Sprachen*, § 353. [The construction of the genitives is in some cases in all these inscriptions irregular, e.g. *maha-kshatra[pa]ya*, l. I of Inscription No. I.—Ed.]—As regards orthography, we may notice the sporadic doubling of the consonant after *r* in *-mulūritā* (l. 4), *arrra*- (l. 5); in *sulūārtham*- (l. 5) the consonant is not doubled. There is, moreover, no instance of the phonetic doubling in a ligature when *r* forms the second member of the conjunct. The word *bahūdāpita* seems to offer an instance of the doubling of the consonant following upon an *anustāra*; but the reading of the ligature is not quite certain, and perhaps we have to read the word as *bahūdāpita*, in which case this would be an illustration of the addition of a superfluous *anustāra* before a nasal, of which there are instances to be met with in inscriptions of all periods.

The inscription refers itself to the reign of the king (and) Kshatrapa Lord Rudrasīha (Rudrasimha), and gives the following pedigree of the king:—king and Mahā-Kshatrapa Lord Chāṣṭana; his son king and Kshatrapa Lord Jayadāman; his son king and Mahā-Kshatrapa Lord Rudradāman; his son king and Kshatrapa Lord Rudrasīha (Rudrasimha). This is a geneological list and not a dynastic one; that is why the names of several princes who had ruled between Chāṣṭana and Rudrasimha, but who were not in the direct line of descent, have been left out. The record is dated on the fifth tithi of the bright fortnight of Vaiśākha, during the constellation of Rōhiṇī in the year one hundred and three, which number is

expressed both in words and numerical ideograms. There can be little doubt that the era to which the year in this inscription is to be referred is the Śaka era. Accordingly the inscription may be taken to be dated roughly in the year A.D. 181. It will be remembered that the evidence afforded by the dates and the legends on the coins of Rudrasinha lead us to infer that he ruled first as Kshatrapa in the year 102-8, then as Mahā-Kshatrapa from 103 to 110, then again as Kshatrapa from 110 to 112, and lastly as Mahā-Kshatrapa from 113 to 118 (or 119). According to this scheme the present inscription must be taken to refer to the period when he was reigning as Kshatrapa for the first time. The earliest date we have for his reign is the year 102 on a coin belonging to the Cunningham collection.

The object of the inscription was to record the digging and constructing, at the village of Rasōpadra, of a well by the general (śēnāpati) Rudrabhūti, son of the general (śēnāpati) Bāpaka, the Ābhīra.

The village of Rasōpadra, which is the only locality mentioned in this record, remains unidentified.

TEXT.¹

- 1 Siddha[th] [||*] Rajñō maha-kshatra[pa]ya svami-Chāshṭana-prapautrasya rājñō kshatrapasya svami-Jayadāma-pautrasya
- 2 (sya) rāj[ñō] maha-kshatrapasya sv[ā]mi-Rudradāma-putrasya rājñō kshatrapasya svāmi-Rudra-
- 3 sīhasya [va]rahō [tri]y-uttara-śatō 100 3 Vaiśākha-śuddhō pañcham[ī]-dha
- 4 [t]iya-tithau Rō[hi]ni-naksha-
- 5 tra-muhūrt[ā] Ābhīra sēnāpati-Bāpakasya putrēna sēnāpati-Rudrabh[ū]tinā grāmō Rasō-
- 6 [pa]drīyō vā[pi] [kha]ni[tō] [bahddh]āpitāś-cha sarvva-satvānām hita-sukh-
- ārtham-iti [||*]

Remarks on the Transcript.²

L. 1. GB and BI *rājñō maha-* and *svāmi-*; but in our estampage the sign of length can be made out in none of these words. L. 2. Over *ma* in *maha*, to its right, is to be noticed a slanting irregular depression, the nature and significance of which is uncertain. L. 3. GB *dry-uttara-śatō sa 100 3*, which is clearly inadmissible; BI and L *tri-uttara-śatō*, differing from our reading in the second syllable, which is, however, unmistakably *yw* and not *u*; on the other hand, it is uncertain whether the first syllable should be read as *tri* or *tra*. GB, BI and L *-śuddha* for *śuddhō*; but our estampage shows the sign of *ō* quite distinctly. The estampage does not show any clear trace of the sign of the long *ī* in *pañchamī* as read by GB, BI and L. The projection on the left of the sign of *cha* is abnormal. GB, BI and L *-dhanya-*; but an examination of the back of the estampage removes all doubt as to the correctness of our reading of the second syllable. Most probably we have to correct *dhattya* to *dhanya*; the former gives no sense. Mr. Banerji would read *ṣṭiya* regarding the latter as equivalent to *asyām* or *ṣṭasyām*, and cognate with the Pkt. *ṣṭiya* found in Kushan inscriptions. GB *Śravaṇa-* for *Rōhiṇi-*. L. 5. GB *padrō hradārthō*, and BI *padrō hradāḥ*; L accepts the sense, adding *hrada* in brackets with a query. DRB speaks of *Rasōpadriya* and *garta* in giving the contents of the inscription. The syllable *cā* is quite clear in the estampage, especially on the back of it; *dā* or *dō*, which

¹ From a set of estampages.

² Explanation of the abbreviations:—GB=Georg Bühler, *Ind. Ant.*, Vol. X, p. 187; BI=Collection of Prakrit and Sanskrit Inscriptions, Bhavnagar, pp. 21 f.; L=Luders, *List of Brahmi Inscriptions*, No. 963; DRB=D. R. Bhandarkar, *Prog. Rep. Arch. Surv. of W. Circle*, 1914-15, p. 67.

are made quite differently, are out of the question; cf. *dh* in *-Jayaddama-* in l. 1, and *-Rudradāma-* in l. 2. The estampage will also show that the reading *hra* for the first doubtful syllable is utterly impossible. The *anusvara* in *baṃ*° is well marked; but it is impossible to say with certainty whether we have to read °*mudhā*° or °*mudhā*°; the latter seems to us more probable.

TRANSLATION.

Hail ! On the [auspicious¹] fifth tithi of the bright fortnight of Vaiśākha during the auspicious period of the constellation of Rōhini, in the year one hundred and three²—100 3— (during the reign) of the king, the Kshatrapa Lord Rudrasīha (Rudrasimha), the son of the king, the Mahā-Kshatrapa Lord Rudradāman (and) son's son of the king, the Kshatrapa Lord Jayadāman, (and) grandson's son of the king, the Mahā-Kshatrapa Lord Chāshtana, the well was caused to be dug and embanked by the general (sēnāpati) Rudrabhāti, the son of the general (sēnāpati) Bāpaka,³ the Ābhīra,⁴ at the village (grāma) of Basūpadra, for the welfare and comfort of all living beings.

II.—Gaḍhā (Jaḍan) Inscription of the time of the Mahā-Kshatrapa Rudrasēna: the year 127 (or 128).

The inscription was first edited, with a translation and lithograph, prepared probably from an eye-copy, in 1868, by Dr. Bhau Daji in *Jour. Bo. Br. Roy. As. Soc.*, Vol. VIII, pp. 234 f., and Plate. After that it remained unnoticed till 1883, when Hoernle published a revised transcript and translation of it in *Ind. Ant.*, Vol. XII, pp. 32 f. The posthumous papers of Bhagvanlal Indraji, edited by Rapson in *Jour. Roy. As. Soc.*, 1890, p. 652, contain a short note on it. In 1885 the text and a translation, based upon the *editio princeps* of Dr. Bhau Daji, were republished in the *Collection of Prakrit and Sanskrit Inscriptions*, Bhavnagar, pp. 22 f., No. 4, and Plate XVIII. The *Bombay Gazetteer*, Vol. I, Part I, p. 43, contains a very short note on it, originating from the pen of Bhagvanlal Indraji. Rapson's *Catalogue of the Coins of the Andhra Dynasty, etc.* (p. lxii, No. 42), includes a short summary of its contents, and a reference to the literature of the subject. Prof. Lüders in his *List of Brahmi Inscriptions* (Appendix to *Epigraphia Indica*, Vol. X), No. 967, gives a complete bibliography of the inscription, a reading of the date (it cannot be said whether from the published facsimiles or directly from an impression of the stone), and a summary of its contents. Prof. D. R. Bhandarkar refers to the inscription in *Prog. Rep. Arch. Surv. of India, W. Circle*, 1914-15, pp. 67-68, and suggests certain corrections.

The inscription is said to have been found at Gaḍhā, about two miles north of Jaḍan, Kāthiāwād, engraved on a thick irregular slab standing upright on the margin of a lake. Subsequently the inscribed stone was transferred to the Watson Museum of Antiquities, Rajkot, where it is now exhibited.

¹ The rendering 'auspicious' presupposes that we have to correct *dhattya* to *dhanya*; see the remarks on the transcript above.

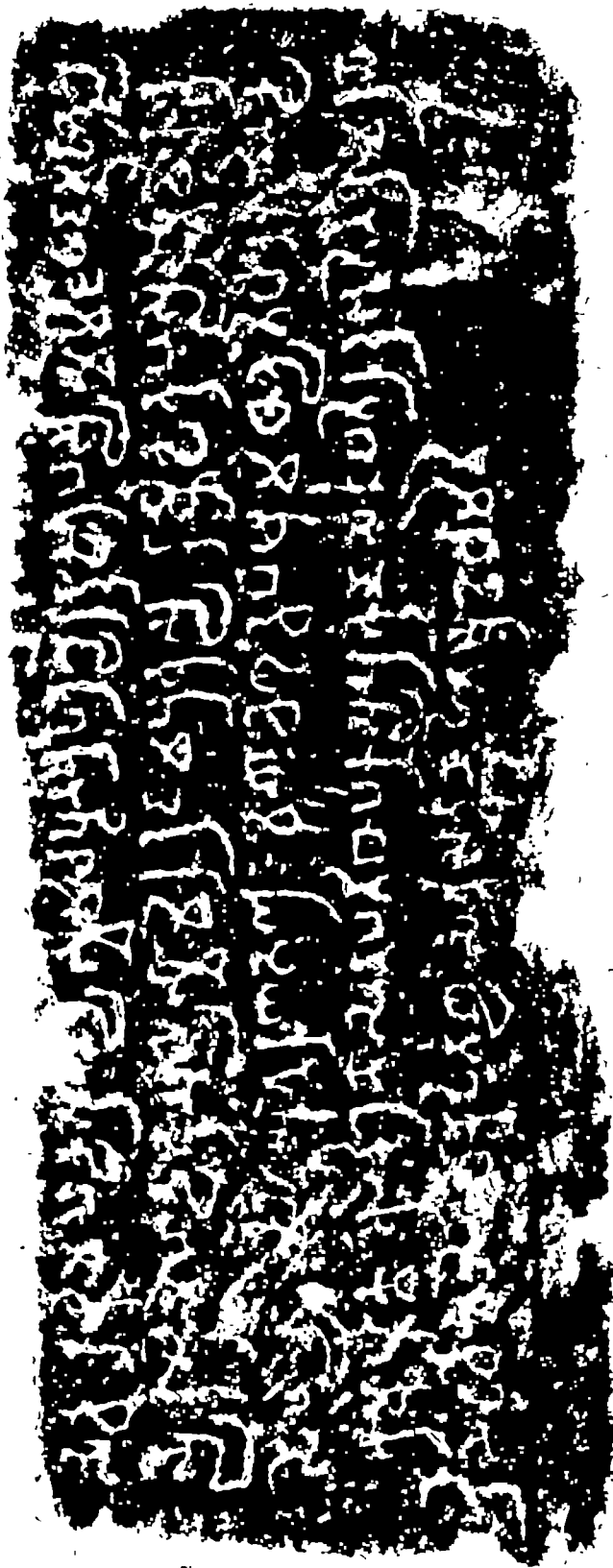
² The form *tri-y-uttara* is a Prakritism; the *y* is a *sandhi* consonant inserted in order to avoid the hiatus cf. Pkt. *dayāḥina* (*dayahina*), *tiyāḥina* (*triyahina*) and others in Pischel's *Prakrit Grammar*, § 853.

³ Bāpaka is a variant of Bappa(ka), which name occurs in a number of later inscriptions.

⁴ It is worth noting that the Ābhīras were employed as generals under the régime of the Kshatrapa dynasty. Among the inscriptions in the Pāpū Lēnī at Nāśik we have an inscription referring itself to the reign of the Ābhīra king Išvara-sēna, which shows that some of these generals had eventually succeeded in replacing the sword of the commander by the sceptre of the sovereign.

Stone Inscriptions of Gunda and Junagadh.

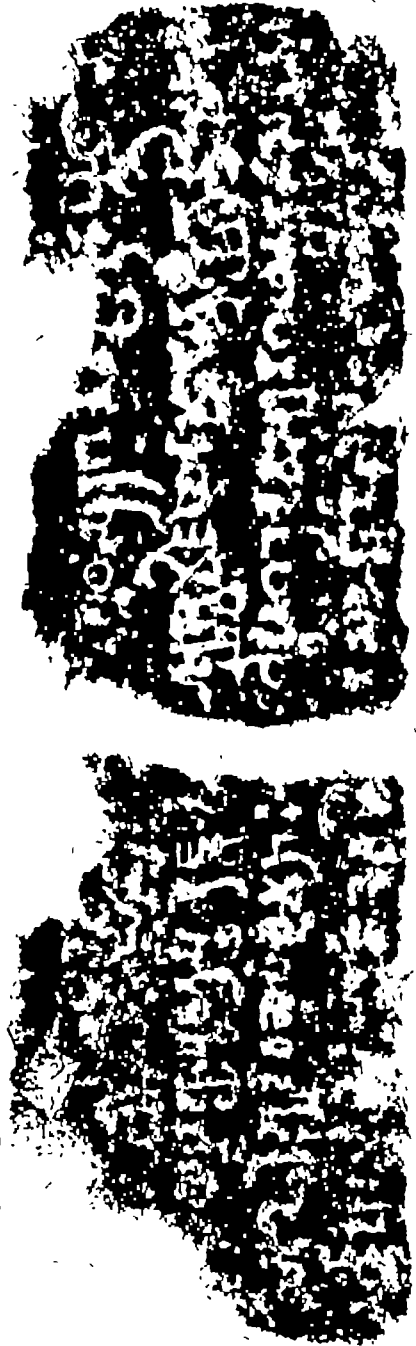
Gunda Inscription of the time of the Kshatrapa Rudrasimha: the year 103.



F. W. THOMAS

SCALE ONE-THIRD

Junagadh Inscription of the time of the grandson of the Kshatrapa Jayadaman.



SCALE ONE-HALF

WHITTINGHAM & ORRIS, PHOTO-LITH.

Gadha (Jasdan) Inscription of the time of the Maha-Kshatrapa Rudrasena : the year 127 (126).



The inscription contains six irregular lines of varying length and uncount writing, covering a rhomboidal space of about 3 ft. 7 in. in width by about 1 ft. 10 in. in height. The engraving, which is shallow, is on the whole in a fair state of preservation. The average size of such letters as *ka*, *ma*, *pa*, and *ba* is about $1\frac{1}{4}$ ".

The characters of the inscription are of the same general type as those of other Kshatrapa inscriptions, and the above remarks on the palaeography of the Gundā inscription are, with a few exceptions, applicable to this one also. The letters of this epigraph lack, however, all regularity and finish; they have a decidedly cursive character. Observe, for instance, the form of the uncombined *ka*, which is sometimes denoted by the older X-shaped form of the earlier inscriptions and sometimes by a more advanced form which is met with, regularly, only in the records of the Gupta dynasty. The letter *t* appears to have been drawn with prongs of unequal length, both curved, one of them being slightly longer than the other. In *tra* the subscript *r* is marked by drawing the free end of the right prong to a little distance to the left; thus this ligature and the uncombined *t* are indistinguishable from each other when either of them is badly drawn. Of initial vowels the inscription contains *i* (l. 5) and *u* (l. 6). Subscript consonants, excluding *r* and *y*, are expressed by the ordinary full signs of the letters, as in the Gundā inscription described above. No final consonants appear in this record. Sporadically one notices the flattening out of the serif of the letters into a thin horizontal top line, so that in some cases it becomes extremely difficult to say whether the top-stroke is only a serif or the sign of *ā*, *ī* or *ū*, which is marked by a slight prolongation of the serif. The length in *sa* (l. 5) is denoted by a distinct spiral, which is a further development of the form which was met with in the Gundā inscription. To judge by the instance of *bhātrabhiḥ* (for *bhātrābhiḥ*) in line 6, no distinction was made in writing between the subscript *r* and the medial *ri*. The diphthong *au* is marked by the addition of an upward stroke, slanting to the right, to the sign of *o*. On two occasions the engraver has omitted the syllable *tra* in writing *Kshatrapas(y)a*. Lastly it may be observed that the first line of the inscription contains four numerical symbols, 100, 20, 5 and another about the reading of which there is some doubt; it may be either 6 or 7.

The language of the inscription is a mixed dialect. In this specimen the Prakritisms are slightly more numerous than in the Gundā inscription. One may notice the frequent use of *sa* for the termination of the genitive singular in ll. 1 and 2 in addition to the verbal form *utthavita* [३] in l. 6. The sense of the record, as it stands, is incomplete, and, to judge by the two final syllables *sa[rga]* in l. 6, it should seem that a few syllables or words, in an additional line which is now lost, are missing. [Regarding the irregular genitives (e.g. *mahā-kṣat[r]apasa*, l. 1) see remarks on Inscription No. I.—Ed.]—As regards orthography the only point worth drawing attention to is the sporadic doubling of the consonant before *r* in *papa-* [३] *trasya* in l. 2; but it should be added that the reading of the ligature is not absolutely certain. Of words not found in dictionaries the inscription contains one, viz. *śātra*, of which, moreover, the meaning is not known. Prof. Lüders hesitatingly identifies it with the Prakrit word *sata* in an inscription from the Kaphārī caves (Lüders' *List*, No. 985), for which he, also doubtfully, suggests the meaning 'seat.'

The inscription refers itself to the reign of the king (and) Mahā-Kshatrapa Lord Budrasāna and records the erection of a *śātra* (meaning P) by the brothers of Khara[r]-pattha, the son of Pratāśaka of the Mānasa gōtra. Previous editors of the inscription have read in l. 6 *Pranāthaka* instead of Pratāśaka and *Khara-pautra* instead of Khara[r]pattha. Our reasons for adopting the reading which we have will be found in the remarks on the transcript, below, p. 238. The inscription gives the following pedigree: king and Mahā-Kshatrapa *bhadrakṣa* Lord Chakṣaṇa; his son, king (and) Kshatrapa Lord Jayadāman; his son, king and

Mahā-Kshatrapa *bhadra-mukha* Lord Rudradāman; his son, king and Mahā-Kshatrapa *bhadra-mukha* Lord Rudrasīha (Rudrasihha); his son, king and Mahā-Kshatrapa Lord Rudrasēna. This is the longest pedigree of the Kshatrapas of Surāshtra and Mālava contained in a single record. It will be noticed that the title *bhadra-mukha*, 'of gracious appearance,' is added before the names of some of the Mahā-Kshatrapas, but not before the name of the only Kshatrapa mentioned in the record, or before that the last Mahā-Kshatrapa named here, *vis.* Rudrasēna, in whose reign the inscription was engraved. The reason for the omission in the last case is not apparent; it would seem, however, that the title was used with the names of Mahā-Kshatrapas only. The names of Dāmayaśa I. and Jivadāman, who had reigned before Rudrasēna, but who were not in the direct line of descent, are not included in this list, which is purely genealogical.

The inscription is dated in the year 127 (or 126) on the fifth tithi of the dark half of the month of Bhādrapada. The era to which the date is to be referred is undoubtedly the Śaka era; accordingly the date of the record may be taken to correspond to 127 (or 126) + 78 = A.D. 205 (or 204).

The record contains no geographical name.

TEXT.¹

- 1 [Va]rahā 100 20 [7] [Bhā]drapada-bahulasa 5 [i*] R[ā]jñō mahakshat[r]apasa
- 2 bhadra-mukhasa svam[a]-Ohāshana-putra-papau[t]trasya rājñō Ksha[tra*]pasa
- 3 svāmi-Jayad[a]ma-putra-pautrasya rājñō maha-Kshatrapasya bhadra-mukhasya
- 4 [sva]ma-Rud[r]adāma-pau[tra]sya rājñō ma[ha]-Ksha[tra*]pasya bhadra-mukhasya
sva[m]i-
- 5 Rudrasīha[-putra*]sya rājñō maha-Kshatrapasya svāmi-Rudrasēnasya [i*] idam
īstram
- 6 Mānasa-sa-gōt[r]asya Pra[tī]śaka-putrasya Khara[r]petthasya bhātrabhiḥ utthavita[m]
sva[r]ga]
- 7

Remarks on the Transcript.²

L. 1 The reading 7 is uncertain; it may be 6. DRB reads 5. L. 2. D and H *-mukhasya svāmi-*. The slanting line below the *sa* of the first word is an abrasion and not the subscript *y*. L. 3. D and H *Jayadāna*. *bhadra-mukhasya* is continued in a slanting direction above the level of the same line. L. 4. No trace remains of the *i* in *svāmi*, if it was marked at all. L. 5. D and H *maha-*. DRB *Sakri* (for *īstram*), which is very doubtful. L. 6. Hoernle's reading *māna[m]tu Tūngōtrasya* is out of the question, and need not be discussed here. D *pranāthaka-* (the previous syllable is read by him as *Su-*), and H *Pratā[ra]thaka* (for *Pratīśaka*), both of which are inadmissible. The second syllable may, perhaps, be *na*; but the third one cannot be *tha*, as *tha* does not contain the vertical bar in the centre which our letter shows; the shallow stroke at the lower end of the letter is an accidental mark, of which the rock has many. D and H *Khara-pautrasya*, but the fourth syllable is clearly *ttha* and not *tra*; cf. the same ligature in a subsequent word of the same line. DRB *Kharaṭṭharya*. D and H *bhātrabhiḥ* (for *bhātrubhiḥ*). It is doubtful if the medial *ri* would be marked

¹ From a set of estampages.

² Explanation of abbreviations:—D = Bhan Daji, *Jour. Bo. Br. Roy. As. Soc.*, Vol. VIII, pp. 234 f.; H = Hoernle, *Ind. Ant.*, Vol. XII, pp. 32 f.; DRB = D. R. Bhandarkar, *Prog. Rep. Arch. Surv. of India*, IV, i, Col. 1, 1914-15, pp. 67-8.

differently from the subscript *r* by the writer of this inscription. DRB *bhattrabhiḥ*. D *utthavitāsa* and H *utthavitast*[*t*]. The top of the fourth syllable is no doubt somewhat thick; nevertheless the sign of the length cannot be looked upon as having been marked. A part of our bracketed [*rga*] is lost in the crack and not distinguishable on the facsimile. DRB ends line 6 with *utthavita sa-*, and then gives an additional (seventh) line, [*rygarukhartha*], which we were not able to trace on the stone.

TRANSLATION.

On the fifth (tithi) of the dark fortnight of Bhādrapada in the year 100, 20 [7], (during the reign) of the king, the Mahā-Kshatrapa Lord Rudrasēna, [son*] of the king, the Mahā-Kshatrapa Lord Rudrasihha (Rudrasihha) of auspicious appearance (*bhādra-mukha*)¹; (and) son's son of the king, the Mahā-Kshatrapa Lord Rudradāman of auspicious appearance (*bhādra-mukha*); (and) grandson of the son of the king, the Kshatrapa Lord Jayadāman; (and) great-grandson of the son of the king, the Mahā-Kshatrapa Lord Chāshtana of auspicious appearance (*bhādra-mukha*);—this *stupa*² was erected by the brothers of Khara[r]pattha, the son of Pratāpaka of the Mānasa *gōtra* heaven

III.—Junāgaḍh Inscription of the time of the grandson of the Kshatrapa Jayadāman.

This inscription was first edited, with a translation and a photograph, in 1876, by Bühler in *Arch. Surv. West. Ind.*, Vol. II, pp. 140 f., and Plate XX; the block is rather small and almost useless for purposes of study. In 1895 Bühler's text was republished, with a few minor alterations, accompanied by a facsimile of an inked impression, and a translation of the text in the *Collection of Prakrit and Sanskrit Inscriptions*, Bhavnagar, p. 17, No. 1, and Plate XV. Rapson gives an abridged bibliography of the inscription, and summarizes briefly its contents in his *Catalogue of the Coins of the Andhra Dynasty, etc.*, p. lxi, No. 40. The most recent notice is by Prof. Lüders in his *List of Brahmi Inscriptions* (Appendix to *Epigraphia Indica*, Vol. X (1912), No. 966), where we find a complete bibliography of the inscription, a reading of the date (probably from the facsimile in the Bhavnagar *Collection of Prakrit and Sanskrit Inscriptions*) and a summary of its contents.

The inscription was discovered, during excavation, in front of one of the cells of an extensive complex of caves situated to the east of Junāgaḍh, close to a modern monastery known as Bāṇa Pyār's Maṭh. Regarding the mischances that fell to its lot after its discovery we have the following account by Burgess. While extricating it, he writes, "the workmen damaged one end of it, but, to add to the misfortune, some one carried it off to the palace in the city, and in doing so seriously injured it at one corner. When I went to photograph it, I had a difficulty

¹ *Bhādra-mukha* literally means 'lucky-faced,' but is here used specifically as the title of some of the Mahā-Kshatrapas.

² This word has not been met with elsewhere and its meaning is uncertain. Bhanu Dajj renders it with 'tank' without assigning any reason for doing so; the dictionaries do not support this meaning. Hoernle suggests that it is a Prakrit form of *stupa*, which denotes 'a kind of expensive Sōma sacrifice extending over many days'; to *stupa* of our text he assigns accordingly the derivative meaning of 'liberality, munificence,' which does not convince us. It was remarked above that Prof. Lüders refers in this connection to the word *sata* ('seat') occurring in a Buddhist Cave inscription. Mr. R. D. Banerji looks upon the word as a Prakrit form of *stupa* and would translate it as 'almshouse,' which meaning that word has in most of the modern dialects of North India. Mr. D. R. Bhandarkar reads the word as *śāstri* and, connecting it with the following *-mānasa-*, regards Śāstrimānasa as the *gōtra*-name, an explanation which does not commend itself to us. It may be noted that *utthavita* clearly implies that we have here to deal with a structure that was raised, elevated, erected, and not dug or sunk.

in tracing it; at length, however, it was found lying in a verandah in the circle in front of the palace."¹ For some time previous to its transference to the Museum the stone used to be kept in the State Printing Press at Junāgaḍh. The misfortunes which have fallen to the lot of this stone since its recovery did not end with those described by Burgess. As a result of some fresh accident, it is now in two halves, probably having split along the fissure which is noticeable in the facsimile published in the Bhavnagar *Collection of Sanskrit and Prakrit Inscriptions*, and referred to in the letterpress accompanying the facsimile.

The inscription is engraved on one of the faces of a dressed slab of soft calcareous stone about 2 feet each way and 8 inches thick. The epigraph contains four lines of writing, covering a space of about 1 ft. 9 in. in width by about 6 in. in height. The average size of such letters as *a*, *u*, *p*, and *b* is about $\frac{1}{4}$ ". Much of the writing is seriously damaged. The two middle lines are in a fair state of preservation; but the greater part of line 1 and a good bit of line 4 are illegible. Moreover the inscription is fragmentary. The slab has lost a large fraction of its length; how much it is not possible to say. Bühler assumes that lines 2-4, at their left ends, are almost intact, only a couple of syllables being necessary in each to complete them. This is, however, far from being certain. As far as we can judge, there is nothing to show how much is missing on either side of the preserved portion. We can only say that the lost portion of ll. 2 and 3 must have contained, at least, the names of the son and grandson of Jayadāman as well as the year in which the record was dated, expressed possibly both in words and numerical ideograms.

The characters closely resemble those of the Guṇḍā inscription of the time of the Kaśatraps Rudrasimha, which have already been minutely described above. It will, therefore, suffice to draw attention here only to a few outstanding features of the alphabet of this inscription. The syllable *ś* in l. 3, it will be noticed, shows that the sign of *ś* in *ś* was attached to the constricted part of the letter. The same line offers a specimen of the numerical figure 5. The sign of the medial *a* in *u* (l. 1) is seen to open towards the left; in *u* (l. 3), on the other hand, it opens towards the right; of the medial *a* marked by a short horizontal stroke appended to the long vertical of a letter this inscription contains no specimen. We have here only one initial vowel, namely *i* (l. 3); it is denoted by three dots, of which two are placed in a vertical line on the left side of the remaining one. In *ś* the middle bar, which is attached only at one end, is almost vertical. The letter *y* shows the simple bipartite form. [In regard to the language we may note the irregular genitives (e.g. *kaka[trapa]śya*, l. 2) as in Inscriptions Nos. I and II.—Ed.]—As regards orthography the only point worth noting is that the inscription offers no instance of the phonetic doubling of consonants.

The inscription must belong to the reign of a Kaśatraps or Mahā-Kaśatraps who was the grandson (or rather son's son) of the king, Kaśatraps Lord Jayadāman, and great-grandson of Chāṣṭana; the name of the ruling prince is lost with the portion of the record which is missing. This Satrap to whose reign the record referred itself was therefore either Dāmayada I or Rudrasimha I (the brother and successor of the former). The purport of this fragmentary inscription cannot be determined, as the portion containing the object of the record is lost. It may be added that from the occurrence of the expression *kēvali-jñāna-saṁ[prāpta]* ('who had arrived at the knowledge of the *kēvalina*') in l. 4 it may be surmised that the inscription probably had something to do with the Jaines, since the word *kēvalina* occurs most frequently in Jaina literature.

The inscription is dated on the fifth (5th) day of the light half of Chaitra in a year which, like the purport of the record, cannot be ascertained, as it is lost in a lacuna of the text.

¹ *Arch. Surv. West. Ind.*, Vol. II, p. 140.

The only locality which the record mentions is the well-known Gīri-nagara, which was the ancient name of Junāgaḥ and which survives in that of the adjacent hill of Gīrnār.

TEXT.¹

- 1 s-tathā sura-gaṇ[s] . [kshatrā]pāh pratha[na] . . .

 2 Ohśaṣṭanasya pra[pa]trasya rājñah kaha[trapa]aya-avāmi-
 Jayadāma-p[au]trasya rājñō ma[hā]
 3 [Chai]tra-śuklasya divasē pañchamē 5 i[hā] Gīri-
 nagarē dēv-āsura-nāga-ya[kaha]-rā[kaha]s-ē
 4 -thap[u]ram-iva kēvali-[jñā]na-sam . . . nāh .
 . . -jārī-maraṇ[s]

Remarks on the Transcript.

L. 1. GB reads in the first line *kīrī . raga . . . kshatrapa . . .* ;
 BI *stathā suraga . . . kshatrapa*. L. 2. GB adds *avāmi* in square brackets before
Ohśaṣṭanasya. The bracketed syllable in -p[au]trasya has broken away and become illegible.
 GB *pōtrasya* ; BI *pantrasya*. The medial vowel of the first syllable is quite uncertain. L. 3.
 GB, BI, and L read *pakshasya* after 'śukla'. The mistake had its origin in Bühler's faulty
 transcript. GB, BI, and L read *pañchamē* for *pachchamē*. We do not see the *ścha*; the sign
 below *cha*, we believe, is only an abrasion; in any case, *ścha* is by no means certain.
 GB and BI *°rākshasādri* L. 4. GB. *praka(?) vica pa*
kēvali-jñāna-samprāptānām jīta-jara-maraṇānām (?).

TRANSLATION.

. Also the divine hosts the first
 among warriors (*kshatra*) On the fifth (5th) day of the light
 half of Chaitra in the year (during the reign of) king
 Ma[hā-Kshatrapa], son's son of the king Kshatrapa Lord Jayadāman, the
 great-grandson of Ohśaṣṭana. Here in Gīri-nagara the
 gods, *anras*, *nāgas*, *yakshas*, and *rākshasas* city (?) who had arrived
 at the knowledge of the *kēvalins* old age and death

No. 18.—THE PENUGULURU GRANT OF TIRUMALA I; SAKA 1498.

By O. B. KRISHNAMACHARI, B.A., MADRAS.

The subjoined inscription is engraved on seven copper-plates which were forwarded,¹ in 1913, by A. H. A. Todd, Esq., I.O.S., then Special Settlement Officer, Madanapalli, Chittoor district, Madras Presidency, for examination, to the Assistant Archaeological Superintendent for Epigraphy, Southern Circle. It has been briefly reviewed by the latter officer in his *Annual Report* for 1912-13 (No. 1 of Appendix A and page 24, para. 61). I now edit it for the first time from a set of ink-impressions kindly placed by him at my disposal.

¹ From a set of castpages.

² This is very probably the set of copper-plates noticed by Mr. Sewall in his *Lists of Antiquities*, Vol. I, p. 181, as being in the possession of one Pidatala Chellambhatlu in the village Penagalur in the Pullampet taluka of the Cuddapah district. The owner is evidently a descendant of the first in the list of the donors mentioned in the grant. See p. 258 below.

rule the compound *śa* is employed where *śa* has to be written (ll. 57, 134, 148, 155). The doubling of the consonant following *r* is common (*dharma*, *varyya*, etc.), and throughout the inscription *ṛityā* is written for *ṛittyā*. The *anusvara* is always written at the proper left-hand top corner of the letter to which it belongs.¹

Certain peculiarities of the language employed in the inscription may also be noticed. Telugu possessive forms appear in Sanskrit compounds; e.g. *Āravīṭi-nagarī*² (l. 15), *Kaṣṭha-danavṛi-durgam*³ (l. 25), *Yitṭakulli-vantā*⁴ (ll. 208 f.), in which *Āravīṭi*, *Kaṣṭha-danavṛi* and *Yitṭakulli* are the possessive forms of *Āravīṭi*, *Kaṣṭha-danavṛi* and *Yitṭakulli*. Kanarese case-endings are also retained in such compounds as *hosa-birudara-gaṇḍaḥ* (ll. 72-3) and *mūru-rāyara-gaṇḍaḥ* (l. 92), where *birudara* and *rāyara* are the possessive forms of *birudara* and *rāyara*. The use of *vikṛiti* forms like *Okāṣṭika* for *Okāṣṭika* (l. 87) and *māṇika* for *māṇika* (l. 87) is noteworthy.

The inscription is one of Tirumala I, the first crowned Vijayanagara king of the Āravīṭi line or the third Vijayanagara dynasty, which traced its descent from the Moon and was of the Ātrēya gōtra. It is dated in the Śaka year 1493, Prajāpati, Māgha, śukla-dvādaśī (i.e. the 12th day of the bright fortnight). According to Dewan Bahadur L. D. Swamikannu Pillai's *Ephemeris* this corresponds to Saturday, 26th January, 1572 A.D. The genealogy of the king furnished by the record and the mention made in it of some other members of this family agree with what we find in other published inscriptions of this dynasty.⁵ The Telugu poetical work *Vasu-charitraṃ* of Rāmarijabhūṣaṇa, the court-poet of our king, also gives at some length an account of the members of this family. The Āravīṭi line appears from literature and inscriptions to have played an important part during the sovereignty of the kings of the second Vijayanagara dynasty and even for sometime previous. Bukka of Āravīṭi⁶ is stated (v. 8) to have helped Śāluva Nṛsiṃha to put his rule on a firm basis. This probably refers to the help rendered by Bukka to the first usurpation of the Vijayanagara crown by the Śāluvas.⁷ About Rāmarija, the son of Bukka, the inscription says: *Sahasraśa-saptatyaḥ sahitam-api yas-sindhu-janushām Sapādasy-ānikam samiti bhūja-sauryāna mahatā vijity-ādattā sm-ādavanigiri-durgam*. Dr. Hultzsch,⁸ and others⁹ after him, have taken this passage to mean that 'he conquered Sapāda¹⁰ and captured from him the fort of Avanigiri-durga.' But it is evident that we have to separate the compound differently as *ādattā sm-ādavanigiri-*

¹ The position and the form of the *anusvara* in these plates are similar to those in the Mārḍapalli grant of Raṅga II (see Plate opposite page 390 of *Epigraphia Indica*, Vol. XI). In the earlier Vijayanagara grants the form of the *anusvara* was a complete circle (*Epigraphia Indica*, Vol. III, Plate opposite page 38, and *Epigraphia Indica*, Vol. VII, Plate opposite page 82), while the *visarga* was composed of two such circles one above the other. The position of the *anusvara* in the last but one of the references quoted is exactly as in the modern *Dīva-Nāgarī*, i.e. right above the letter to which it belongs. In the Daṇḍapalle plates of Vijaya-Bhūpati (S.S. 1332), edited by Mr. G. Venkata Rao (*Epigraphia Indica*, Vol. XIV, pp. 68 ff.), the *anusvara* is a loop, as in the earlier plates, but placed at the left-hand top corner, as in the plates under notice.

² For instance, the Mārḍapalli grant referred to in foot-note 1 above. This record agrees in the first 28 verses with the present inscription.

³ This king seems to have been the first historical person in the dynasty whose status was recognized by the then ruling Vijayanagara kings. The Telugu poem *Rāmarijāyama* gives him the title Śāluva-Nṛsiṃha-rāja-pratishṭhāpa-śakārya.

⁴ It may be observed that the kings of the second Vijayanagara dynasty, viz. Kṛishṇa-Rāya, Achyūta-Rāya and Sadāśiva-Rāya, though they were Tuluvas, are given the epithet 'Śāluva', in a few records. The Āravīṭi chiefs, who had originally helped the Śāluvas, later on supported the Tuluvas too and contracted marriage relations with them.

⁵ *Epigraphia Indica*, Vol. III, p. 239.

⁶ Sapāda is apparently the Sanskrit form of 'Savāce', an appellation given to Yuseof Adil Shah of Bijapur since the latter was educated at, and came from, Sava, a town in Persia; see Briggs's *Ferishta*, Vol. III, pp. 7 f. It may be noted that *sapāda* is also a Sanskrit rendering of the Hindustani word *savai* which means one and a quarter. The Hindu writers of the period, in denoting Yuseof Adil Shah as *sapāda*, were evidently not aware of the correct meaning of the title Savāce as applied to him.

giri-durgam and translate the passage 'he took from him the hill-fort of Ādavani.' In agreement with this it is also clearly mentioned in the Telugu poem *Rāmarājīyam*, or *Narapati-vijayamu*, of Andugula Venkayya that Rāma crushed Kāsappudaya, who had hid himself in Ādavani-durga.¹ Ādavani is the modern Adoni in the Bellary district. Kāsappudaya² [=Kāsappa-Udaiyar.—F. W. T.], from whom Rāmarāja took this hill-fort, has not been identified. Rāmarāja conquered also Kamdanavōlu (modern Kurnool); and the *Vasu-charitramu* informs us that he had his residence at that historic town. Rāmarāja had according to this latter poem three sons,³ viz. Timmarāja, Koṇḍa and Śrīraṅga, of whom the inscription mentions only the last.

Tirumala's appearance in epigraphical records ranges from about Śaka 1465 to Śaka 1493.⁴ In Śaka 1465 (A.D. 1543) Tirumala was governing the Udayagiri-durga, perhaps as a deputy of his elder brother Rāmarāja, under the name Rāmarāja-Timmayya-dēva-Mahārāja.⁵ Subsequently too he governed the province Udayagiri-rājya till Śaka 1473. In this year it is stated that he was enjoying the *nāyanikaram* (lordship) of this province, governing it through his agent Bayacharājayya,⁶ and that he was succeeded in that office by Timmayya-dēva-Mahārāja, son of Kōṇṭayya-dēva-Mahārāja.⁷

From Śaka 1473 to 1477 Tirumala seems to have remained at the capital as the minister of Sadāsiva.⁸ From Śaka 1477 to Śaka 1481 he filled the office of the minister.⁹ It may be observed that Caesar Frederic states that during the regency of Rāmarāja his younger brothers, Tirumala and Venkatādri, were respectively minister and commander-in-chief. In Śaka 1488 Tirumala was ruling over the Koṇḍaviṇu-rājya.¹⁰ After the battle of Talikōṭa (25-1-1565 A.D.)¹¹ he became the most important person in the court and kingdom of Vijayanagara owing to the death of Rāmarāja in that battle. The period Śaka 1489 to Śaka 1493 (the date of this inscription) is a rather doubtful one, for which we do not find any inscriptions which definitely describe the position of Tirumala. In the first of these years Tirumala made a gift in his own name, and in the last, we are told that he was 'ruling the earth.' We know also that the latest year for Sadāsiva was Śaka 1492.¹² Tirumala thus could only have ruled for three years,

¹ These facts are also mentioned in the *Vasu-charitramu*.

² Kāsappudaya could be identified with Kāchapa-Nāyaka of Ādavani or his son Immadi Kāchapa-Nāyaka mentioned in the Madras Epigraphical Collection for 1917, No. 719; see also paragraphs 12 and 69 of *A. R.* on Epigraphy for 1920-21.

³ *Archaeological Survey Report* for 1908-9, Table opposite page 200.

⁴ Sowell's *Lists of Antiquities*, Vol. II, p. 78, mentions a record, dated Śaka 1499, which mentions him and his minister Chennappa-Nāyadu. The record must be of a time subsequent to the close of Tirumala's reign; see *Archaeological Survey Report* for 1911-12, p. 184.

⁵ *Nellore Inscriptions*, Udayagiri 80.

⁶ *Ibid.*, Nellore 104.

⁷ *Ibid.*, Udayagiri 23.

⁸ See *Archaeological Survey Report* for 1911-12, p. 180. Mr. Sowell refers to a revolt of Tirumala and his younger brother Venkatādri against their brother Rāmarāja, about A.D. 1561 (i.e. Śaka 1478; see *Archaeological Survey Report*, 1911-12, p. 178). According to Ferishta (Brigg's Translation, Vol. II, pp. 104 & 106) Rāmarāja and Venkatādri were busy with Bāhmani affairs and so absent from the capital just about this time. In the Būdhāja plates (*Epigraphia Carnatica*, Vol. IX, p. 44), dated in Śaka 1472, Tirumala assumes the titles of sovereignty.

⁹ See *Nellore Inscriptions*, Nellore 112 and Gudur 118. Probably he was also the titular governor of the Gutti fortress at this time, since he is called Gutti-Yara-Tirumalarāja in No. 412 of the Madras Epigraphical Collection for 1911, dated in Śaka 1477. From this year onwards he appears under this name invariably. Ferishta too calls him Yeltumraj (Brigg's Translation, Vol. III, pp. 128, 130, etc.).

¹⁰ *Nellore Inscriptions*, Ongole 29.

¹¹ Brigg's Translation of *Ferishta*, Vol. III, p. 414.

¹² See *Archaeological Survey Report*, 1911-12, p. 181. Rāmarāja was 96 years old in A.D. 1565 (Mr. Sowell's *Forgotten Empire*, p. 208). Allowing even a decade for the difference in the brothers' ages, Tirumala must then have been 86 and over 90 when he ascended the throne. This fact partly explains his short rule and the scanty number of his inscriptions.

i.e. from about 1-11-1571 A.D. to about A.D. 1574, since the inscriptions of his son and successor Śrīraṅga (II) begin to date from Śaka 1496.¹ Tirumala appointed his four sons to the several governorships in the kingdom. And in the last days of his life he sought the company of the wise and the learned, leaving the burden of government to his sons.²

Tirumala was a lover of learning and even aspired to the fame of authorship. He figures as the writer of a commentary called *Śruti-rāṅgi* on Jayadeva's *Gita-Gōvinda* (*Annual Report on Epigraphy* for 1899, p. 9). From the colophon to this work we learn that Tirumala's favourite deity was Rāma. Probably it was on account of this devotion that he is often praised in the present record as a repository of nectar-like devotion to Hari (*Hari-bhakti-sudha-nidhi* (l. 95) and *Hari-gōchara-mānasa* (l. 82)).

The object of the inscription is to register the grant of the village Penugulūru (l. 115) (called also Penaltū, perhaps by mistake for Pengaltū in l. 130) *alias* Yellama-raja-samudram (*Ellama-rājendra-samudram*, ll. 118, 130, and *Yellamarajasamudra*, l. 274), together with the two hamlets Yelammappādu-Chennapalli and Koṇḍūru-Chennapalli, made by king Tirumala at the request (*vijāpti*) of the Maṭṭa chief Timmarāja, to a number of Brahmans. Penugulūru is said to be situated on the eastern bank of the river Mahābāhu in Pottapa-nāḍu,³ a division of the Siddhavara-staṇḍ. The entire village was divided into 128 *ṇṇittis* (l. 129) and given to (115) Brahmanas who were highly learned in the *śāstras* and were masters of the Vēdānta. But the actual number of *ṇṇittis* granted comes to 128½. Among the beneficiaries two were poets. Besides these, one *ṇṇitti* was granted for the study (P) of the *Ṛig-Vēda*, one for that of the *Yajur-Vēda*, and one each to the local shrines of Viāḥṇu and Hara (l. 278). Penugulūru is the modern Penagalūru in the Pullampet *tāluka* of the Cuddapah district in the Madras Presidency. Of the villages Pottapi, Śrīvaram, Koṇḍūru, Siṅkamāla, Tirumalarāju-pēṭa and Inḍālū, mentioned among the boundaries of Penugulūru, the first, second, fifth and the sixth are identical with the modern Pottapi, Śrīvaram, Indūrū and Tirumalarāju-pēṭa in the same *tāluka*. The river Mahābāhu is the Telugu Cheyyēru, which separates Penagalūru from Pottapi. The village Koṇḍūru-Chennapalli of the inscription is identical with Koṇḍūru-Chennarāya-samudram, about 2 miles north-east of Penagalūru. Yelammappādu-Chennapalli seems to have changed its name subsequently and to have been attached to Siṅganamāla (Siṅkamāla of our inscription), being now called Siṅganamāla-Chennarāya-samudram. My thanks are due to E. A. Davis, Esq., Acting Collector of Cuddapah (1914), who very kindly obliged me by furnishing a tracing showing the localities mentioned in the inscription.

Timmarāja, who made to king Tirumala the request for the grant, belonged to the family of Maṭṭas.⁴ They were of the Sūrya-vaṃśa (l. 119), the Kāṇḍyapa *gōtra* (l. 120) and the Chōḷa lineage (l. 122). The family was known also as the Dēva-Chōḷa family.⁵ It must have taken

¹ *Epigraphia Carnatica*, Vol. XII, Ch. 8, and *ibid.*, Vol. VII, Sb. 55.

² *Varu-charitramu, Aśvāsa I*, verses 67-68: Raghunātha, the eldest son, was ruling over the northern part of the kingdom, fighting against the *Malakas* (*Mallicks*, i.e. Muhammadan chieftains); Śrīraṅga, the second son, was crowned as *Yuvarāja* and remained at the capital. Rāmarāja, the third son, was ruling over the Śrīraṅga-pēṭṭa province, while Venkapa ruled over the Chandragiri province.

³ The actual form used in the inscription is Chhita-Pottapa-nāḍu. Evidently Pottapa-nāḍu is a mistake for Pottapi-nāḍu. The division Siddhavara-staṇḍ, in which Penugulūru was situated, could not have been called after the village Siddhavaram in the Pullampet *tāluka* only 2 miles from Penagalūru, but must be identified with Siddhavata-staṇḍ in which according to No. 436 of the Madras Epigraphical Collection for 1911 Pottapi-nāḍu was situated. According to the same inscription Siddhavata-staṇḍ was a subdivision of the Udayagiri-rājya.

⁴ In Telugu literary works the family name is given indifferently as Maṭṭa and Maṭṭi. This inscription uniformly has the former.

⁵ No. 564 of 1915.

its name from Maṭṭi, a village in the Rāyachōṭi *taluka* of the Cuddapah district. This family seems to have been in power during the time of the second and third Vijayanagara dynasties. Inscriptions relating to the chiefs of the family,¹ found in the Madras Epigraphical Reports, show that they were in power till the end of the 17th century A.D. Ananta, the younger brother of Timmarāja, was the author of the well-known Telugu poem *Kakustha-vijayamu*.² The genealogy given in the prologue to this work mentions a Bomma as the founder of the family. Varadarāja, the great-grandson of Bomma, is said to have been the son-in-law of the great Vijayanagara emperor Kṛṣṇa-Rāya. Tirumala (I) is stated to have granted the country of Pottapi-nāḍu as *amara-nāyaka* to this Varadarāja (called Varadajya-Dēvachōḍa-Mahārāja). The Maṭṭi chiefs were dependants and adherents of Tirumala from the time of his local governorship and ministry. An unpublished Telugu inscription³ in the huge tower of the Govindarāja-Perumāḷ temple at Lower Tirupati (Chittoor district, Madras Presidency) states that the tower was built by the Mahāmaṇḍalēśvara Maṭṭa Anantarājajya-Dēvachōḍa-Mahārāja, son of Tiruveṅgaḷanātharājajya-Dēvachōḍa-Mahārāja. This Anantarāja must evidently be a grandson of the poet Ananta, since from No. 564 of the Madras Epigraphical Collection, 1915, we learn that the poet had a son called Tiruveṅgaḷanātha.

The members of the Maṭṭa family must have been staunch Vaishnavas. The poet Ananta, in the prologue to his work, invokes the blessings of the god (Viṣṇu) of Tirupati and his symbols. In the colophon to this same work Ananta calls himself a disciple of the Vaishnava teacher Tirumala Tōḷappa-śōhārya.⁴

The grant was composed by the poet (*kavi*) Svayambhūti, the son of Sabhāpati. The latter was a poet at the court of Achyuta-Rāya and composed his Ūnamāñjērī grant.⁵ Likewise Gaṇa-paya-śōhārya was the engraver of our inscription, while his father Virapa incised the Ūnamāñjērī plates. The offices of composer and engraver seem to have gone by heredity in the Vijayanagara court.

The grant was made in the presence of (the god) Rāmachandra, evidently the god of that name in a temple at Penugonḍa. It is to be observed that, though the grant was made in the presence of Rāma and on that account one would expect the sign-manual of the king to consist of the name of that deity, we nevertheless find both in these and in the Tumkur plates⁶ of this king that the sign-manual continues to be Śrī-Vīrṭpākṣha, the name of the tutelary deity of the earlier Vijayanagara kings. In the grants of Śrīraṅga (II), the son and successor of Tirumala, the same sign-manual still continues. But subsequent to him 'Śrī-Vīrṭpākṣha' gives place to 'Śrī-Veṅkaṭēśa'.⁷ This marks a transition in the devotion and creed of the later Vijayanagara kings.

¹ Nos. 430, 434 and 438 of 1911 and Nos. 3 and 4 of Appendix A to the Annual Report of 1908. Mr. Sewell (*Lists of Antiquities*, Vol. I, p. 130) states that the present Chitvel rāja is a descendant of the Maṭṭas.

² *Annual Report on Epigraphy*, 1912, page 88, para. 70. This inscription (No. 564 of 1915) from Siddhout attributes to him other literary works also in addition. [This important record of Maṭṭa Ananta will soon be published in the *Epigraphia Indica* by Mr. A. Rangaswamy Saraswati, B.A., Madras.—H. K. S.]

³ No. 784 of 1916. In the light of this record the inference suggested on p. 124 of the *Annual Report on Epigraphy* for 1913, regarding the raising of this *gōpura*, has been altered.

⁴ This family, of Vaishnava teachers is one of the well-known *śōhārya-piṭṭas* (priestly families) of the Vada-gaḷai coot. Its descendants are now at Lower Tirupati and are related to the well-known family of Kōṭṭikanyakā-dīnam Tittēśhāryas of Conjeevaram, an ancestor of whom was the spiritual preceptor to the Karpāṭa king Venkaṭa I.

⁵ *Epigraphia Indica*, Vol. III, pp. 151 ff.

⁶ *Epigraphia Carnatica*, Vol. XII, Tk. I.

⁷ See *Indian Antiquary*, Vol. XLIV, p. 225.

TEXT.¹

[Metres: vv. 1 to 4, 34, 39 to 42, 44 to 64, 66-71, 73-98, 100 to 113, 115, 117-121, 123 to 136, 138 to 176 and 179 to 188, *Anuṣṭubh*; vv. 5, 7 and 23-26, *Śārdulavikrīḍita*; vv. 6, 22 and 28, *Brāghdarā*; vv. 8 and 33, *Rathoddhata*; vv. 9 and 14, *Vasantatilakā*; vv. 10 and 15, *Prithot*; vv. 11 and 20, *Śikharinī*; vv. 12 and 32, *Sailatikṣā*; v. 13, *Indravajrā*; vv. 16, 18 and 30, *Mālinī*; vv. 17 and 31, *Pushpitāgrā*; vv. 19, 21, 27 and 29, *Upajāti*; vv. 35 to 37, 43, 65, 72, 99, 114, 116, 122, 137, 177 and 178, *Āryā (Giti)*; v. 38, *Dadhaka*; v. 184, *Salinī*.]

[NOTE.—Letters and symbols in round brackets are to be omitted.]

First Plate.

- 1 श्रीगणाधिपतये नमः । नमस्तुंगधिरक्षुं वि चंद्रवा-
- 2 मरचारवे । त्रैलोक्यनगरारंभभूतस्तंभाय शंभवे ।[1१*] हरेर्बीजा-
- 3 वराहस्य दंष्ट्रादंष्ट्रं पातु वः । हे[मा*]स्त्रिकसया यत्र धाम्नी
कमलि-
- 4 यं दधी ।[1२*] कक्षायास्तु तन्नाम प्रख्यतिमिरापहं । यद्गोप्य-
- 5 गजोद्धृतं (।) पंचाक्षेनापि शक्तिं ।[1३*] जयति वीरजसवेर्जातं
सख्येय-
- 6 चं हरेः । आसंवनं चकोरायाम(।)मरामुक्करं महः ।[1४*] पीतस्थस्य
पुङ्ग-
- 7 रवा युवसुतस्तस्यासुरस्त्रात्मजः संजज्ञे नहुषो ययातिरभवत्त-
- 8 आद्य पूरुषतः । तद्दशै मरतो बभूव कृपतिस्तत्तं[त*]तो शंतनुस्तनुर्वी
- 9 विजयोमि[म*]भुवदभूतस्यासरिचिततः⁴ ।[1५*] नंदस्तस्याहमोभूत्समजनि
- 10 नवमस्तस्य राज्ञश्चक्रिष्वापस्तमस्यसमः[.]* श्रीपतिश्चिरम[व*]द्राजपू-⁵
- 11 र्वी नरेद्रः⁶ । तस्यासीद्विष्णुकेद्रो⁷ दशम इह कृपो वीरहेष्वाकिरायस्या-
- 12 र्त्तियोक्तो सुरारो⁸ छतनतिदभूतस्य मायापुरीषः⁹ ।[1६*] तत्तुर्व्योजनि
- 13 तातपिंचममहीपाक्षो¹¹ निवासीवनवस्थामिदगचस्ततो जनि हरं(।)¹²
- 14 दुर्गानि सप्ताहितात् । अष्टै¹³केन स सोमिदेवकृपतिस्तस्यैव जज्ञे सुतो
- 15 वीरो राघवदेवराजिति ततः श्रीपिंममोभूत्पुः¹⁴ ।[1७*] आरवीटिनगरोवि-
- 16 भीरभूदस्य युवधरश्रीपतिश्चतः¹⁵ । येन साकुवदुसिंहराज्यमप्येष[मा]-

¹ From ink-impressions kindly lent to me by the Assistant Archaeological Superintendent for Epigraphy, Southern Circle. [Note that verses 2, 4-24, 26-28 recur in the Vellabgudi Plates of Venkatesa-dēva-Mahādēva of Śaka 1520, edited by the late Mr. T. A. Gopinātha Rao; below, Vol. XVI, pp. 298 sqq.—H. K. S.]

² Read °स्य.

³ Read °व.

⁴ Read °सरिचिततः.

⁵ Read °समसः.

⁶ Read °द्राजपूरी नरेद्रः.

⁷ Read नरेद्रः.

⁸ Read °केद्रो.

⁹ Read °टि. [Other plates clearly read °टी.—H. K. S.]

¹⁰ Read °.

¹¹ Read °पिंचम°.

¹² Read हरं.

¹³ [The plate has °व. —H. K. S.]

¹⁴ Read °भूत्पुः.

¹⁵ Read °चतः.

- 17 नमस्सा खिरीकृतं ।[८*] साःआमिनो[ः*] सतसुकातिमिराधिपणी^१
 बुद्धाव-
 18 नीपतिस्सको बुधवसेयासी । कणाधिनी कमसनाम इवाभिवुब्बा^२
 19 बद्धाविकासुदवहवसुमास्योसा ।[९*] सुतेव कससांभुधैरसुरभिका-
 20 सुवं माप्रवाळुमारमिव शंकराळुसमहीभूतः कं'भवा । जयंतमम-
 21 रप्रमीरपि शचीव बुद्धाधिपाण्डुतं^३ जयति बलमासमत रामराजं
 22 सुतं [१०*] सद्धवेस्सत्त्वा^४ सद्धितमपि यस्सिं'धुजसुवां सपादसा-
 नीकं समि-
 23 ति सुजयीवेच मद्धता । विजित्त्वादत्ते आदवनिगिरि-
 24 दुर्गं विमुत्तया विमुत्तेदः^५ (i) कायपुण्डवमपि विद्राव्य सद्धसा ।[११*]

Second Plate; First Side.

- 25 कंदनवोसिदुर्गसुवकंदकदभुदयो बाहुवसीन यो
 26 बहूतरेच विजित्त्वा हरेः । सद्धितस्य तत्र चरणांभुधु म-
 27 त्तया आतिमिरपितं सुधयति स निशे'व्य विषं ।[१२*] सीराम-
 28 राजधितिपस्य तस्य पितामपरिर्विकदं'वकाणां । सद्धीरि-
 29 वामोवहसोचनस्य बद्धाविकसमुच्च^६ मद्धिज्जसासीत् ।[१३*] त-
 30 साधिकैस्स'मम[व]तनयस्सपोभिन्नीरंगराजसुपतिस्सशि-
 31 वंशदीपः । आसन्नसुवसति चामनि यस्य पित्रं नेत्राणि वैरि-
 32 सुदृशां च मिरंजनाणि ।[१४*] सतीं तिहमसाविकां चरितसीलया-
 33 वंशतीप्रभामपि तितिज्जया वसुमतीययो वंशतीं । हिमांश-
 34 रिव रोहिणीं हृदयहारिणीं सद्धीरमोदत सधर्मिणीमयम-
 35 वाव्य सीरायसीः ।[१५*] रचितनयविहारं रामराजं च धीरं वरति-
 36 हससरावं वेकटाद्रिचितीय । अजगयत्त स एतानासुपूर्वा कुमा-
 37 [रा]निज्ज तिहमसदेव्यामिव राजा महीजाः । [१६*] सवससुवनकंटकान-

^१ Read °विपणी.

^२ Read वु°.

^३ Read वि.

^४ Read °वे.

^५ Read वु.

^६ Read °वका.

^७ Read °सुत.

^८ Read °विपुत्त.

^९ The Tumkur plates of Tirumala, referred to above, read बद्धाविकसा.

^{१०} Read °वु.

^{११} Read सुद्धवेस्सत्त्वा.

^{१२} ° is a correction from म.

- 38 रातीन्समिति निहत्वा¹ स रामराजवीरः । भरतमनुभगीरजादिराज-
 39 प्रथितयथाः प्रथयास चक्रसुर्व्याः ।[119*] वितरन्परिपाटीं यस्त्र विद्याधु-²
 40 रीषां नखरमुखरवीरानादगीतात्रियम् ।[] अमुकसमयमयमावा-
 41 सांठुविंवापदेशादभरणगरयासो सज्जया मज्जतीव ।[119*] खराजत
 42 श्रीवरवेकटाक्षिराजः[*] त्रिया निर्मितराजराजः । ज्वाघोषदूरी-
 43 कृतमेघनादः कुर्वन्सुमित्राययज्वर्षपोष ।[119*] त्रिषु श्रीरम्भ्याप-
 44 रिषु ठकुमारिष्वधिरश्च विजित्वारिष्मापांस्त्रिमलमहाराय-
 45 दपतिः । महीजास्त्राज्यान् सुमेतिरभिषिक्तो निरुपमे प्रयास्त्रुर्वी-
 46 सर्वामपि तिस्रषु मूर्तिष्विव हरिः ।[119*] यशस्विनामघसरस्त्र यस्त्र
 47 पद्मभिषिक्ते सति पाणिर्विदोः । दानांनुपूरैरभिषिक्तमाना देवीप-
 48 दं भूमिरियं दधाति ।[119*] यस्मातिप्रौढतेजसवितरं³ विमतध्यात-

Second Plate; Second Side.

- 49 भेदिन्मुदीत⁴ कीर्त्तिचौरावर्षवातः[*] स्फुटतरविजसत्पुंछरी-
 50 कोपमस्त्र । श्वेतम्भज[स्त्र*]⁵ मध्ये जलककसशिका मासति कर्षिका-
 51 मा(।) तज्जोपति मराकडयमिव विषसन्नामरहमास्त्रे ।[119*]
 52 भोगित्वे विहितेपि जिह्वगं⁶ इति व्याकाधिराजं ससद्भुत-
 53 त्वे(पि) जकसंश्रयीति कमठं दानिपिमंदा इति । दिव्यामा-¹⁰
 54 भृशसुजती च कठिना इत्येव जित्वा गिरीस्तसद्भुष(स-
 55 हुष)संप्रदेकशरणं भूरिति ज्वरेष यं ।[119*] स्वैरं संज्ञतकंठ-
 56 कोष सुकृतोत्कृष्टा¹¹ विद्यायाश्चिषं ज्वाघेदारमुदारदान-
 57 सशिक्षासारम्भमापूर्व¹² च ।[*] संवर्ध्मानवकीर्त्तिसस्त्रनिव-
 58 दं तत्पाक्षिकां विक्रमश्रीकांतां भुजकायमानशिक्षरी धत्ते
 59 हि यस्त्रेजसा ।[119*] जिह्वत्वं शुचितां प्रजासु समतावर्त्तित्वमप्या-
 60 [त्रि]तो वृत्तिं पुष्पजनप्रियामधिगतः ज्ञातः प्रचेता इति ।(।)
 61 प्राप्तस्पर्शनवि¹³ज्जमो ज्ञनपतिम्भ¹⁴वर्द्धभावाचितः प्रायो यः प्रकटी-

¹ The reference here might be to the fight which Rāmarāja had with Balaka and his victory over him mentioned in verse 44 of the *Paṇḍurāstram*, *Āśodeś* 1.

² Read विद्याधु°.

³ Read °ज्वाघाज्ये सुमेति°.

⁴ Read °ज्वाघस्त्र°.

⁵ Read °ह°.

⁶ Read ह्य.

⁷ Read अमुकसमयमावा°.

⁸ Read प्रौढतेजसवितरि.

⁹ Read जिह्वग.

¹⁰ Read °ज्वाघमापूर्व°.

¹¹ Read °ह°.

¹² Read ते.

¹³ Read विद्याया°.

¹⁴ Read वि.

- 62 करोतु¹ भुवने तत्तद्विगीशांशतां ।।[१५*] इत्वा मंत्रपुरःसरं^२(रिपुरःसरं)
 63 रिपुययोश्चाज्जाग्रतापानसि^३ (१) संप्राप्य^४ पदानि सप्त भुवनेश्वरो-
 64 ष्व भिरु[प]क्षं । प्रीतः- कीर्तिसयी^५ वधुं परिचयन् सज्जोतुकोद्भासिनो
 65 य[ः*] सिंहासनमावृत्तिं विजयते मृगं^६ द्विवेद्राश्रयः ।।[१६*] अथा^७त-
 विद्याष-
 66 [न*]कीर्तिसाम्यं सुरद्विमा^८ यस्य तु सम्बुक्तमाः । तटे तपस्वति
 वियत्तद्विन्धाः^९
 67 प्रवाक्कावायपटा जटासाः^{१०} ।।[१७*] काचीश्रीरंगश्रीवाचकनकसमा-
 68 शोवकाद्रीशसुखेष्टावृत्तावृत्त सर्वज्ञतनुत विधिवद्वयसे श्रेयसे यः ।
 69 देवस्त्रानेषु तीर्थेषुपि कनकतुलापूरुषादीनि ज्ञानादानान्धोवोपदा-
 70 नैरपि सममस्त्रिहैरागमोक्तानि तानि ।।[१८*] वारासि^{११}गांभीर्यविशेष-
 71 धुर्यश्रीरासिदुर्गेकविभाक्वर्यः । पराष्टदिप्रायमनःप्रकाशमयं-
 72 करम्माङ्गधरोतरंगः ।।[१९*] इतरिपुरनिमेषानोकङ्को याचकानां श्री-
 73 सविहदरगंठो रायराजुत्तमिन्दः । महितवरितधंभो^{१२} मन्त्रि-

Third Plate ; First Side.

- 74 यान्मासुखादिप्रकटितविहदश्रीः^{१३} पाटितारातिशोक्तः ।।[१०*]
 75 उभयदक्षपितामहो नतानामभयपदार्पणतत्परो रिपु-
 76 षां । अयमवहकुरायमानमर्होत्सविकजनेरभिषेक^{१४}-
 77 मानधामा ।।[११*] ताडवितोदं^{१५}यो विहदमन्त्ररगंठतयोद्भू-
 78 वशोत्कळेंद्रत्रयपंडितधीरनुतः । चंडिमशास्त्रिवाहुवस-
 79 दंडितवैरि[गणो*] गंठरगूक्तिमन्त्रपूक्ति^{१६}मान्धमहावि[र*]दः ।।[१२*] सार-
 80 वीररमया ससुक्तसंसारवीटिपुरहारनायकः^{१७} । कु^{१८}हलीस-
 81 रमहाभुज[ः*] अयं^{१९}न्मंडलीकधरपीवराजतां [१११*] ^{१९}वेगजिसुवनीस-
 82 ष संस्थितिक्तकार्जुनः । सरिगोकसुरज्ञाशो हरिगोचरमा-
 83 नसः । राज्ञां वरो रणसुखरामभद्र इति श्रु^{२०}तः ।।[१३*] वरितविहदो
 84 जा[ना*]वर्षश्रीमंडलीकगंठ इति । आनेयगोत्रजानामभयमरो भूभु-

^१ Read ति.

^४ Read श्री.

^५ Read हुमा.

^{२०} Read नि.

^{१३} Read °मासुखादि°. [The Mārēdapaḷl grant has मन्त्रिवाग्मासुखादि as here.—H. K. S.]

^{१४} Read °रमिपीवसाम°.

^{१५} Read मन्त्रपुलि, as in the Mārēdapaḷl grant.

^{१६} Read कु.

^{१७} Read वैम° or वैमो° and °मन्त्र°. This verse is composed of three half-verses in the *Amalaka* metre.

^{२०} Read श्रु.

^२ Read अ.

^६ Read दृष्टम्.

^९ Read °द्विन्धाः.

^३ Read °पय.

^८ Read श्री.

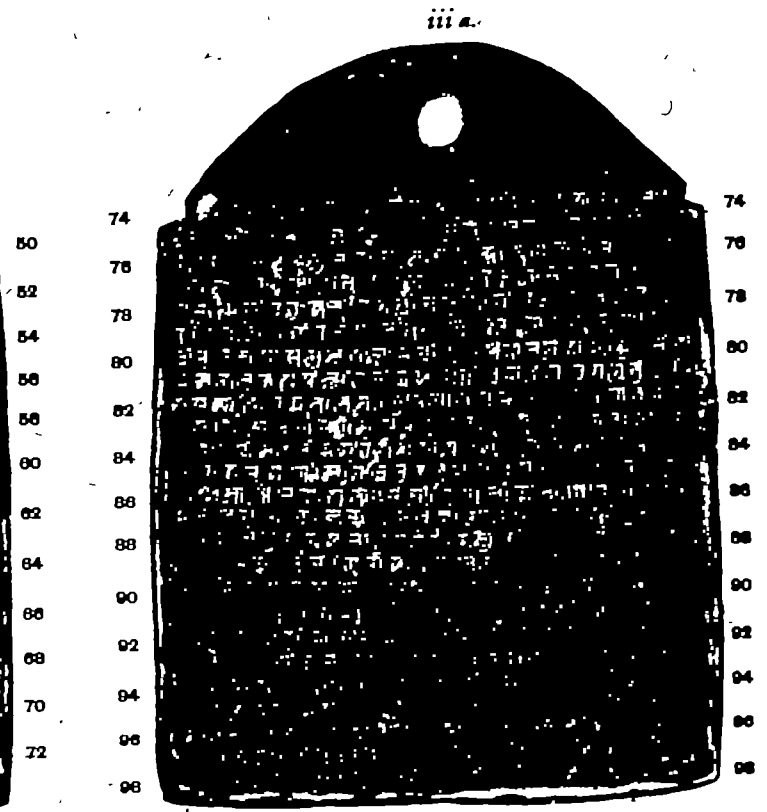
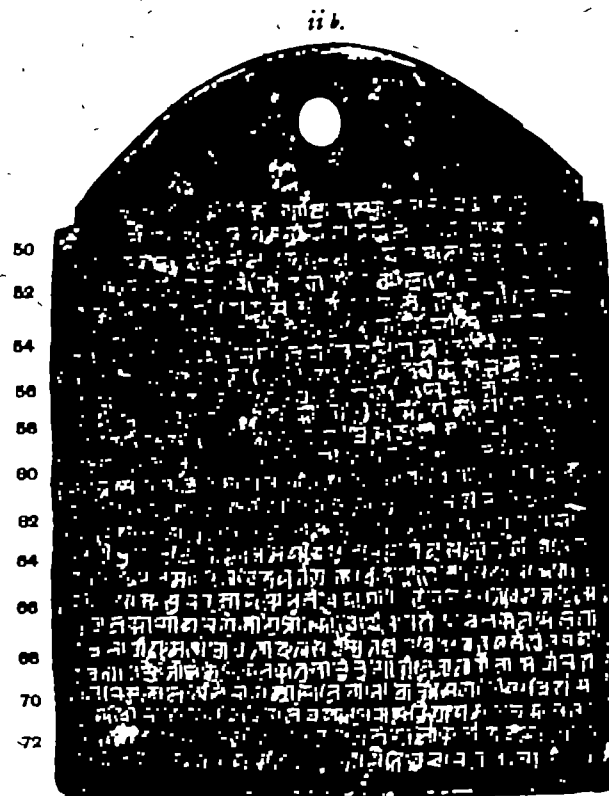
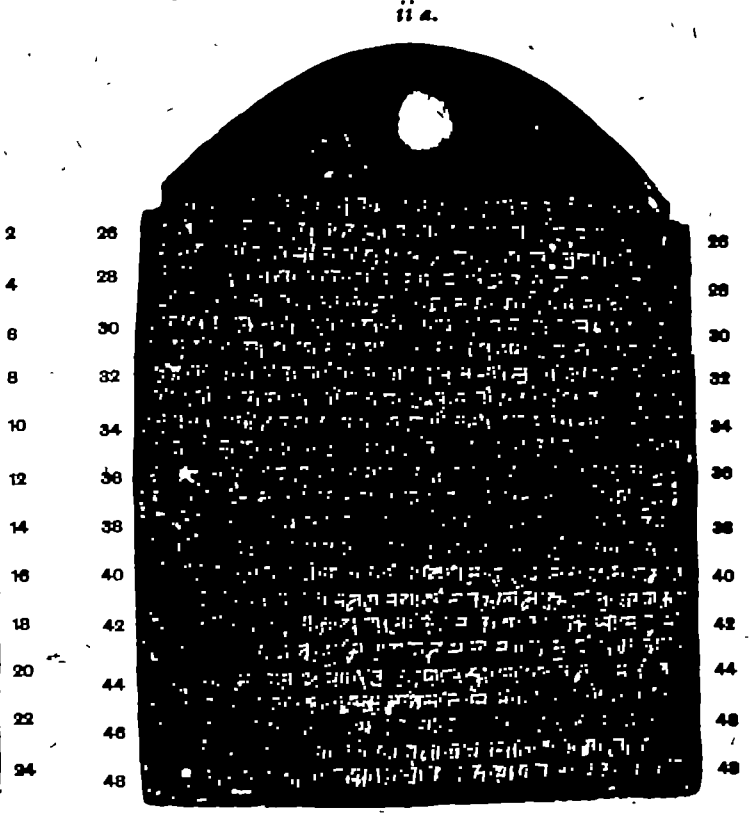
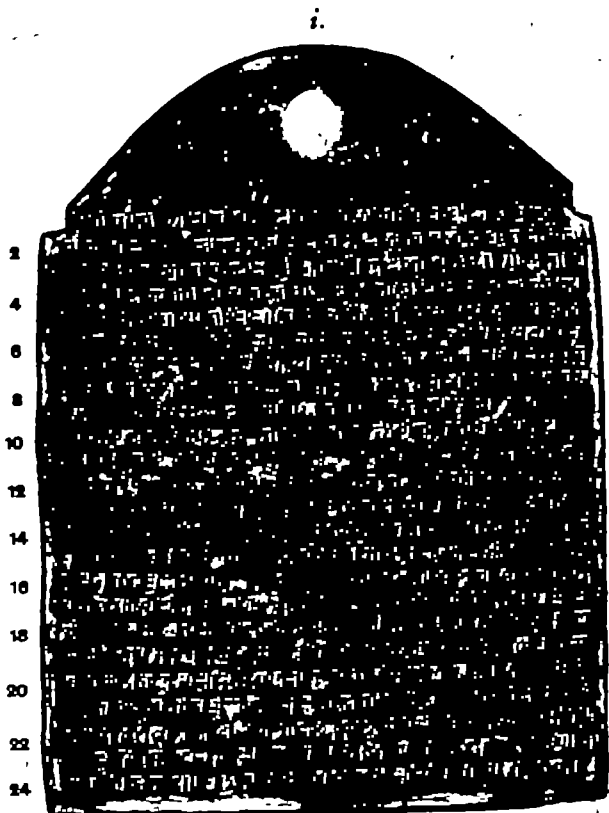
^{१०} Read जटासाः.

^{११} Read °वन्धो.

^{१४} Read श्रु.

^{१६} Read °सप्तार°.

^{१८} Read श्रु.



iii b.

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iv a.

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iv b.

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v a.

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- 127 तपुरोगमैः । विविधैर्विबुधैः[*] श्रौतपथिकैरधिकैर्धिरा । [141*] स-
 128 हामुजस्त्रिभुजमहारायो मनस्विना¹ । सहिरक्षपजोधा-
 129 रापूर्वकं दत्तवान्सुदा ॥[42*] अष्टाविंशतिसंयुक्तशतवृत्तिममन्वि-
 130 ते । श्रीमदेक्षमराजैर्द्रसमुद्रप्रतिनामके ॥[43*] [पे]नसुराख्यसङ्गा-
 131 मे तिमराजार्पितक्रमात् । नामाशाखाभिधागोत्रचूचाशास्त्र-
 132 विभारदाः । वृत्तिमंतो विलिख्यंते विप्रा वेदांतपारगाः ॥[44*]² याजुष-

132 to 272 consist of the names of the donees given on pp. 258 ff.

Sixth Plate; Second Side.

- 273 दाखेह्यधीमणीः³ । *रम्यकुर्वेदयोवृत्ति वे विषु⁴हरयोस्तथा ॥[45*]
 274 अस्त्र [ये]क्षमराजसमुद्रेषामस्त्र⁵ दिक्षु मर्यादा[ः] । प्राच्यां कु⁶जर[न]दप-
 275 क्षिमभागे वटवृक्षः कूपस्य अ[स्त्रे]या⁷ चेक्षारावृषनं दक्षिणस्य अस्त्र⁸त-
 276 टाकः नेरुत्तां⁹ अपवोरयतटाकः प्रतीक्षां रामकिंगदेवालयः वायव्या¹¹
 277 शमीवृक्षः वु¹²त्तरक्षां तांतिपत्तीददः¹³ अयिग्रान्यां¹⁴ पुन्नागददः¹⁵ ताम-
 278 रसदद¹⁶ ॥

Seventh Plate.

- 279 तदिदं नयधुर्भस्य श्रौतिरमलरायवर्यस्य । शासनम[ति]वल्लशा-
 280 सनतरकरदानस्य गुणनिदानस्य ॥[46*] तिदमलरायमहोपतिशा-
 281 सनतस्त्रास्यशासनश्रीकान् [*] कविशासनस्त्रयंभूष¹⁷रसमभाषीक्षमा-
 282 पतेष्टु¹⁸तुः ॥[47*] तिमलश्रीमहारायशासन.होरणारमजो¹⁹[*][श्रीमह]णपया-
 283 चार्थी व्यलिखत्तास्त्रशासनं ॥[48*] दानपासनयोमंक्ष्ये दानाच्छ्रेयो-
 284 सुपासनं । दानाव्वर्गमवाप्नोति पासनदक्ष्यतं पदं ॥[49*] स्रदत्ता-
 285 क्षि²⁰गुणं पुष्पं परदत्तानुपासनं । परदत्तापहारेण स्रदत्तं निष्क-
 286 लं भवेत् ॥[50*] स्रदत्तां परदत्तां वा यो चरेत् वसुंधरां । षष्टिर्वर्ष-
 287 सहस्रा²¹षि विष्टायां जायते क्षमिः ॥[51*] एकेव भगिनौ श्लोके सर्वे-
 288 धामिष भूभुजां [*] न भोम्बा न करपाक्षा विप्रदत्ता वसुंधरा ॥[52*] सा-
 289 माख्योयं धर्मसंतुष्ट²²पाषां काले काले पासनोयो भवद्विषस²³र्वा-
 290 नेतान् भाषिनः पार्थिवैर्दान् भूयो भूयो याचते राम-
 291 चंद्रः ॥[53*] श्री ॥—॥
 292 श्रीविरूपाक्ष²⁴

¹ One would expect सानमीको in place of महाराजो to construe properly the word मनस्विना.

² This is composed of three half-verses in the *Anushtubh* metre.

³ Read च^o and ओ^oसी.

⁴ Read कु.

⁵ Read नेरुत्तां.

⁶ Read ओ^oद.

⁷ Read स्रु^o.

⁸ Read र.

⁹ Read र^oद.

¹⁰ These syllables are written in large Telugu & annada character.

¹¹ Read विष्णु.

¹² Read भारनेयां.

¹³ Read व्यां.

¹⁴ Read ऐशायां.

¹⁵ Read ओ^oस्त्रु.

¹⁶ Read स्रदत्ताषि, विष्टायां and क्षमिः.

¹⁷ Read र^oद.

¹⁸ Read स्रु^o.

¹⁹ Read क्षि.

²⁰ Read ओ^oसमुद्र^o.

²¹ Read ओ^oक्षामचक्ष^o.

²² Read स.

²³ Read ओ^oदद.

²⁴ Read व्यां.

ABRIDGED TRANSLATION.

Line 1. Prostration to the blessed Gaṇādhīpati (i.e. Gaṇapati).

Verses 1-3.¹ Invocations to Śambhu (i.e. Śiva), Varāha (the Boar incarnation of Viṣṇu) and Gaṇapati.

Vv. 4-6.² The ancestors of the family, viz. the Moon; his son, Budha; his son, Purā-ravaś; his son, Āyuh; his son, Nahusha; his son, Yayāti; his son, Pāru; in his family, Bharata; in his family, Śantanu; fourth from him, Vijaya (i.e. Arjuna); his son, Abhimanyu; his son, Parikshit; eighth from him, Nanda³; ninth from him, Chaḷikka; seventh from him, Rājānarēndra; tenth from him, Bijjalēndra; third from him, Vīra-Hēmmāli-Rāja, the lord of Māyāpuri.

Vv. 7-21.⁴ Fourth from him (i.e. Vīra-Hēmmāli-Rāja) was Tāta-Pinnama; his son, Sōmi-dēva, who captured seven forts in a day; his son, Rāghava-dēvarāṭṭ (i.e. Rāghavēndra P); his son, Pinnama, the lord of Āravīḍu⁵; his son, Bukka, who helped Śāluva Nṛsiṃha in putting his rule on a firm basis, and married Ballāmbikā or Ballamā; his son, Rāma-Rāja (I), who captured the hill-fort of Ādavani from Śapāda after having driven away from it the chief Kēśappuḍaya (Kāṭappa-Uḍaiyar) and took the fort of Kaṇḍanavōlu. His wife was Lakkāmbikā, and their son was Śrīraṅgarāja (I), who married Tirumalāmbikā; his three sons were Rāma-Rāja (II), Tirumala-Rāja (I) and Venkateśvri.

V. 22. When the sun of whose proud valour, that dispels the darkness, viz. (his) enemies, has risen, his white parasol looks like the full-blown lotus (growing) in the milk-ocean of his fame; the golden knob (kalāśa) at its centre shines like the pericarp (of that lotus), and the pair of fly-whisks like a couple of swans in its vicinity.

V. 23. Deserting the serpent-king for the reason that he moves with crookedness, though famed for being possessed of happiness (or serpent's body), the tortoise (for the reason) that he takes shelter in lassiness (or water), though brilliantly well-behaved (or perfectly round), the elephants of the quarters that they are dull (in walking), though they possess charity (or rut), and the mountains (supporting the earth) that they are cruel (i.e. hard), though they are high-minded (or lofty), the earth seeks earnestly with delight this (king), who is the sole repository of the collection of the good qualities of every one of them.

V. 24. Who, having completely weeded out the thorns (i.e. destroyed the enemies), having well ploughed and prepared the entire field, the earth (i.e. improved, it by good deeds), having filled it with profuse waters of (i.e. poured during) his liberal gifts, and having raised thereon the collection of crops, (his) spotless fame, bears with splendour, on the field-watch-scaffold (kōyamāna) of his shoulder, the lady, viz. the goddess of victory, to guard this (field of fame).

V. 25. Who practically exhibits, on earth, the parts of the lords of the different quarters (of which he is made up) by possessing conquering capacity (the characteristic of Indra), purity (nature of fire), by adopting equal treatment of all people (the quality of Samavartin, i.e.

¹ These verses are the same as in the Hampi inscription of Kṛṣṇa-Rāja (*Epigraphia Indica*, Vol. I, pp. 261 ff.).

² These verses are the same as in the Kūṇiyūr plates of Venkateśvri II (*Epigraphia Indica*, Vol. III, p. 241).

³ The Telugu work *Bāmarāyasa*, which also supplies the ancestry of the kings of the Vijayanagara dynasty, gives interesting and sometimes historically important details concerning Nanda, Chaḷikya and others. This militates against the supposition that these were fanciful names, poetically introduced into the genealogy with the object of establishing connection with some of the ruling families of ancient India.

⁴ These verses are the same as in the Kūṇiyūr plates. Verses 11-21 occur also in the Mārōḍapalle grant of Śrīraṅga II (*Epigraphia Indica*, Vol. XI, pp. 226 ff.).

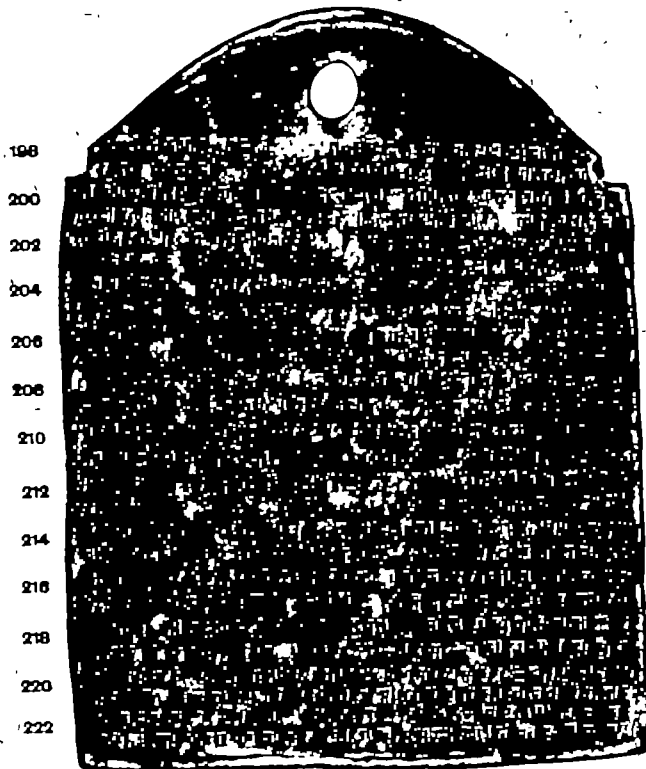
⁵ This is possibly identical with the village Āravēḍu in the Tāḍapatri taluk of the Anantapur district.

Penuguluru Grant of Tirumala I: Saka 1493.

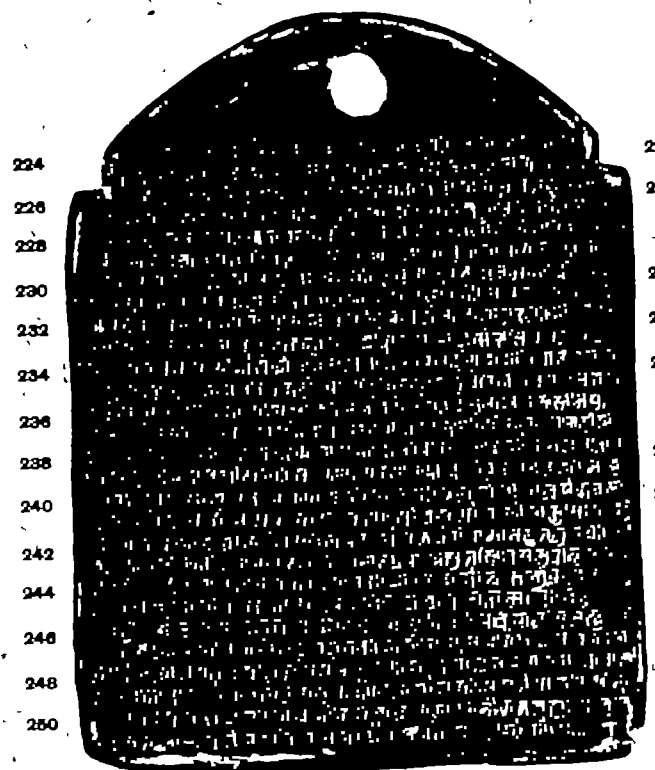
PLATE I
(ob.-vii.)

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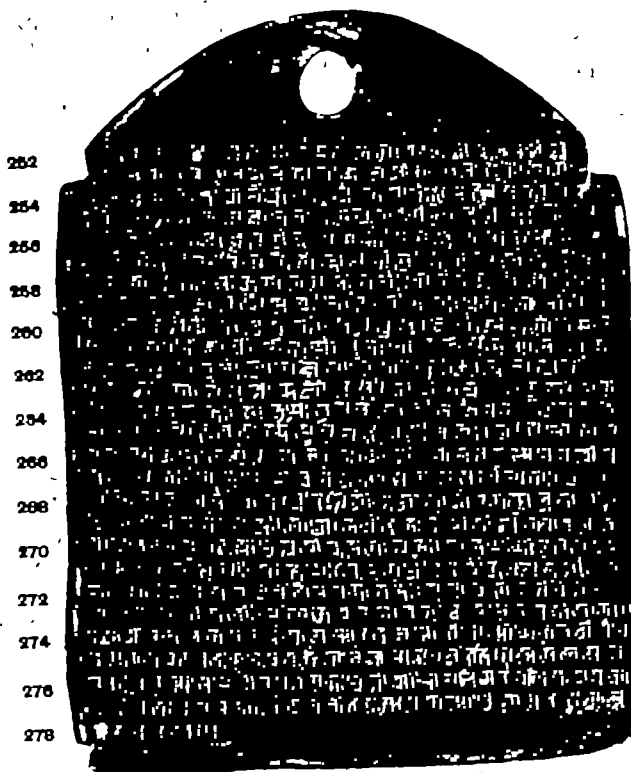
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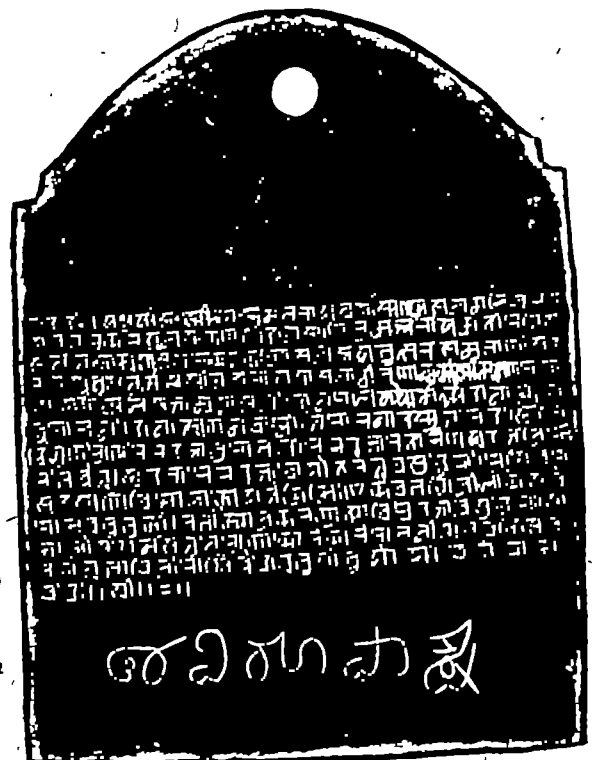
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vi b.

vii.



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the God of death¹) and conduct pleasing to righteous people (like that of Nirṛiti [pleasing to the *pusya-janas*, demons], reputed as a broad-minded one (or *Prachētas*, i.e. *Varuṇa*), having acquired the art of making gifts (or 'of touching and wandering,' as the god of wind), being the lord of wealth (or *Dhanapati*, i.e. *Kubēra*), and distinguished by the quality of the Omniscient (or *Sarvajña*, i.e. *Śiva*).²

V. 26. Who having sacrificed in the fire of (his) valour the fried grain (*lāja*) of (his) enemies' reputation, in accordance with the incantations of counsel, marries with pleasure the bride (of) Fame, who increases the pleasure of the good (or is brilliant with her marriage wrist-band), taking her through the seven steps (*sapta-pada*) of the seven worlds and helping her to ascend the stone of the Mēru (mountain), and victoriously occupies the throne, receiving the blessings of holy Brahmins.³

V. 27. Desiring to achieve equality with whose fame of (making) perpetual charities the celestial trees are performing penance on the bank of the river of the heaven⁴ (i.e. the Ganges), having assumed the ochre robe (of their red) tendrils, and the plaited hair (of their) hanging roots.

V. 28. [This is the same as verse 24 in the Hampi inscription of Kṛishṇa-Rāya, except that श्रीवृषभेश्वर° and श्रीवाराही° of the latter are replaced in our inscription by श्रीनृसिंहाय and वराही°.]

V. 29. [This is the same as verse 84 of the Kūniyūr plates of Venkata II and verse 85 of the Mārṇḍapalle grant of Raṅga II.⁵]

V. 30. (The) destroyer of (his) enemies, a (very) celestial tree to supplicants, the chastiser of chiefs who take new titles (*koṣa-bīruḍara-gaṇḍa*), the excellent cavalier of kings (*rāya-rāḥuṭṭa-miṇḍa*), happy in (his) honoured deeds (*mahita-charita-dhanya*), whose wealth of titles consists of *Manniyam-sāmal*, etc., and who has destroyed (his) enemies.

V. 31. The grandfather of the two (opposing) armies (*abhaya-daḍa-pitāmaha*),⁶ one that is (ever) ready in giving protection to surrendering enemies and whose glory is praised by all people, in the words: 'this is the crusher of the prestige of *Avahaḥu-Rāya*.⁷

V. 32. Whose prosperity dances (in mirth), who, being the lord of title-bearing chiefs, possesses a powerful army and is surrounded by heroes expert in the conquest of the king of Utkala (i.e. Orissa), who is fierce (in battle), who chastises the hosts of enemies with the strength of (his) arm, and who is possessed of lofty and respectable titles like *gaṇḍara-gaṇḍi* and *manyā-puli*,⁸

¹ Yama, as the god of death, is known as *Sama-vartin*, i.e. one who treats all beings alike.

² The idea seems to be based upon the saying:

चराभिर सुरैश्चात् साक्षाभिर्निर्मिती नृपः।

³ The reference is to a ceremony observed in Brahmanical marriages. In this the bride is led by the bridegroom by the hand round the sacrificial fire, treading seven steps, and finally her right big toe is placed by him upon a stone which is called Mēru. The poet here draws a comparison between the king's heroic career and glorious coronation on the one hand and the scene of a marriage performed according to Vedic rites, where *lāja-kōṣa*, *sapta-padi*, etc., are important ceremonies.

⁴ The Ganges is called *Trīpātka-gā* for the reason that she flows in the Heaven, on the earth, and in the nether regions.

⁵ *Epigraphia Indica*, Vol. XI, p. 888.

⁶ The exact import of this title is not apparent. [Possibly it refers to the position of Vyāsa in relation to the Kauravas and Pāṇḍavas in the Mahābhārata war.—F. W. T.] Elsewhere *pitāmaha* occurs in the title '*Indra-kavir-pitāmaha*' (i.e. the Brahma or Creator of the Andhra poetry), borne by the great poet Allasāni Peddani of Kṛishṇa-dēva-Rāya's court.

⁷ This expression must be taken to signify 'the lord of *Avahaḥu*'. *Avahaḥu-Rāya* is not known to be a proper name. *Avahaḥu* is perhaps the modern 'Alhoḥ'.

⁸ These titles denote comparison with the proud breeding-bull (*gaṇḍi*) and the tiger (*puli*), as in classical Sanskrit poetry, which compares heroes to the *prishatāka* (bull) and the *vyāghra* (tiger).

V. 33. The charming lord of the town of Āraṇḍu,¹ shining with the goddess of heroism and assuming the position of the Boar in raising the earth of the feudatory chiefs (*dharaṇī-varāha*), and having shoulders as huge as the lord of serpents.

V. 34. Vēṅgi-Tribhuvanīmalla,² a (very) Arjuna in the art of (fighting on) the battle-field, the Sultan (*Suratrāṇa*) of Uriḡola (i.e. Orugallu),³ who sees Hari (in his) heart, the best of kings famed as a (very) Rāmabhadra (i.e. Rāma) in the front of the battle, who possesses the title 'the lord of the illustrious chiefs of several classes.'

V. 35. The foremost of those born in the Ātrēya gōtra, of great fame among kings and possessing a cavalry of horses bearing high titles (*ati-biruda-turaga-dhaffa*), who is high-minded and holds a position respected by the Āraṭṭa and the Magadha (kings),

V. 36. Possessed of the righteous conduct of the Enemy of Śalya (i.e. Yudhiṣṭhira), the lord of Kalyānapura, an expert in (all) arts, the Chālikka (i.e. Chālukya) emperor, glorious in (his) lofty crown of gems,

Vv. 37-40. Who possesses the glory (conveyed by) the epithet '*ś-biruda-rāya-rāhuta-oddy-aika-bhujāga*,'⁴ whose fame is rendered more magnificent by the proclamation of the title *Oḍḍiya-rāya-dīśa-paffa*,⁵ who is a lord comparable to the moon, who has surpassed even Him of the odd number of arrows⁶ (i.e. Maṃmatha, the God of Love) by his pleasing form, who is the chastiser of the kings that fail to keep their word (of allegiance), under whose protection the nine divisions of the earth feel happy, who is the glorious suzerain of kings (*rājadhīrāja*), the illustrious Paramēśvara among kings (*rāja-paramēśvara*), is entitled the 'lord of the three kings (*māru-rāyara-gaṇḍa*),'⁷ one whose great fame strides across (even) the Mēru (mountain), who turns away his face from the wives of others, who is a terror to hostile kings, one given to supporting the good, the destroyer of the tigers, *vis.* the wicked (*mon*), (the monster-bird) *gaṇḍa-bhēruṇḍa* to the elephants, *vis.* (his) enemies, and the repository of the nectar of devotion to Hari,

Vv. 41-42. Who is constantly praised with titles such as these by crowds of bards (*vandī*) that proclaim with clasped hands 'Be victorious,' 'Live (long),' and whose praise is loudly sung by the kings of Kāmb(h)ōja, Bhōja, Kāliṅga, Karahāṭa, etc., who have assumed the position of door-keepers to him,

V. 43. The thus excellent and glorious Tirumala-Mahārāja (I), of good qualities, praised by the Brāhmanas, being seated on (his) throne, rules the kingdom extending from the Sētu (i.e. Rāmēśvaram) to the Sumēru, and from the hill of sunrise in the east to the (other) end of the western mountain (*in the west*), eclipsing in fame and righteousness even (kings like) Nṛiga, Naja, Nahuṣa and such others on earth, and drawing (unto himself) the minds of all (his subjects).

Vv. 44-62. In the Śaka year, counted by Rāmas (8), planets (9), oceans (4) and moon (1)—(i.e. 1493)—in the (cyclic) year called Prajāpati, in the month known as Mēgha, in the bright fortnight, on the great and auspicious tithi of Dvādaśī, in the presence of the glorious god Rāmachandra, the treasure-house of all prosperity, complying with the request of the illustrious Tirumala-Rāja, of matchless beauty and of reputed prowess, the grandson of

¹ The word *adyaka* also means the chief pendant of a necklace.

² This title appears elsewhere in earlier times. See Nos. 254 and 507 of the Madras Epigraphical Collection for 1906.

³ This is now called Warangal.

⁴ The sole paramour of the prostitutes of kings, the cavaliers of any (sort of) title.

⁵ Causing (his enemy) the Oḍḍiya (i.e. Oḍhra) king to fly in all directions. In the next attribute [*gaṇḍa* may also mean 'the cheek'.—H. K. S.]

⁶ *Kḍḍa* is the sense of 'an arrow' is found in the *Nīṣārtha-ratnamālā*; see Kittel's *Kannada-English Dictionary*.

⁷ The three kings, so far as the South is concerned, are generally supposed to be the Chōra, Chōla and Pāṇḍya. The Śiva-pati, Nara-pati and the Gaṇa-pati kings may also be meant.

king Kōṇa, of the Maṭṭa (race), the son of the great king Yellama, respected by (his) younger brothers, (viz.) princes Varada, China-Timma and Ananta, the moon in the nectar ocean of the Solar race, of pure birth, of the glorious Kāśyapa gōtra, an ocean of praiseworthy qualities, who scorches hostile kings with the fire of his valour, and fills all directions (of the earth) with the camphor, viz. volumes of (his) pure fame, the foremost of the Chōḷa family and the prosperous abode of unrestrained charities—the great (king) Tirumala-Mahārāja of powerful arm; (highly) esteemed of wise kings; being surrounded by pious and loving priests (*purohita*) and attendants and by various wise men who follow the ways laid down in the *Vēdas* (*Śruti*) and are highly educated, gave, with pleasure, with libations of gold and water, as a *śaiva-mūṇya* to Brāhmanas of several *śākhās*, names, *gōtras* and *sūtras*, the rich village named Penugulūru with the two (villages called) Yalammapāḍu-Chennapalli and Kopṭūru-Chennapalli, beautiful with gardens, bearing the happy second name of the prosperous Ellama-rājendra-samudra, supplemented by the *khanda-kṣhētra* obtained from the village of Kottari, and situated in Pottapi-nādu, (a sub-division) of the prosperous Siddhavarasimha, lying on the eastern side of the great Bāhu river, to the south-east of Pottapi, the ornament of villages, to the south of this (i.e. the neighbouring) Riri-sarōvara (tank), to the south-west of the great village Śrīvara, to the west of the village named Kopṭūru, to the north-west of the village Inḍālū, to the north of the village called Śiṅkamāla, and to the north-east of the village Tirumalarāja-pāṭa, with its boundaries on all the four sides (marked out), with its resources (*vidhi*), hidden treasures (*nikṣhēpa*), stone, realised (*vidha*) and realisable (*sādhyā*) (income), water, together with *akṣhiṇi*, *āgāmi*, and trees, to be enjoyed in community (by all the donee Brahmanas), with (its) descent-wells, draw-wells, tanks, marshes and gardens, enjoyable successively by sons, grandsons and so on, as long as the moon and the stars remain, (and) (if necessary) to be disposed of in charity, mortgage (*adhamaṇa*), sale, or transfer (*vinimaya*).

Vv. 63 & 64. The (names of the) Brahmanas of the several *śākhās*, names, *gōtras* and *sūtras*, who are well-versed in (all) the sciences (*śāstras*) and have mastered the Vēdānta, that own shares (*vyittis*) in the excellent village of Penalūru (i.e. Penugulūru), which consists of one hundred and twenty-eight shares (*vyittis*) and is otherwise called the prosperous Ellama-rājendra-samudra, are thus enumerated in the order (in which they were) given by Timma-Rāja:—
[Vv. 65-176 register the names of the recipients as given on pp. 258 to 263.]

Ll. 274-278. (These) are the boundaries in the (several) quarters of this village Yellamarāja-samudra:—In the east, a banyan tree and a draw-well (situated) on the western side of (the river) Kuñjara-nadi; on the south-east, Chennā-Redḍi-vaṇam (i.e. the garden of Chennā-Redḍi); on the south, the tank with the pipal tree (*Āśvattha-taṭṭaka*); on the south-west, the tank, Apaviraya-taṭṭaka; on the west, the temple of Rāmaliṅga; on the north-west, the *Śami* tree; on the north, the Tāṭiparti-pond; and on the north-east, the *Punnaga* (*Rottleria tinctoria*) and the lotus ponds.

Vv. 177-178. This is the edict of the great and illustrious Tirumala-Rāja, distinguished for (his) prudence, the gifts from whose hands excelled (even those) of the tree of Indra (i.e. the celestial tree), and who was a (very) fountain of (good) qualities. Under the orders of king Tirumala-Rāja, Kavi-sūśana Svayambhū, the son of Sabhapati, composed beautifully the verses of (this) copper (-plate) edict.

V. 179. By the order of the glorious Tirumala-Mahārāja the illustrious Ganapaya-zohārāja, the son of Virāṇa, engraved (this) copper (-plate) edict.

Vv. 180-184. The usual admonitory verses.

L. 291. Prosperity.

L. 292. Śrī-Virūpākṣa.¹

¹ Evidently the sign-manual of the king in Telugu-Kannada letters.

List of the Donees mentioned in the Inscription.

Line. ¹	Name.	Father's Name.	Family or Village Name.	Śākhā.	Gotra.	Vṛtti.	REMARKS.
133	Chitti-Bhatta . . .	Tripanāri-Bhatta . . .	Pāṇṭalavāru . . .	Yajus . . .	Kauṣika . . .	3½	Performed a śayana.
134	Bhadrakṛpā . . .	Mallu-Bhatta . . .	Vedāṅga . . .	Do. . .	Kāśyapa . . .	3	An adācaris and a vidvān.
135	Baṣava . . .	Yallu-Bhatta . . .	Villūr . . .	Do. . .	Kaundinya . . .	1½	A vijayāgri.
137	Tanna (i.e. Tannana) . . .	Kṛpāṇḍya . . .	Uppuladāya . . .	Do. . .	Śrīvata . . .	3	
138	Yallu-Bhatta . . .	Gaura-Avadhān . . .	Maṇḍaga . . .	Do. . .	Bhadravāja . . .	1	
140	Upendra-Baṣava . . .	Yajñaka-Yajvan . . .	Shaddarāna . . .	Do. . .	Do. . .	1	
141	Śākhā . . .	Lakṣma . . .	Kaṇṇa . . .	Do. . .	Kauṣika . . .	1½	
143	Vedika-Bhatta . . .	Śākhā . . .	Peruvall . . .	Do. . .	Kāśyapa . . .	1½	
144	Thumala . . .	Koṇḍu-Bhatta . . .	Nivṛtti . . .	Do. . .	Bhadravāja . . .	1	A śrautika.
146	Tilaya . . .	Bhadravāya . . .	.....	Do. . .	Do. . .	1½	
147	Sarva-Bhatta . . .	Pōcha-Avadhān . . .	Rākulakṛpā . . .	Bahvṛjha . . .	Kauṣika . . .	½	
148	Koṇḍu-Bhatta . . .	Nāṣṭyaṇḍya . . .	Jāya . . .	Yajus . . .	Bhadravāja . . .	1	Jāya = Śkt. Jyotiṣā-ka, one learned in astrology.
150	Sara-Bhatta . . .	Kāśyapa . . .	Māṇḍali . . .	Do. . .	Śrīvata . . .	1	
151	Baṣa-Bhatta (i.e. Baṣava-Bhatta) . . .	Dāśa-Bhatta . . .	Do. . .	Do. . .	Do. . .	1	
153	Koṇḍu-Bhaṣṭya . . .	Nāṣṭyaṇḍya . . .	Bāṇḍari . . .	Do. . .	Harita . . .	1	
153	Kāśa-Bhatta . . .	Lakṣmipati . . .	Maṇḍaga . . .	Do. . .	Bhadravāja . . .	2	
155	Anand-Bhatta . . .	Bhadrā . . .	Śākhā . . .	Do. . .	Śrīvata . . .	½	

¹ [The references are to the line of the text containing the beginning of the verse in which the names occur (see the Plate). The verses not being reproduced in the text, pp. 247-249 above, a citation of their numbers would have been less convenient.—F. W. T.]

156	Chennu-Bhatta . . .	Timma-Bhatta . . .	Vishnuvanki . . .	Bahvicha . . .	Kāśyapa . . .	†
157	Soma-Bhatta . . .	Anbhala . . .	Aradhana . . .	Yajus . . .	Gārgya . . .	1
158	Vishvāśtha-Bhatta . . .	Nṛsiṃhārya . . .	Māḍipalli . . .	Do. . .	Kaṇḍīnya . . .	1
159	Śāhādri . . .	Peddī-Bhatta . . .	Korattamaddi . . .	Do. . .	Do. . .	1
161	Timma-rya (i.e. Tiru-malaya). . .	Dōvār-Bhatta . . .	Cheppalli . . .	Do. . .	Harita . . .	1
163	Appalā-Bhatta . . .	Timma-Bhatta . . .	Kalpa . . .	Do. . .	Kaṇḍīnya . . .	1
163	Antarvādī . . .	Sarva-Yajvan . . .	Kōvūri . . .	Do. . .	Śrīvata . . .	1
164	Nārīyana . . .	Karabari . . .	Alūri . . .	Do. . .	Kāśyapa . . .	1
166	Koṇḍu-Bhatta . . .	Gaḍḍādhara . . .	Yīvanī [or Aravāḍ— H. K. S.]. . .	Do. . .	Harita . . .	1
167	Kṛishṇa . . .	Nāḍārya . . .	Mūla . . .	Do. . .	Gaṇḍama . . .	1
168	Basav-Bhatta . . .	Mallu-Bhatta . . .	Mānuva . . .	Do. . .	Śrīvata . . .	1
169	Kumata . . .	Bhāirava . . .	.....	Do. . .	Bhadravāja . . .	2½
170	Roḍ[ṇa] . . .	Do. . .	.....	Do. . .	Do. . .	1½
171	Timma-rya . . .	Timma-ya . . .	Basavamodra . . .	Do. . .	Do. . .	1
172	Līlāgha-Bhatta . . .	Bēkaru-Bhatta . . .	Nettāla . . .	.....	Ha[ri]ta . . .	1
174	Padmanābhārya . . .	Timma-ya . . .	Jalīpalli . . .	Yajus . . .	Kāśyapa . . .	1
175	Gaḍḍādhara . . .	Do. . .	Nudurupādi . . .	Do. . .	Andīya (i.e. Kaṇḍīnya ?) . . .	1
176	Basava-Adhvārin . . .	Basava . . .	Paḍgūlūri . . .	Bahvicha . . .	Kāmakāryana- Viśvāmitra . . .	1
178	Śūra-ya . . .	Bhāskara . . .	Vōraṇpāḍi . . .	Yajus . . .	Kāśyapa . . .	1
179	Tippa-Arādhan . . .	Kāndārya . . .	Pālavāti . . .	Bahvicha . . .	Do. . .	1
180	Rāmach[ā]ndārya . . .	Dōvārjārya . . .	Cheḷlūri . . .	Yajus . . .	Kaṇḍika . . .	1
181	Chennu-Bhatta . . .	Timma-Bhaṭṭārya . . .	Hōḍūri . . .	Do. . .	Vādhāla . . .	1
183	Baḥumābhārya . . .	Timma-rya . . .	Kōḍḍugontti . . .	Do. . .	Gaṇḍama . . .	1

A Kaviādya (i.e. a great poet).

A gajvan.

A vidvān.

List of the Donors mentioned in the Inscription—*contd.*

Line.	Name.	Father's Name.	Family or Village Name.	Śāstrā.	Gōtra.	Vṛtti.	Remarks.
184	Bhānu-Bhaṭṭa	Ananta .	Kōṣṭhgi	Bahvṛloha	Kapī	1	A seditāstra.
185	Paruṣabhaṭṭa	Tiṃmaśa .	Sodimba	Do.	Vāsimitra	1	
186	Bhānu-Bhaṭṭa	Jandādana .	Lakṣmipuram	Yajus	Harita	1	
187	Narasaya	Chāvanārya .	Vāpivāla .	Bahvṛloha	Manu-Bhārgava	1	
188	Narasimh-Bhaṭṭa	Basuvā-Bhaṭṭa	Poldāthri	Do.	Bhāradvāja	3	Pragatibha.
189	Dobaya	Brahma-Jōya	Penugol[ā]da .	Do.	Vāsiṣṭha	1½	
190	Lingabh-Bhaṭṭa	Gōvinda .	Pullivindala .	Do.	Maṇḍalya	2	
191	Kāṣṭhpa	Do. .	Do.	Do.	Do.	1	
192	Chittayārya .	Do.	Do.	Do.	Do.	†	
193	Vāśaba	Mādhava-Bhaṭṭa	Varakūri [or Chura- kūri].	Yajus	Śrīvata	1	
194	Nṛsiṃhaya .	Yallān-Bhaṭṭa	Tumunṭla	Do.	Ātrēya	1	
195	Vatkaṭa-Bhaṭṭa	Tiṃma .	Kōmūri .	Bahvṛloha	Kāmakāyana-Vāsi- mitra.	1	
196	Paddi-Bhaṭṭa	Chauḍhu-Bhaṭṭa	Māṇḍepalli	Yajus	Śrīvata	1½	
197	Raghupad .	Lingabh-Bhaṭṭa	Mudigopda	Do.	Do.	1	
198	Vatkaṭārya .	Yarra-Bhaṭṭa	Jakkarija	Do.	Bhāradvāja	1	
199	Adanna .	Harayappārya .	....	Do.	Kuṇḍinya	1	
200	Yallabh-Bhaṭṭa	Amala-Bhaṭṭa	Vedānta .	Do.	Śrīvata	1	
201	Basava-Bhaṭṭa	Lingārya .	Yitakalli	Bahvṛloha	Bhāradvāja	1½	
202	Koṇḍu-Bhaṭṭa	Mallu-Bhaṭṭa	Mānura .	Yajus	Śrīvata	†	
203	Tummi-Bhaṭṭa	Do.	Do.	Do.	Do.	†	

List of the Donees mentioned in the Inscription—concl'd.

Line.	Name.	Father's Name.	Family or Village Name.	Śāhā.	Ghṛa.	Yukti.	Remarks.
233	Yaru-Bhatta	Baddiva	Yasobadda	Bahvricha	Kandika	1	
234	Vekhatiya	Kumara-Bhatta-Bhatta	Sunkavalla	Yajus	Harita	2	
235	Tuhagaya	Varaditya	Bhagavata	Do.	Lohita	1½	
236	Jandana	Tinna	Venula	Do.	Harita	1½	
237	Valmika	Lakshmana	Nagarapāṭi	Bahvricha	Kandika	1½	
238	Krahaya	Tippaya	Nomalledinna	Do.	Agastya	1½	
239	Tinnaya	Sihaya	Muchachala	Yajus	Harita	1	
241	Sarvayaya	.....	Bollama-Raja	Do.	Śrivasan	1	
243	Gopaya	Rama-Bhatta	Thagōḍi	Do.	Bhadravijā	1	
243	Yallaya	Bhaktaraya	Tippasamundram	Bahvricha	Do.	1	
244	Mallaya	Tinnaya	Vadipāṭi	Śukla-Yajus	Kaundinya	1	
245	Appaya	Kottaya	Chetūluri	Yajus	Kandika	1	
247	Ramachandra	Gopā-Bhatta	Manchigatthi	Do.	Kāśyapa	1	
248	Chemana-Bhatta	Yalla[ya]	Uddhya	Do.	Bhadravijā	1	
249	Abbala	Gopā-Bhatta	Doddi	Do.	Kaundinya	2	
250	Tinnaya	Mogaya [Nāgaya sic Nāgaya]	Bhaktakoṇḍa	Do.	Gārgya	1	
251	Vekata	Chinnayaya	Gaṅga	Do.	Kandika	1	
253	Bhappa	Kāmayya-Amāya	Vattaluri	Bahvricha	.....	1½	
254	Yalla	Lakshmaya	Teddu	.....	.....	1½	
255	Appana	.....	Partham vāṭam ?)	.....	.....	1	

266	Kacchhi-Bhatta	.....	Vāraṇṣī	.....	.....	1	
266	Kṛishṇa	.....	Kaṇṇ	.....	.....	1	
267	Nāga	.....	Kolavṛi	.....	Kaṇṇa	1	
268	Timma	.....	Kuṇṇa	.....	.....	1	
269	Nāga	.....	Gōpe-[A]māya, son of Annaya	.....	Panṇa	1	
270	Annaya	.....	Vīṇa	.....	.....	1	
271	Timma	.....	Mākaṇṇa	.....	.....	1	
272	Sāra	.....	[A]ka	.....	Harita	1	A Kavi-sēkhara (a great poet).
273	Kṛishṇa-Bhatta	.....	Rāṇṇi	.....	Vasishṭha	1	
274	Śālagan-Bha[ṭṭa]	.....	Kōṇṇi	.....	Śrīvata	1	
275	Vaṇṇa	.....	Kāmaṇṇi	.....	.....	1	
276	Appaji	.....	Kodagunṇi	.....	Harita	1	
277	Kōṇṇu-Bhatta	.....	Bāṇṇa	.....	Śrīvata	1	
278	Nāṇṇa	.....	Śrīgūṇṇa	.....	Harita	1	
279	Vaṇṇa	.....	.....	.....	.....	1	
280	Rāṇṇ and Yaṇṇa (Vāṇṇa)	.....	.....	.....	.....	2	
281	Vīṇṇa and Hara (Gōṇṇa)	.....	.....	.....	.....	2	

No. 19.—TWO KADAMBA GRANTS FROM SIRSI.

By V. S. SUTTHANKAR, PH.D., POONA.

The copper-plates bearing the subjoined inscriptions, which are now edited for the first time, belong to Mr. Subbaya Nagappa Hegde of Ajjibal in the Sirsi Taluka of the North Kanara District. They have been in the possession of Mr. Hegde's family for a very long time; so long, in fact, that nothing is now known as to when and under what circumstances the plates came into the possession of the family. I obtained them on loan through the good offices of Mr. Shankarrao Karnad, High Court Pleader, Bombay, who, at my request, kindly induced his colleague Mr. V. G. Hegde, B.A., LL.B., Sirsi (a son-in-law of the owner), to send the plates to me for inspection and to allow me to take impressions from them. I am thus editing the grants from the original plates, which were on loan with me for about six months during 1918, and from a set of inked impressions prepared from them in the office of the Superintendent, Archaeological Survey, Western Circle. The annexed facsimiles were subsequently prepared under the supervision of the Government Epigraphist from the impressions supplied by me. The transcript given below has been carefully compared (in manuscript) with the originals before the latter were returned to the owner. My sincere thanks are due to Messrs. Karnad and Hegde for this opportunity of offering here a description of these interesting records of the reigns of the Kadamba kings Ravivarman and Krishnavarman of Vijayanṭi (Banavāsi). Their chief claim to our attention lies in the regnal years in which they are dated. The grant of Ravivarman was made (if my reading of the date is correct) in the thirty-fifth year of his reign, and that of Krishnavarman in the nineteenth year.

A.—PLATES OF RAVIVARMAN: THE [35]TH YEAR.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures roughly 5½" long by 3" broad. They are quite smooth, their edges being neither fashioned thicker nor raised as rims. Although the plates are fairly thin, the engraving, not being very deep, does not show through on the reverse sides. The letters show evident traces of the working of the engraver's tool. The entire inscribed surface of the first plate is more or less corroded; but only at a few places has the engraving thereby been so far affected as to have become quite illegible. The second plate is, in a sense, in a worse condition, as three of its edges are eaten away; and with them the greater part of l. 6, about a third of l. 17, and some syllables in ll. 11 and 16 are completely lost. The third plate is fortunately quite untouched, and the engraving on it is in an almost perfect state of preservation. The most deplorable part of the havoc wrought on these plates by the destructive agency is that in line 11 some of the letters comprising the words expressing the date are damaged in such a manner that the reading of the date (which is by far the most important element of the record) has to be based on a conjectural restoration from which the element of uncertainty cannot entirely be eliminated. Of no great consequence is, on the other hand, the damage to line 6; for from the preserved fragments of letters we may, I think, safely conclude that the line contained nothing more than a eulogistic phrase or two, which, even if restored, would have added nothing of importance to our stock of knowledge concerning the history of the Kadambas. The plates are pierced by a circular hole so as to receive the ring and seal which are attached. The weight, including the ring and seal, is 38½ tolas. The ends of the ring are securely soldered on to the back of the seal. About an eighth of an inch of the edge of the latter is raised so as to form a rim; the recessed space, which is oblong in shape, is devoid of legend or emblematic design.

The characters, which show great uniformity throughout, belong to the southern variety, and have close affinities with those of other grants of the Kadamba kings, especially with the

Halai plates of the Kadamba Ravivarman, published by the late Dr. Fleet. The letters *t* and *n*, alike whether used singly or in conjunction with other consonants, are devoid of loops: nevertheless they are clearly distinguishable from each other. For in *n* the right limb of the letter is regularly drawn in continuation of the slanting (or vertical) stroke; whereas in *t* the upright stroke is much shorter and distinct from the lower part of the letter, which forms a horse-shoe (sometimes with unequal arms), and to which the short vertical stroke is attached at the top. It may be added that owing to this characteristic even the upper half of the letter *t* is sharply distinguished from the corresponding portion of *v*, in which the vertical stroke is regularly drawn in continuation of the right limb (as in *n*), a fact whose importance will be apparent when we shall turn our attention to the subject of the reading of the date of the record. The difference between the forms of *t* and *v* may be studied in the following examples: *Harit*² and *pratikriti*³ in line 3, *pati-pratimā* l. 7, *tithau* l. 12, *°rakṣatā* l. 19, *bhavati* l. 20; and *°vijaya*⁴ l. 1, *°vipula*⁵ l. 8, and *°vinaya*⁶ and *°vīśarada* l. 9. In ll. 7 and 10 occurs an initial *a*; in ll. 10, 12 & in l. 20 *u*; in l. 19 final *ḥ*; in l. 14 final *t*; and in ll. 17, 21 final *m*. For final consonants, as is usual in these records, the full forms are used in reduced size, written on a slightly lower level than the rest of the letters of the line. The medial vowel in *na* is written by bending back the last downward stroke in an upward direction, e.g. in lines 2, 3, etc.—The language of the inscription is Sanskrit, and, with the exception of the imprecatory and admonitory verses at the end (ll. 20-23), the text is in prose. The document, it may be added, begins and ends somewhat abruptly. The grant proper is couched in very terse language. The preamble does not mention any of Ravivarman's ancestors, and the epithets coupled with the name of Ravivarman himself, which are of the stereotyped form, are, relatively speaking, few in number. They contain no new historical information regarding the royal donor. In its brevity the record resembles closely the Nilambūr plates of the Kadamba king of the same name.—The orthography does not call for any particular remarks.

The inscription is one of the *Dharma-Mahārāja* Ravivarman of the Kadamba family. We have already the Halai and Nilambūr plates of a Kadamba Ravivarman. The highest regnal year recorded in these grants is the eleventh. The present grant records (ll. 10-19) that on the fifth tithi of the bright half of the month of Kārttika in a specified regnal year (the reading of which is uncertain and will be discussed later on) Ravivarman granted to the Mahādēva temple of his beloved physician, the *dāi-amātya* Nilakanṭha,⁷ four *nivartanas* of land in the village of Sārā (or Sāra), of which further specifications will be found in the appended translation. In this portion of the record (ll. 16, 17) there is a *lacuna*, in which some further details of the donation are lost.

The genealogy of Ravivarman is not given. But, as the writing of the present record does not differ in any essential points from that of the Halai and Nilambūr grants of the Kadamba king of the same name, we may on palaeographic grounds tentatively identify him with Ravivarman, the son of Mṛgśavarman and grandson of Śāntivarman.

The reading of the regnal year is, as stated above, uncertain. The year is expressed in words only (as in all the records of this dynasty that have come under my notice), which I read as *pañcha-trīṣaṭ-tamā*, 'in the thirty-fifth.' The compound indubitably contains the element *pañcha*-, which is clear, and another word, expressing a multiple of ten, which is obliterated. The second syllable of this partly defaced word contains again unquestionably a *t*. The choice, therefore, lies between *-vīṣṭ* and *-vīṣṭatitamā*, or *-trīṣṭ* and *-trīṣṭatitamā*. As, moreover, the sign of *ṣ* does not appear to have been added to *t*, the intended *akṣhara* must be taken to be *sa*. This circumstance further reduces the possible alternatives at our disposal to *-vīṣṭatitamā*

² *Ind. Ant.*, Vol. VI, pp. 25 ff.

³ See below, p. 268, foot-note 10.

⁷ Above, Vol. VIII, p. 147, and Plate.

and *-trihattamā*. Further, the remnant of the *akṣara* after *śa* appears most to resemble a deformed *t*, very faint, indeed, but still distinguishable on the plate, a conclusion which is in harmony with the above supposition that the longer form of the ordinal (*trihattama* or *trihattama*) has been used here, and not the shorter (*trihā*, *trihā*). Let us now turn our attention to the syllable preceding *śa*. The preserved portion appears to consist of the medial *i* and a short vertical stroke added at the top of a mutilated horse-shoe. Therefore, from what I have said above regarding the shapes of *v* and *t*, it follows that this defaced *akṣara* can only represent a *vi* and not *ti*. This result also fits in with our former observation that the third missing syllable is a deformed *śa* (and not *t*); for an initial *t* requires the restoration *-trihattamā* (containing *śa* in the third syllable), while an initial *v* would necessitate the reconstruction, *-trihattamā* (with *ti* in the third syllable). I have, therefore, for my part, no hesitation in reading the preserved portion of the first damaged *akṣara* as *ti*, and supplementing the lost subscript *r* under it. The second syllable is, as already remarked, *śa* beyond doubt. Then I read *t[ś]a*, after which there is just sufficient space for the inclusion of *mā*, which syllable, however, is completely obliterated. The complete restored regnal year would, therefore, be *paścha-trihattamā*,¹ 'in the thirty-fifth year.' It may be added that, if the reading proposed by me is not accepted, the only possible alternative is *paścha-trihattamā*, which in my opinion is extremely doubtful.

The village *Sārā* (or *Sāra*), which is the object of the grant and which is mentioned without any specification of its whereabouts, remains unidentified.

TEXT.²

[Metre of two verses in ll. 20-23: *Śloka* (*Anuṣṭubh*).]

First Plate.

- 1 स्वस्ति ॥ श्रीविजयवेजयम्बां स्वामिमहासेन-
- 2 मादगवानुध्याता(मा?)भिविज्ञानां (॥) मानव्यस[गोपा]-
- 3 यां वारितीपुत्रायां प्रतिष्ठतिस्त्रा[ध्या]-
- 4 यच्चर्चापरायाम³ कदम्बानां ओरवि[वर्मा]⁴-
- 5 धर्ममहाराजः प्रतापप्रवृत्तस[कल]⁵ . . .⁶

Second Plate; First Side.

- 6 ' . . .[स्वयंस्वविज्ञानादित्त]⁷
- 7 कदम्बमहासेनापतिप्रतिमः⁸ अनेकजन्मा[न]⁹-
- 8 रोपार्जितविपुलपुत्रसंपादितमरीर[ः]¹⁰

¹ [The form *trayas-trihattamā* occurs in a Telugu record from Drākṣarāma: No. 249 of the Epigraphical Collection (Madras) for the year 1893.—H. K. R.]

² From the original plates and a set of impressions.

³ Read न्.

⁴ The bracketed letters are conjecturally added; at this point the plate is worn almost to the depth to which the letters were incised.

⁵ The last two or three syllables of line 5 have worn away and become completely illegible.

⁶ The upper edge of this side of the middle plate is eaten away; and, with it, the upper portions of the letters in l. 6 are either effaced or completely lost. It is needless to add that the vowel signs are almost all completely obliterated, and, in the reading given above, only conjecturally supplied.

⁷ Here, and in other places below, the rules of *sandhi* have not been observed.

⁸ The sign of the *visarga* is defaced.

- 9 नयविनयविशारदः ¹परमचार्यकाख्यन्त-
 10 पितृमन्त्रः ²अनयातुपूर्वा आत्मादुरे[स-]
 11 अग्रवर्षमानकरे संवत्सरे पञ्च³[त्रिंशत्तमे]

Second Plate; Second Side.

- 12 क[रि]र्त्तिकमासशुक्लपक्षे पञ्चम्यां त्रिंशो आत्मनः⁴
 13 प्रियवैद्यस्य नीलकण्ठस्य देवामाख्यस्य महा-
 14 [दे]वायतनाय सारिषामि दासतडाकस्य[रि*]धस्तात्⁵
 15 बंवारितडाकस्योपरि बंदुपुत्रो[पि]चेने
 16 . . . नेम निवर्त्तनचतुष्टयन्दत्तवान्तस्य द्विभागं .
 17 . . . पोषण[रि]त्यम् देवायत[न*]प[र्यन्त]

Third Plate.

- 18 काख्यपसगोचमरहाजसगोचार्यस्वामिपाशु-
 19 पताख्याम्ना¹⁰ [रि*] योभिरश्चति तत्पुत्रफलभाक्
 20 भवति [रि*] उल्लस्य [रि*] खदत्तां परदत्तां वा यो हरेत वसु-
 21 त्वराम् [रि*] षष्टिं वर्षसहस्राणि नरके पश्यति ¹¹त सः[रि*]
 22 बहुभिर्वसुधा सुक्ता राजभिस्सगरादिभिः [रि*]
 23 यस्व यस्व यदा भूमिः तस्य तस्य तदा फलमिति [रि*]

¹ Read चार्यका⁰.

² I can make no sense out of the syllables अनयातुपूर्वा. Read अन[पा*]वा⁰ ? See below, p. 268 n. 7.

³ The lower portion of all the remaining letters of this line are more or less defaced. Of the bracketed syllables, the preserved portion of the first, I am fully persuaded, can be nothing but *tri* (see above, pp. 265-6); the next syllable, *sa*, is quite distinct and unmistakable, both on the plate and in the impression; furthermore, I believe, it is possible to discern on the plate very faint, but unmistakable, traces of a diminutive *t* (which must be a part of a ligature) and somewhat uncertain traces of *m*. I have, therefore, no hesitation in supplying the missing subscript *r* below the *ti*, and I may say that I look upon the reading *triṁśa* as more or less certain. For the bracketed *tri* compare the form of this ligature in *-daṭṭaśa* in l. 16 below.

⁴ The subscript *me* is rather faint, and appears to have left no trace on the impression paper.

⁵ Read *सा*⁰.

⁶ Or सारिषामि.

⁷ The final *t* (for which the full sign is used), written below the line, is faint; but it can be made out on the original plate quite unmistakably.

⁸ Or *सु*⁰ ?

⁹ The sign of the medial *t* in the bracketed syllable appears to have been crowded out of its natural position (which is a little more to the left, over the hollow of *pa*) by the subscript *ya* of the ligature immediately over the syllable in question. [Possibly the reading is बंदुपुत्रस्य.—H. K. 8.]

¹⁰ A short space is left between *सु* and *सो*.

¹¹ Read *तु*.

TRANSLATION.

(Line 1.) Hail! At (the city of) victory, the glorious *Vaijayanti*, the *Dharma-Mahārāja*,¹—(of the family) of the *Kadambas*, anointed after meditating on *Svāmi-Mahāśana* and the assemblage of the Mothers; belonging to the *Mānavya gōtra*; descendants of *Hārīti*; studying the requital (of good and evil) as their sacred text,²—the glorious *Ravivarman* before whose prowess (are) prostrate all³ similar to the great leader of the armies of *Kadamba*,⁴ (the excellence of⁵) whose body had been produced by great religious merit acquired in numerous births, well-versed in (rules of) statesmanship and decorum, highly righteous and deeply devoted to his father, on the fifth tithi of the bright half of the month of *Kārttika* in the [thirty]-fifth⁶ year, in uninterrupted succession,⁷ augmenting his life and sovereignty, has given⁸ four *nicaritanas* (of land) in the plough-land called *Bamdupukro[pi]* (or *Bamdu*⁹) below *Disa-tadāka* (and) above *Bambārō-tadāka*,⁹ (situated) in the village of *Sārō* (or *Sāra*), to the temple of *Mahādēva* (*Śiva*) of his beloved physician named *Nīlakaṇṭha*, the *dēś-āmātya*¹⁰; two parts of it (are given) for maintenance up to the temple to *Ārya-svāmin* and *Pāsupata* belonging to the *Kāśyapa gōtra* and the *Bharadvāja gōtra* (respectively).

(Line 19.) He who protects it will have a share in the merit accruing from it.

(Line 20.) It has also been said :—

[Here follow two of the customary admonitory verses.]

B.—PLATES OF KRISHNAVARMAN II : THE 19TH YEAR.

These plates, which are in a much better state of preservation than the foregoing, are also three in number. They measure roughly 6½" long by 2½" broad. They are quite smooth, their edges being neither fashioned thicker nor raised into rims. The plates are thin; but the engraving being shallow, though otherwise quite good, the letters do not show through on the reverse sides at all. The letters show the characteristic marks of the working

¹ Here used as a title. Its literal meaning is: the *Mahārāja* who is devoted to the performance of duty (*dharma*).

² I have adopted Kielhorn's rendering of the difficult phrase *pratikṛit*², and I may refer the reader to his note on the subject, *Ep. Ind.*, Vol. VI, p. 15, note 3.

³ The rest of the sentence is lost.

⁴ Compare the epithet *Kadamba-śiśūnt-bṛitod-aseya-vy[ṣ]ma-śāndramā* ('the full moon in the firmament of the great lineage of the Kadamba leader of armies'), applied to *Kakusthavarman* in the Tilagunda pillar inscription of *Kakusthavarman*, ed. Kielhorn, *Ep. Ind.*, Vol. VIII, p. 81.

⁵ I suppose we have to supplement here some such words as those.

⁶ See above, p. 267, note 3.

⁷ I propose to amend the text and read *asa[pā] y-śaṣṭhryd*. The uninterrupted succession refers naturally to the king's regnal years. I have not come across the phrase elsewhere; but the emendation gives, in my opinion, quite a satisfactory sense.

⁸ There is a *lacuna* in the text here.

⁹ The expressions *adāśit* and *spari* may have been used with reference to the level of the field under description.

¹⁰ *Dēś-āmātya* literally means 'the minister of the country (or province)', but it may have a more specific meaning here. Of. with this expression the modern surnames *Deshmukh*, *Deshpande*, which are undoubtedly derived from original titles of functionaries. Or should we take *Nīlakaṇṭha* as the name of a country?

of the engraver's tool. The grant is engraved on the inner sides of the first and last plates, and on both sides of the middle one. The plates are pierced by a circular hole in order to receive the ring and seal, which are attached. The ends of the ring are, as in the case of the plates of Ravivarman, soldered on to the back of a seal, which, in this instance, is oval in shape and bears a device. The seal has a raised rim, and inside this there is shown in low relief the figure of a quadruped (perhaps a horse) facing left. The weight of the plates, including the ring and seal, is 52 tolas. Each engraved side contains four lines of writing; there are thus sixteen lines in all. Excepting isolated letters which are worn away and now become partly illegible, the record is in a perfect state of preservation, and can be deciphered without any uncertainty.

The characters belong to the southern variety, and have close affinities with those of other grants of the Kadamba kings. They differ palpably from the characters of the grant of Ravivarman described above and appear to belong to a later palaeographic epoch. The vowel *ā* in *ā* is written by bending back the last downward stroke in an upward direction; e.g. in ll. 2, 8, etc. One notices the tendency of the vertical lines to slope, a feature which later develops into the spiral formation of Hala-Kannada letters. Noteworthy is also the doubling of the left limb of *g* (ll. 1, 2, 6, 8, etc.) and *ś* (ll. 4, 7, etc.). This record contains the earliest specimen hitherto known, in a southern alphabet, of the initial *ṛ* (l. 8). Initial *a* occurs in l. 5; initial *ā* in ll. 4, 6; initial *u* in ll. 11, 13; initial *ś* in l. 7; the sign of final *ś* in l. 7, and final *u* in l. 11. One ligature, with the word containing it, has remained undeciphered in l. 10; I have never come across the sign anywhere before and can suggest no reading for it.—The language of the inscription is Sanskrit, and, with the exception of the imprecatory and admonitory stanzas at the end, the text is in prose. The main part of the text (ll. 1-11) forms a single sentence and states, like the foregoing grant of Ravivarman, without much circumlocution the object of the record. The attributes qualifying the donor are of the stereotyped form. In its brevity this record resembles the grant of Ravivarman described above.

The inscription is one of the *Dharma-Mahārāja* Kṛṣṇavarman of the Kadamba family. The hitherto known records of the Kadamba dynasty have revealed the existence of two Kṛṣṇavarmanas in the family. And, as the present record neither gives the genealogy of this king nor mentions any circumstance which would help to establish his identity, it is difficult to affirm with certainty whether he is to be identified with either the one or the other Kṛṣṇavarman already known, or whether he is a new king altogether; but on palaeographic considerations this king may tentatively be identified with the second Kadamba king of that name, whose Bannahalli (now Halēbidī) grant,¹ dated in the seventh year of his reign, has already been published. The grant proper records (ll. 6-11) that on the full moon day in the month of Kārttika, in the nineteenth year of his reign, Kṛṣṇavarman granted Kamakapalli in the Gṛigada village (*grāma*) of the Karvannāda district (*viśaya*) to a Brāhmaṇa of the Vārāhi *gotra*, named Sōma-svāmin, who was a student of the R̥g-vēda, and a performer of the Soma sacrifice, making the village free from all taxes and dues.

To the proposed identification of the Kṛṣṇavarman of our record with the Kṛṣṇavarman of the Bannahalli grant it may be objected that the title *Dharma-Mahārāja*, which is here used along with the name of the donor, is not found coupled with the name of Kṛṣṇavarman II. in any other record; thus, for instance, in the Bannahalli grant itself, which is dated in the seventh year of the reign, only the shorter title *Mahārāja* is prefixed to Kṛṣṇavarman's name. On the other hand, the earlier Kṛṣṇavarman is invariably styled *Dharma-Mahārāja* in the preambles of the later Kadamba grants. The objection is not valid; for it should be noted that Kṛṣṇavarman I. was, according to all accounts, performer of a

¹ *Ep. Ind.*, Vol. VI, p. 18 and plate.

horse-sacrifice. If our Krishnavarman is to be identified with this king, how are we to explain the silence of the record regarding the sacrifice said to have been performed by him? On the other hand the expression *atva-mādh-ābhishikta*, herein applied to the Kadambas as a class, shows that in the time of our Krishnavarman the epithet *atva-mādh-yājīn* had become a hereditary title of the Kadamba family, a fact which can be explained only on the assumption that some prolonged interval of time separates the actual performer of the sacrifice from our Krishnavarman. Moreover, there is at least one other instance of the indiscriminate use of the titles *Mahārāja* and *Dharma-Mahārāja*, namely, in the case of Virgṛhasavarman. Both titles are found used in connection with this king in his epigraphic records.¹

A word may be added regarding the localities mentioned in the record. The object of the grant is stated to be Kamakapalli, situated in the Girigaḍa village (*grāma*) of the Karvan-nāḍga district (*vishaya*). None of these places can be identified with certainty. Mr. Hegde, owing to whose good offices the plates were made available for publication, is a resident of Sirsi and has favoured me with the following topographical details, which throw some light on the question. He writes: "Sirsi *tāluka* (which used to be called Suṇḍā *tāluka*) was formerly divided into a number of *māgaṇe*, each of which consisted of a number of villages. One of such *māgaṇe* went by the name of Karūr *māgaṇe*, deriving its name from Karūr, a village included in the *māgaṇe*. Another such village was called Girigaḍḍe. Both those villages still bear the same names." The proximity of Girigaḍḍe to Sirsi favours the identification of the former with the Girigaḍa of the plates, which, as stated above, come from Sirsi itself. Also, in regard to the great and often inexplicable changes which many place-names have undergone, the identification of Karvannāḍga with Karūr is not an impossible proposition.

TEXT.²

[Metre of the two verses in ll. 14-15: *Śloka (Anuṣṭubh)*.]

First Plate.

- 1 सखि [॥*] विजयवैजयन्था³ क्षामिमहासेनमा⁴तृग-
- 2 पानुध्वाता(मा?)श्चमेधाभिषिक्ताना⁵ मानव्यासगोत्राण[१]⁶
- 3 हारितिपुत्राणा⁷ प्रतिकृतस्त्रायचर्चापाराणा⁸
- 4 आश्रितजनास्त्राना⁹ कदम्बाना⁹ श्रीकृष्णवर्मधर्ममहा-

Second Plate; First Side.

- 5 राज[:*] अनेकजन्मा[न्त]रोपा[र्जि]तविपुलपुण्यस्कन्ध[:*] बहुसम[र]-
- 6 विजयसमधिगतयशोराज¹⁰श्री[:*] आत्मनः¹¹ ¹²प्रविर्द्धमानविज-

¹ Kielhorn's *List of Inscriptions of Southern India*, Nos. 604 and 606.

² From the original plates and a set of impressions.

³ Read सखि. [The author may have meant this word to be in the ablative case. Cf. *Vijaya-Standhācārāt* of other inscriptions.—H. K. E.]

⁴ The length of *mā* is added at the top of the *akṣara*.

⁵ Read °क्षामि मानव्यास°.

⁶ The length of *mā* is added to the constricted part of the *akṣara*. Read °मानव्यासमीत्राणां.

⁷ Read हारि.

⁸ The Ravivarman plates above read प्रतिहृदि. Read पराणां. Here, and in other places below, the rules of *sandhi* have not been observed.

⁹ Read न्ना.

¹⁰ The insertion of the *visarga* is an afterthought.

¹¹ Read अत्.

¹² Read प्रविर्द्ध°.

Sirsi Grant of Ravivarman : the 35th year.

ii. a.

6 8 10

... ..

iii.

18 20 22

... ..

ii. b.

2 4

... ..

ii. c.

12 14 16

... ..

Sirsi Grant of Krishnavarman : the 19th year.

1
2
3
4

ii a

5
6
7
8

ii b.

9
10
11
12

iii.

13
14
15

- 7 यसंवत्सरे¹ एकूनविंशे कार्तिकपौर्णमास्या² वारा-
8 हिसगोत्राय ऋग्वेदप[1*]रगाय यमनियम-

Second Plate; Second Side.

- 9 पराय सोमस्त्रामिने सोमयाजिने कर्ष्वन्ना³विषये⁴
10 गिरिगडग्रामे कमकपसिं सर्वपरिहारं सम . .⁵
11 सहिरक्षं स्वमातृपितृपुण्यार्थं उदकपूर्वं दत्तवान्⁶ [1*]
12 योस्वामिरक्षिता स पुण्यफलभाग्भवति यज्ञाप-

Third Plate.

- 13 इत्ती स पञ्चमहापातकसंयुक्तो भवति [1*] उक्तश्च [1*] 'वह्मि[1*]
14 वसुधा मुक्ता राजभि[1*] सगरादिभि[1*] यस्य यस्य यदा भू⁷
15 मि[1*] तस्य तस्य तदा फल⁸ [1*] स्वदत्ता¹⁰ परदत्ता¹⁰ वा यो हरित
16 वसुन्धरा¹¹ [1*] षष्टि¹² वर्षसहस्राणि विष्टाया¹³ आयते क्रिमि[1*].¹⁴

TRANSLATION.

(Line 1.) Hail! At (the city of) victory, *Valjayanṭi*, the *Dharma-Mahārāja*,¹⁴—(of the family) of the *Kadambas*, anointed during a horse-sacrifice¹⁶ after meditating on *Svāmi-Mahāsena* and the assemblage of the Mothers; belonging to the *Mānavya gōtra*; descendants of *Hārīti*; studying the requital (of good and evil) as their sacred text¹⁷; and looking to the Mothers of Mankind for protection,—the glorious *Kṛishṇavarman*, who during countless births has accumulated an abundant store of religious merit, who has gained fame and the fortune of royalty by virtue of successes in many battles, in the nineteenth year of his prosperous

¹ The final *t* is written below the line.

² Read एकूनविंशे.

³ Read क्षं. The length of *mā* is added at the top of the *akṣara*.

⁴ [The last syllable of the name of the district appears to be *ṣ*, not *ṣ*.—H. K. S.]

⁵ The last but one *akṣara* remains undeciphered; the very last one of the line is either *sa* or *śa*, with or without an *anuvāsa*. [In my opinion the unread letter is *ikā*; and *malikāsa*, like *kiraṇya*, must be a technical term indicating some source of village income. In the *Nilambūr* plates of *Raviṣarman* (text l. 8) the same term occurs in the form *malikāsa* and Mr. T. A. Gopinatha Rao has taken it as the name of a hamlet.—H. K. S.]

⁶ The final *s* is written below the line.

⁷ Read व°.

⁸ The sign of the secondary *ā* seems to have been also added erroneously to *ikā*.

⁹ Read षष्टि.

¹⁰ Read °क्षं.

¹¹ Read °क्षं.

¹² Read षष्टि.

¹³ Read °क्षं.

¹⁴ Read वह्मि.

¹⁵ Here used as a title. Its literal meaning is 'the *Mahārāja* who is devoted to performance of duty (*dharma*).'

¹⁶ An ancestor of the donor of the present grant is spoken of as having performed a horse-sacrifice; cf. the *Pannabūḍi* plates of *Kṛishṇavarman II*, ed. Kielhorn, *Ep. Ind.*, Vol. VI, p. 18, l. 5.

¹⁷ I have adopted Kielhorn's rendering of the difficult phrase *pratīkṛita*, and may refer the reader to his note on the subject, *Ep. Ind.*, Vol. VI, p. 15, note 3. [The next attribute *अनित्यजगत्प्राप्तं* has been translated by Mr. Gopinatha Rao, perhaps more correctly, 'who were (like *us*) mothers to people (who were) dependent (on them)', above, Vol. VIII, p. 148.—H. K. S.]

(reign) of victory, on the full-moon (day) of Kārttika,¹ for the religious merit of his father and mother, has given with pouring-out of water, with gold, (income) and . . . (and) with every exemption, Kamakapalli in the village (*grāma*) of Girigaḍa in the district (*viśaya*) of Karvannāḍga to the Soma sacrificer Soma-svāmin, belonging to the Vārāhi *gōtra*, who has completely studied the Rīg-vēda and who follows (the moral and ethical duties known as) *yama* and *niyama*.

(Line 12.) He who shall protect this (charity) will share in the merit (attaching to the making of it); and he who shall confiscate it will be (guilty) of the five great sins.

[Here follow two of the customary admonitory verses.]

No. 20.—GARRA PLATES OF THE CHANDELLA TRAILOKYAVARMAN:
[VIKRAMA]-SAMVAT 1261.

By K. N. DIKSHIT, M.A., CALCUTTA.

These plates were found in a tank near the village of Garra, to the south-east of Chhatarpur, capital of the Indian state of the same name in Bundelkhand, and were subsequently sent to me for decipherment and publication through the kindness of Pandit Shukdeo Bihari Misra, B.A., Dewan, Chhatarpur State. Being considerably corroded when first received by me, the plates were thoroughly cleaned, and impressions were taken from them, which are published in the accompanying plate. They are now exhibited on loan in the Provincial Museum, Lucknow.

The plates are two in number. Each is a complete record by itself, engraved on only one side. They measure $13\frac{1}{2}$ " by $8\frac{1}{2}$ " and $12\frac{1}{2}$ " by $7\frac{1}{2}$ " respectively. A small hole (dia. $\frac{1}{2}$ ") at the top shows that at one time a ring must have been attached to the plates. Below the ring-hole, and dividing the first four lines of the inscription just in the centre of each plate, is engraved a seated figure of the goddess Lakshmi, with four arms, the upper two holding lotuses. On both the copper-plates the writing has been protected by means of copper bands, $\frac{3}{8}$ " in breadth and from $\frac{1}{4}$ " to $\frac{1}{2}$ " in thickness, rivetted along the edges. The letters are generally well preserved; but here and there a few letters are concealed by the protecting band, and at the bottom of plate II a portion has been damaged and lost, though the lacunæ can be easily supplied. The plates weigh 124 and 122 *tolas* respectively.

The alphabet is Nāgarī, regular for the period and locality to which the record belongs. The sharp angular forms of letters, found in many inscriptions of the twelfth century, give place here to more rounded ones. The identity of the signs for *va* and *ba*, the similarity of the forms of *ca*, *cha*, *dha* and *ra* and similar palæographical peculiarities have been noticed before in documents of this period (cf. Semra plates of Paramardi-dēva; *Ep. Ind.*, IV, 153 ff.).²

The language is Sanskrit. Both the inscriptions are in prose throughout, excepting a verse each at the beginning and the end. Regarding orthography there is little to note. The influence of the vulgar pronunciation is reflected in the promiscuous use of *sa* and *śa*, *ra* and *ba*. Most of the consonants following *r* are doubled. Rules of *Saṁdhi* are often violated, and a final consonant is not marked with the *virāma*, as *t* in *saṁrat* (I. 9 f.).

¹ The full-moon day of Kārttika, as a day on which donations were made by the Kadamba kings, is mentioned also in the Nilambūr plates of Ravivarman (*Ep. Ind.*, Vol. VIII, p. 146) and the Halī plates of Mṛigēśavarman (*Ind. Ant.*, Vol. VI, p. 24).

² [The form of *i* deserves notice as pointed out by Mr. Y. R. Gupta. It differs from that of the Semra plates, line 1, and is more progressive, giving us thus the earliest form of the modern Devanāgarī *i*.—Ed.]

The records belong to the well-known Chandella dynasty of Bundelkhand, called Chandratreya in the inscriptions. Opening with a panegyric of the family, they next refer to Jayasakti and Vijayasakti, two early heroes of the family, and proceed to describe the grant of two villages by the *Parama-bhaktāraka Mahārājādhirāja Paramāvara*, the glorious Trailokyavarma-dēva, who meditated on the feet of the P. M. P. Paramardi-dēva, who meditated on the feet of the P. M. P. Madanavarma-dēva. Encamped at a place called Vajravāda, the king Trailokyavarma-dēva granted the village of Kadōha in the Pāpitūli territory (*vishaya*) on Friday the second (*tiṭhi*) of the bright fortnight of Vaiśākha in Samvat 1261 by the first copper-plate and the village of Lōhasihāni in the Vikraupī territory (*vishaya*) on Friday the second (*tiṭhi*) of the dark fortnight of Vaiśākha in Samvat 1261 by the second copper-plate. In both grants the donee was the *Rāṣṭa Sāmānta* or *Sāvanta* of the Bhāradvāja *gōtra*, son of *Rāṣṭa Pāpē*, who was killed at Kakaḍadaha in a battle with the Turushka (Turks), grandson of *Rāṣṭa Saṅgapāla* and great-grandson of *Rāṣṭa Rāṅapāla*. The object of the grants is unusually interesting, being the bestowal of villages 'by way of maintenance for death,' unquestionably that of the father of the donee, on the field of battle.

As regards the equivalents of the dates given in the records, we find—

- (1) Samvat 1261, Vaiśākha Sudi 2, Śukra
 Northern Vikrama current: Tuesday, 15th April, 1203.
 Northern Vikrama expired: Saturday, 3rd April, 1204.
 Southern Vikrama expired: Friday, 22nd April, 1205.
- (2) Samvat 1261, Vaiśākha Vadi 2, Śukra
 Northern Vikrama current:—
 Paurṇimānta: Monday, 31st March, 1203.
 Amānta: Tuesday, 29th April, 1203.
 Northern Vikrama expired:—
 Paurṇimānta: Friday, 19th March, 1204.
 Amānta: Sunday, 18th April, 1204.
 Southern Vikrama expired:—
 Paurṇimānta: Tuesday, 7th April, 1205.
 Amānta: Friday, 6th May, 1205.

The first date is thus Friday, 22nd April, 1205 A.D.; the second may be either Friday, 19th March 1204, or Friday, 6th May, 1205. But, as all our evidence points to the fact that the two grants must have been recorded almost simultaneously, we are justified in believing that the former solution must be rejected and Friday, 6th May, 1205 A.D., must be the true equivalent of the second date. We thus have here instances (which are comparatively rare) of North Indian epigraphical dates calculated as southern expired Vikrama years, with *amānta* months (vide *Ind. Ant.*, Vol. XIX, pp. 181-2).

The present records give us the earliest known dates for Trailokyavarman, the only certain inscription of his so far known being dated eight or nine years later.¹ On the other hand, our dates bring us within two years of the date of the death of Paramardi, Trailokyavarman's predecessor, and the fall of Kālanjar and Mahoba (April 1203 A.D.). Let us see whether the present records throw any light on the fortunes of the Chandellas after the disaster which overtook them in 1203.

Mr. Vincent Smith observes in his paper on the History and Coinage of the Chandel Dynasty (*Ind. Ant.*, 1908, p. 146) that the history of the Chandel dynasty, as one of the powers of

¹ [The reading does not seem quite clear: should it be *Prāṇa*?—F. W. T.]

² Cunningham, *A. S. Reports*, Vol. XXI, p. 50.

Northern India, ends in 1203 A.D., and that Trailokyavarman succeeded his father as a mere local chieftain, holding the eastern part of the ancestral kingdom of Jājaka-bhukti. As we gather from the present inscription, however, Trailokyavarman must shortly after the catastrophe at Kālanjara have mustered his forces, followed the Muhammadans into the western part of Bundelkhand, fought with and possibly defeated them there, re-established his power in at least the western and central parts of his dominions, and probably recovered his ancestral stronghold of Kālanjara (as appears from his assumption of the epithet *Kālanjara-adhipati*, l. 5). It is possible that the latter epithet is merely an empty claim to the lost fortress, similar in nature to the same title as held by Vijjala, Kalachuri king of Kalyāṇī, or to the title *Dvāravati-pura-varadhipati*, as assumed by the Yādavas of Dēvagiri. But in the present case it is rather significant that a claim should be asserted over the place within two years of its loss. Besides, as General Cunningham remarks,¹ we know for certain that Trailokyavarman recovered Kālanjara some time before 1233 A.D. Nothing prevents us, therefore, from assuming that he did so just at the outset of his career. Other inscriptions tell us that he was in possession of Ajaygarh Fort in 1212 A.D., that he was the paramount ruler in Bāghelkhand in 1240-41 A.D., and that he was eulogized in his successor's time² as 'a very creator in providing strong places' and as 'a veritable Vishnu in lifting up the earth, immersed in the ocean formed by the stream of Turushkas.' All this evidence warrants us in assuming that Trailokyavarman was not a mere local chief, that he retrieved the waning fortunes of his dynasty to a considerable extent by stemming the tide of the Moslem invasion, and that during his pretty long reign of nearly forty years he succeeded in establishing his sovereignty over most—if not all—of his paternal domain.

Of the localities mentioned in the records the following can be identified. *Vaḍavāḍa*, the place of encampment, is most probably the same as *Vaḍavāri* of another Chandella inscription,³ to be identified with *Beḍwāḍā* in the Lalitpur subdivision of the Jhansi district, the 'Barwara' of the maps in N. L. 24° 30' and E. L. 78° 41'. *Kakaḍāḍaha*, the scene of the battle with the Turk, must in all probability be the *Kakaradaha* mentioned elsewhere⁴ as situated in the *Vaḍavāri* region, and as such I propose to identify it with *Kakaḍwā*, a little to the south-east of *Beḍwāḍā*, the 'Kukurua' of the maps in N. L. 24° 28' and E. L. 78° 42'. The *Vikraupi* territory of those plates is probably the same as the *Vikaura* territory of the *Semra* plates,⁵ which was identified by Dr. Cartellieri with *Bikaur* in Saugor district, the *Beekore* of our maps, in N. L. 24° 13' and E. L. 78° 41'. *Lohasīhāṇī* in the *Vikraupi* territory may be the same as *Lohāṇī* in the *Bijāwar* State, situated in N. L. 24° 23' and E. L. 79° 12'. *Kāḍōhā*, one of the villages granted, must be identical with *Kāḍoa* in the *Chhatarpur* State, situated in N. L. 24° 48' and E. L. 79° 52', just south of *Garra*, the place where the plates were discovered. *Pāṇipitll* might possibly be identified with *Panna*, capital of the Indian state of the same name, in N. L. 24° 43' and E. L. 80° 16'.

TEXT.⁶

I.

- 1 [Om] Svasti[*] Jayaty-āhlādayan-viśvaḥ viśv-śāvare-śiro-dhṛitaḥ | Chandratrēya-nar-śmādrāṇāṁ vatsaś-śandra iv-ḥ
- 2 jīvalaḥ || Tatra pravarddhamāna-virodhi-vijaya-bhṛāḥ jishṇu-Jayaśakti-Vijayaśakty-ādī-vīr-āvirbhāva-bhā-

¹ A. E. Reports, Vol. XXI, p. 87.² *Semra* plates of *Paramardī-dēva* (*Ep. Ind.*, Vol. IV, p. 167, text l. 8).³ *Ibid.*, p. 166 and p. 167, text l. 7.⁴ From the original plates.⁵ Vide *Ep. Ind.*, Vol. I, p. 329.⁶ Indian Atlas sheet No 70 N.E.

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16

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16

- 3 svarē paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-śrī-Madanavarmma-dēva-pād-
ānudhyāta-paramabhaṭṭāraka-
- 4 ka-mahārājādhirāja-paramēśvara-śrī-Paramarddi-dēva-pād-ānudhyāta - paramabhaṭṭāraka -
mahārājādhirāja-
- 5 paramēśvara-parama-mahēśvara-śrī-Kālañjar - ādhipati - śrīmat - Trailōkyavarmma - dēvō
vijayi sa śeṣa durvvishahatara-pratā-
- 6 pa-tāpita-sakala-ripu-kulaḥ kula-vadhūm-iva vasumdhārān-nirākulān paripālayann-
avikala-vivēka-nirmma[ri*]kṛita-matīḥ
- 7 Pāpitūl-vishay-āntahpāti-Kādōhā-grām-opagatān-mahattar-ādīn-sambōdhayati samājñā-
payati ch-Āstu vaḥ
- 8 samviditah¹ yath-opari-likhitō-yam grāmaḥ sa-jala-sthalaḥ sa-sthāvara-jāṅgamaḥ
sva-sim-śvachchhinnaḥ s-ādha-ūrdh[va*]o² bhūta-
- 9 bhaviṣyad-varitamāna-niḥśeṣ-ādāya-sahitaḥ pratishiddha-chāṭādi-pravēśa³-ch-
āmābhīr-Vvaḍavāḍa-grāma-samāvēśe sam-
- 10 vat 1261 Vaiśākha-sudi 2 Sukra-vārē⁴ Bharadvāja-gotrīya rā | Raṇapāla-
prapantīya rā | Sahanapāla-pantīya Kakaḍ[ā]-
- 11 dahē Turushka-yuddhē mṛita-rā | Pāpō-putrīya rā | Sāmanta-nāmnō⁵
pradādēna⁶ mṛityuka-vṛittau śāsanam kṛitvā pradatta iti
- 12 matvā bhavadbhīr-ājñā-sravapa⁷-vidhōyair-bhūtvā bhāga-bhōg-ādikaṁ sarvvam-samai
samupanēstavayam | tad-ōnam-asya grāmaḥ sa-mahdira-
- 13 prākāram sa-nirggama-pravēśam sa-sarvvān-ēkahu-karppāsa-kuṣuma-seṇ⁸-āmra-madhūk-
ādi-bhūruhaṁ sa-vana-khani-nidhānam sa-
- 14 loh-ādy-ākaram-aparair-api sim-āntarggatair-vvasubhiḥ sahitaṁ sa-bāhy-ābhyantar-
ādāyam bhūmjanasya na kēn-āpi bādha kāry[ā]
- 15 atra cha rāja-rāja-purnah-ādibhiḥ svam svam-ābhāvyam parihartavyam-idañ-ch-
āmā-dānam-anāchohōdyam-anāhāryaṁ-ch-ēti bhāviḥ-āpi bhūmi-
- 16 pālāḥ pālaniyam || Śamkham bhadr-āśanam⁹ chhātram var-āśv¹⁰ vara-vāraṇāḥ
bhūmi-dānasya pūyāpi¹¹ phalaṁ svarggaḥ Purandara || Sva-hastō-yam rājñāḥ¹²

II.

- 1 [Om] svasti || Jayaty-āhlādayan-yisvam¹¹ viśv-ēśvara-śrī-dhṛitaḥ | Chandraśrīya-
narōmhrāṇām vamaśaś-chandra
- 2 iv-ōjjvalaḥ | Tatra pravarddhamānō virōdhi-vijaya-bhrājāḥṇu-Jayaśakti-Vijayaśakty-
ādi-vitr-ā
- 3 virbhāva-bhāsvarē paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-śrī-Madanavarmma-
dēva-pād-ānu-
- 4 dhyāta-paramabhaṭṭāraka - mahārājādhirāja - paramēśvara - śrī-Paramarddi - dēva-pād-
ānudhyāta-paramabha-

¹ Read *samviditah*.² [The syllable *ā* looks almost like *ja* of *sa-jala* in the same line.—H. K. S.]³ Read *Sukra-vārē*.⁴ Read *pradādēna*.⁵ Read *śravana*.⁶ Read *kurushāśa-sana*. *Kurum* and *san* are vernacular corruptions of Sanskrit *kurushāśa* and *śana*. The former is a widely grown plant, from the flowers of which a scarlet dye is obtained; the latter is hemp, from which ropes are made. The six plants here chosen to represent the vegetable kingdom illustrate different uses to which plants are put. [The construction of *sa-sarvān-ēkahu* is obscure; read *sa-sarv-ēkahu*?—F. W. T.] The Samra Plates read here *sa-parv-dāna-ēkahu*, etc.—H. K. S.⁷ Read *bhadr-āśanam*.⁸ Read *chhātram* and *var-āśv*.⁹ Read *pūyāpi*.¹⁰ It appears that a line (at least a part) after this is lost beneath the protecting copper band.¹¹ Read *vīśvāḥ*.

- 5 ~~tt~~āraka-mahārājadhīrāja-paramēśvara - parama-māheśvara-īri - Kālāñjar - ādhipati - śrīmat-
Trailōkyavarmanma-dēvō vijayī
- 6 sa śha durvīśahatara-pratīpa-tāpita-sakala-ripu-kulaḥ kula-vadhūm-iva
vasundharān-nirākulān paripālayann-avikala-vivō[ka]-
- 7 nirmmalikṛita-matīḥ Vikraupī-vīśay-āntaḥpāṭi-Lōhasihāṇī-grām-ōpatān-
brāhmaṇān-anyaśś-cha mānyān-ādihikṛitā-
- 8 n-kuṭumbi-kāyastha-dūta-vaidya-mahattarān mōda-chāpāla-paryantān-sarvvān-sambō-
dhayaṭi samāññāpayati ch-Āstu vaḥ samvidi-
- 9 tam yath-ōpari-likhito-yam grāmaḥ sa-jala-sthalaḥ sa-sthāvara-jāngamaḥ sva-sim-
śva-chohhinnaḥ s-ādha-ūrdhvo bhūta-bhaviśhyad-vartamā-
- 10 na-niḥśah-ādāya-sahitaḥ pratishiddha-chāṭ-ādi-pravēśa-ch-āsmābhir-Vvāḍavāḍa-
samāvāś samvat 1261 Vaiśākha-vadi 2 Śukra-
- 11 vārō Bharadvāja-gotrīya rāṭa-Rapapāla-prapantīya rāṭa-Sahanapāla-pantīya
Kakaḍḍahō Tu[rū*]śhkoṇa saha yuddhō mṛita-
- 12 rā | Pāpō-putrīya rāṭa-Sāvanta-nāmnō mṛityuka-vṛittau āśanam kṛitvā
pradatta iti matvā bhavadbhir-āññā-śravaṇa-vidhēyai-
- 13 r-bhūtvā bhāga-bhōg-ādikaśr sarvam-asmai samupanātavyam | tad-śnam-asya
grāmam sa-mandira-prākārah sa-nirggama-pravēśam sa-sarvvān²-śkahu-karppā-
- 14 s-ādi-bhūruham sa-vaṇa-khani-nidhānam sa-lōh-ādy-ākaram-aparair-āpi sim-
āntarggatair-vvasubhiḥ sahitaḥ sa-bāhy-ābhyanter-ādāyam [bhūmja-]
- 15 naśya na kōn-āpi bādha kāryyā | atra cha rāja-rāja-puruṣ-ādibhiḥ svam
svam-ābhēvyam parihartavyam-idañ-ch-āśmad-dānam-anāchohhēdyam-a-
- 16 [nāḥ]ryaś-ch-ēti bhāvibhir-āpi bhūmi-pālāḥ [pāla]nyam-iti || Uktaś-cha ||
Śaṭkham bhadr-āśanam⁴ chhatram var-āsvā⁵ vara-vāraṇāḥ | bhūmi-
- 17 [dāna]s[ya] puṣhpāni phala[m] svarggaḥ Purandara | [Sva-hastō]-ya[m*] rāja-īri-
Trailōkyavarmanma-dēvasya [ma]tam mama || chha || chha ||

TRANSLATION.

I.

Ll. 1-2. Om. Hail! Victorious is the lineage of the Chandrastrīya sovereigns, refulgent as the moon, by reason of its gladdening the universe, and its being held on the head (i.e. respected) by the rulers of the world (just as the moon is held on the head by the Lord of the Universe, i.e. the god Śiva).

Ll. 2-5. In that (family), resplendent with the birth of heroes like Jayasakti, Vijayasakti and others, shining with ever-increasing victory over (their) foes, (was born) the illustrious king Trailōkyavarman, victorious, overlord of Kālāñjara, great devotee of the supreme god (Śiva), Supreme Lord, great king of kings, meditating on the feet of the illustrious Paramarddi-dēva, Supreme Lord, etc., who meditated on the feet of the illustrious Madanavarmanma-dēva, Supreme Lord, etc.

Ll. 5-7. He, here, having overcome all hostile families by his unbearable valour, protecting the earth without any disturbance, as if (it were the) young bride of a (noble) family, with his intellect purified owing to his unobstructed discrimination, informs and instructs the headmen and so forth of the village of Kādōha, situated in the territory (vishaya) of Pāpitāli:

¹ Read *sandviditak*.

² Read *Śukra*.

³ [On *sa-sarvva* see note 5, p. 275, above.—F. W. T.]

⁴ Read *śhadr-āśanam*.

⁵ Read *chhatrak* or *r-śśā*.

⁶ [The letter *ja* is not visible on the plate. Perhaps *jāḥ* as in Plate I has to be read after *ra*.—H. K. S.]

Ll. 7-11. Let it be known to you that this above-mentioned village with (its) land and water, movable and immovable (objects), overhead and underground, circumscribed within its boundaries, with its whole produce—past, present and future,—with access to it prohibited for *chāṭas* and others,—has been graciously granted by us together with a charter (for the same) by way of maintenance for (the heirs of one who suffered) death (on the battlefield), issued from (our) camp at the village of Vaḍavāḍa, on Friday, the second (day) of the bright half of Vaiśākha in the year 1261 to Rāṭa Sāmanta of the Bharadvāja *gōtra*, son of Rāṭa Pāpā, who was killed at Kakaḍḍaha in a fight with the Turushkas, grandson of Rāṭa Sahanapāla, and great-grandson of Rāṭa Rānapāla.

Ll. 12-14. Knowing this, you should be intent on obeying (these) instructions, and present him all his dues, such as the claim to a portion (of the agricultural produce), etc. So, also, no one should obstruct him in the enjoyment of this village, with its houses and surrounding walls, with its ingress and egress, with its trees (and plants), such as sugarcane, cotton, *kurum*, hemp, mango, *madhaka*, etc., with its forests, quarries and hidden treasures and mines of iron, etc., and other sources of wealth within and without its boundaries.

Ll. 15-16. Here also, the kings and officers of the kings should forego all their respective rights. Future monarchs should likewise protect this grant of ours, considering that it ought not to be wrested or seized. "The conch, the throne, the umbrella, the fine horses and the stately elephants (in fact, all the insignia of royalty) are (but) the blossoms of (the merit accruing from) the grant of land; its fruit is (the attainment of) heaven, O Purandara." This is the handwriting of the king.

II.

Almost identical with the above, except that the persons who are called upon to obey the instructions in lines 7-8 are: Brahmins and other respectable dignitaries and householders, as *kāyasthas*, *dūtas* (carriers of messages), physicians, and *mahattaras* (headmen), even down to *māḍas* (a low-caste people of Bundelkhand) and *chāṇḍālas*. The last line (17) contains the signature of king Trailokyavarmma-dēva in his own handwriting.

No. 21.—SOME MINOR RASHTRAKUTA INSCRIPTIONS.

By LIONEL D. BARNETT.

The inscriptions contained in this series have been edited from ink-impressions originally prepared for the late Dr. Fleet, and now preserved in the Department of Oriental Printed Books and Manuscripts in the British Museum.

1. KUNIMELLIHALI INSCRIPTION OF SAKA 818.

The village of Kunimellihaḷi lies in lat. 14° 52' and long. 75° 22', about 11 miles S.E. from Shiggaon, in the Bankāpūr *taluka* of Dhārwar District, and is marked on the Bombay Survey sheet 309 as "Kuni Milihaḷi" and on the Indian Atlas sheet 42 as "Koonce Mehleehullee." The word *Kuṣi* distinguishes it from a neighbouring "Milihaḷi" or "Mehleehullee." Whether it is identical with the village of Dautavūr or Dautavura mentioned in the present record is a matter for conjecture. The inscription was found on a stone in front of the local temple of Hanumān, in Survey No. 41. The inscribed area is about 1 ft. 10½ in. wide and 2 ft. 4½ in. high.—The character is fair Kanarese of the period, with letters varying in height from ½ in. to 1 in., rather inclined to be upright and rounded, and generally somewhat archaic

in style. The *i* (in *idam*, l. 16) is of the old style, two curves with two dots beneath, as described by Dr. Fleet above, Vol. XI, p. 7. The *ṣ* and *ṣ̣* are written in both the earlier and the later manner. The *k* is of the old knife-shaped type, but somewhat broad.¹ The *j*, *b*, and *y* approach the later types; the *b* has a large rounded top. In *ṣṣi* of *Aṣṣigana* (l. 12) there is a somewhat unusual variety of *ṣ*. The *l* sometimes has the archaic inward curl, and sometimes appears to be without it, in the later fashion. The *ṣ* occurs in *paṣṣa* (l. 5) and *paṣṣa* (l. 18).—The language is Old Kanarese prose, but not of the most archaic type. The word *biṣṣidoṣ* (l. 15) is worth noting; cf. above, Vol. XI, p. 6, l. 17.

The record opens by giving its date (ll. 1-4), and then refers itself to the reign of the *Mahāśāmantādhipati* Kannara-vallaha (ll. 4-6), who seems to be the *Rāṣṭrakūṭa* *Kṛishṇa* II *Akālavarsha*. The title *Mahāśāmantādhipati* however raises some difficulty, for already in the Baṭgere inscription of A.D. 888, eight years previous to our record (see above, Vol. XIII, p. 189), Kannara is given the full regal titles²; and it would hence seem that, as he had for some years before his accession reigned as *Yuva-rāja*, or Heir Presumptive, jointly with his father,³ and had then borne the title of *Mahāśāmantādhipati*, he was still locally described as such. The alternative inference is that this Kannara-vallaha is an otherwise unknown viceroy of the same family; but the predicate "reigning over the earth" practically bars this possibility.

The inscription then states that at this time the Banavāsi Twelve-thousand was under the government of *Lōkade* (ll. 6-7). This *Lōkade* is the same as *Lōkāditya*, of the *Ohellakēṭana* or *Sellakēṭana* family, on whom see Dr. Fleet's notes in *Ind. Ant.*, Vol. XXXII, pp. 221-26, and *Dynast. Kanar. Distr.*, p. 411 and n. 3. Next it mentions *Ōṃkāra-Śiva-bhaṭṭara*, of the temple of *Dindōṣvara*, as administrator of *Palasṭūr*, and, as it would seem, two or three persons as county-sheriffs of "Anṇiga's Hundred of Pānuṅgal" (ll. 7-12). This last-named district must be a part of the Pānuṅgal (*Hāṅgal*) Five-hundred, and it would be interesting to know who *Anṇiga* was from whom it took its name; possibly he is the *Pallava* or *Nolamba-Pallava* *Anṇiga* of the records (above, Vol. IV, p. 289, V, p. 191, X, pp. 58, 63 n., *Dynast. Kanar. Distr.*, p. 420). Finally in ll. 12-15 the inscription mentions two other local officials and a person who induced *Ōṃkāra-Śiva-bhaṭṭara* to grant remission to *Dautavṭūr* or *Dautavura*. This seems to mean that the village was granted some liberty or immunity from payment of taxes to *Palasṭūr*; perhaps *Palasṭūr* was a church-property, administered together with some neighbouring villages for the benefit of a local Śaiva temple, and by the present act *Dautavṭūr* became released from this service.

The date is specified in ll. 1-4 as Śaka 818 current, the cyclic year *Banu* (*cio*!); *Jyāishṭha* *śu* 13; the *nakṣatra* *Uttare*. This is altogether irregular. Śaka 818 current corresponded to *Rakṣasa* in all systems; and in that year the *tithi* mentioned was connected, according to the *Sūrya-siddhānta*, with Saturday, 10 May, A.D. 895, ending about 14 h. 44 m. after mean sunrise (for Ujjain), and corresponding to the *nakṣatra* *Svāti* (or *Viśākhā* according to Garga on the *Brāhma-siddhānta*). What *nakṣatra* our inscription means by "Uttare" is obscure.⁴ Nor is the difficulty solved by assuming that Śaka 818 expired was intended; for Mr. R. Sewell, who with his usual kindness has investigated the dates in this paper, has pointed out to me that in accordance with the *Sūrya-siddhānta* the date would be

¹ In this connection I may note that in the *Āḍūr* inscription of Śaka 836 expired (see *Dynast. Kanar. Distr.*, p. 411, n. 3) the *k* is written with a rounded body.

² In the *Baṭgere* grant, a few days earlier, he is still called *mahāśāmantādhipati*.

³ See *Dynast. Kanar. Distr.*, p. 411.

⁴ [In Tamil] the *nakṣatra* *Uttaram* corresponds to the Sanskrit *Uttara-Phalgunī*.—H. K. S.]

Friday, 28 May, A.D. 896, corresponding to the *nakshatra* Anurādhā by all systems, while according to the *Brāhma-siddhānta* the *nakshatra* would be Svāti and according to the equal-space system and Garga it would be Chitrā. If on the other hand we reject the Śaka date as wrong and accept "Bānu," i.e. Bhānu, as being the same as Subhānu (as is sometimes the case in Northern Calendars), we must fix the year of our inscription as either 786 or 846 Śaka; but in neither case can we obtain a *nakshatra* with Uttara in its name, and hence this alternative may be discarded.

The only place-names mentioned are the Banavasi Twelve-thousand (l. 7), Palasūr (l. 9), "Anniga's Hundred of Pānuṅgal" (ll. 11-12), and Dautavūr or Dautavura (ll. 14-15). Palasūr is now Halsūr, in lat. 14° 51' and long. 75° 21', nearly a mile S.W. of Kuṇimellihaḷḷi. Of "Anniga's Hundred of Pānuṅgal" I have already spoken. Dautavūr is very possibly the ancient name of Kuṇimellihaḷḷi; if not, it must have been a village in the immediate neighbourhood.

TEXT.¹

- 1 Svasti² śri Sa(śa)ka-kāl-ātita-sambatsara-sa(śa)taṅga-
- 2 l-eṇṭu-nūra padineṇṭaneya Bā(bhā)nuv-eṇba [saṁba³]tsarah prava-
- 3 rtise Jēṣṭha-māsamuṁ śukla-pakṣhamuṁ trayōda-
- 4 si(śi)yuṁ Uttara-nakṣatramuṁ pravarttisutt-ire [*] sva-
- 5 sti samadhigata-pañcha-mahā-śabda-mahāśamantā-
- 6 dhipati śrīmat-Kannara-vallaha[m] prithuvi⁴-rājyaṁ-geye [*] Lō-
- 7 kade Banavāsi-pannirchohāstramuman-āle [*] anēka-guṇa-
- 8 gaṇ-āḷaṁkṛita-sattya-śaucha⁵-śchāra-śīla⁶-sampannar-appa
- 9 śrīmat-Dindāśvarada Ōmkāra-Siva-bhaṭṭarar⁷-Palasūran-ālu-
- 10 tt-ire [*] svasty-anēka-guṇa-gaṇ-āḷaṁkṛita-sattya-śaucha-śchāra-śi(śi)la-
- 11 sampannan-app-Alādiyaṁ⁸ Gōvaṁ⁹ innuṁ Kalpāta[m] śrīmat-Pā[nuṁ]-
- 12 gall-Annigana nūrakke nāḷ-gāmuṁṇḍu-geye Māravayyaṁ
- 13 pergaḍetanam-geye Maṇugulara Ayloha-Gāvunḍa-
- 14 n-ūr-gāvunḍu-geye ātana magan-Aṣaganna[m] Dautavu-
- 15 ra⁷ biḍiśidoh Ōmkāra-Siva-bhaṭṭarar-biṭṭar-Idam kīdomge Aṣa(śva)-
- 16 mēdhada phalaṁ idan-aḷidomge Bāraṇḍiyoṣi-
- 17 yo⁸ āsira kavileyuma[m] āsirbar-pārvvaruma[m]
- 18 konda paññcha-mahāpātakaṁ-akkum⁹

TRANSLATION.

(Lines 1-4.) Hail! fortune! while the cyclic year Bhānu, the eight-hundred and eighteenth (year) of the centuries of years elapsed since the time of the Śaka king, was in progress, while the month Jyāishṭha, the bright fortnight, the thirteenth (lunar day), and the constellation Uttara were in progress:—

- ¹ From the ink-impression.
- ² This word is preceded by an ornament of the *śaṅka* type surrounded by petals.
- ³ Read *prithvī*.
- ⁴ It is not quite clear whether the stone has *ś* or *s*.
- ⁵ It is not quite certain whether we should read -*śchāśār* or -*śchāśar*.
- ⁶ These names seem strange. The syllable *yaṁ* has been omitted and added in smaller script below the line a cross after the *di* indicating its proper place. Should we read *Alādiya*?
- ⁷ Should we read -*vār* or -*varam*? See however above, Vol. XI, p. 2, n. 3.
- ⁸ Read *Bāraṇḍiyoṣi*.
- ⁹ This word is followed by an ornament similar to that at the beginning of l. 1.

(Lines 4-15.) Hail ! while the *Mahāśaṃkṛādhīpati* possessing the five great (musical) sounds, *Kannara-vallaha*, was reigning over the earth :—while *Lōkade* was governing the *Banavāsi* Twelve-thousand :—while *Dindēśvarade* *Ōmkāra-Sīva-bhaṭṭara*, adorned with a series of many virtues and practising truthfulness and pure conduct, was governing *Palasūr* :—while *Alādiya Gōva* (?) and likewise *Kalpāta* were holding the county-shrievalty over *Anniga's* Hundred of *Pānuṅgal* :—while *Maṇugulara* *Āyicha Gāvunḍa* was holding the town-shrievalty :—his son *Asagaṇṇa* obtained the remission (from taxation ?) of *Dautavura* ; *Ōmkāra-Sīva-bhaṭṭara* granted the remission.

(Lines 15-18 : a Kanarese prose formula of the usual type.)

2. KYASANUR INSCRIPTIONS OF ŚAKA 888, etc.

The village of *Kyāsanūr* ("Kyāsnur" on the Bombay Survey sheet 810, "Kasnoor" on the Indian Atlas sheet 42) lies in the *Hāngal taluka* of *Dhārwar District*, in $14^{\circ}30\frac{1}{2}'$ lat. and $75^{\circ}7\frac{1}{2}'$ long. Its ancient name, as is shown in the inscription C. below, l. 6, was *Kōśāltūr*, whence is derived the modern name, by change of *ś* to *yś* (a very common modification in vulgar Kanarese) and of *l* to *n*. The epigraphs here published were found in different parts of the village ; but with the exception of A., which is known to have been found in a row of stones in a road to the north of it, their exact location is not on record, as far as I am aware. An incorrect and imperfect transcript of A. is given in the Elliot Collection, Vol. II, fol. 335a of the Royal Asiatic Society's copy.

A.

This epigraph is on a rectangular stone surmounted by sculptures which are described by Elliot's copyist as representing respectively the Sun, *Īvara* (Śiva), *Halāyudha* (sic !), and the Moon. The inscribed area is about 1 ft. 10½ in. high and 1 ft. 9 in. broad.—The character is Kanarese, somewhat irregular and cramped in style, with letters varying in height from ½ in. to 1 in. The vowels *ē* and *ō* are written in both the earlier and the later manner. The *b* and *j* are of the later types ; but the *l* is somewhat archaic, except in *Ēḍevolal*, l. 6, and *Agal*, l. 13, where it is almost modern. We find the guttural nasal in ll. 3, 7, 10, and the palatal nasal in l. 4 (twice). The cursive *m* appears in the last syllable of *Adgiraṇḍramam*, l. 10, and *Gāmūṇḍigaṇḍ*, l. 12 ; and there is an interesting form of *y*, in two lobes, in *-eṣṭaneya*, l. 8, and *Poravayyan*, l. 11.—The language is Old Kanarese, with the exception of the formal Sanskrit verse at the end ; as in the rest of this series, it belongs to the second period of the archaic dialect. We may note the form *mattal* for the commoner *mattar* (see above, Vol. XIII, p. 168) and *biḍiṇi* (see above, Vol. XI, p. 6, l. 17).

The record opens by referring itself in ll. 1-3 to the reign of king *Kannara* (the *Rāṣṭra-kūṭa* *Kṛiṣṇa III Akālavaraha*, on whom see *Dynast. Kanar. Distr.*, pp. 418 ff.), and then states that while the *Mahāśaṃkṛā* *Kālī-Viṭṭa* of the *Chellakēṭana* lineage was governing the *Banavāsi* province (ll. 3-4) and *Gāmūṇḍiga* was serving as *nīl-gāṇḍi* or sheriff of the *Ēḍevolal nīḍa*, on a given date, the revenue of a field was transferred by *Gāmūṇḍiga*, at the request of *Poravayya*, to a special account for the upkeep of a local tank. The history of the *Chellakēṭana* or *Sellakēṭana* family, of which *Kālī-Viṭṭa* is the latest representative on record, has been examined in *Ind. Ant.*, Vol. XXXII, pp. 221 ff., by Dr. Fleet, who has noticed this inscription and the next on p. 226. We have found an earlier representative of the same family in the *Kupimellihaḷli* inscription above.

The date of the donation is given in ll. 7-10 as Śaka 888 current, *Viśvāvasu*, the bright fortnight, Thursday, the *nakṣatra* *Uttarā*¹ ; but with peculiar negligence the draftman or the

¹ See my remarks on 'Uttarā' in the previous inscription.

mason has omitted the month and lunar day. Śaka 868 current coincided with Viśvāvasu of the Southern Cycle in A.D. 945-6.

The place-names mentioned are the Banavāsi *nāḥa* (l. 5) and the Eḍevojāḷ *nāḥa* (l. 6). Eḍevojāḷ, the county including Kyāsanūr, was a seventy district, and was usually reckoned as forming part of the Banavāsi province.

TEXT.¹

[Metre: v. 1, *Anuśṭubh*.]

- 1 Svasti Śri-Pri(pri)thavi-vallabha mahārājādhira[ā*]ja para[mā*]-
- 2 sva(śva)raṇa paramabhaṭṭārakaḥ śrīmat Kannara-dēvaṇ pri-
- 3 tuvi²-r[ā*]jyamā³-goyye [i*] Svasti samadhigata⁴-pa-
- 4 śiśa-mahā-sa(śa)bda-mahā[ā*]mantañ-Ohellakētana-
- 5 varhā-odbhavaṇ Kali-Viṭṭaṇ Banavasi⁵-nāḍ-āḷe [i*] Gom(gā)-
- 6 mundaṇa-Eḍevojāḷ-nāḷke nāḷ-gāmuṇḍa-goyye [i*]
- 7 Śa(śa)ka-nṛipa-kāl-ātita-saṇvatsara⁶-sa(śa)taṅga-
- 8 l-ṇṇu-nūr-aruṇvatt-ṇṇaneya Viśvā(śvā)vasuv-ṇṇ-
- 9 ba saṇvatsaraṇ pravartise su(śu)kla-pakṣaṇ A-
- 10 āgiravāramum-Uttare-nakṣatradamṇdu Segā-
- 11 ra Poravayya-att-ara-gadda(ṇ)-ṇag-ir-matta-
- 12 l-keyyaṇ Gāmuṇḍaṇaḷ-biḍiṇi kareg-ā-
- 13 gal-e[m]dom⁷ [i*] Sva-datt[ā*]m para-datt[ā*]m bā(vā) yō harētu(ta) vasuṇ-
- 14 dhar[āṇ*] [i*] śhaṣṭir-vva[raha*]-śhaṣṭā(śrā)ṇi viśṭāyā⁸ jā-
- 15 yatō krimi⁹ [i*]

TRANSLATION.

(Lines 1-13.) Hail! while the darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, king Kannara, was reigning over the earth:—Hail! while the *Mahāśmanta* possessing the five great (*musical*) sounds, scion of the Ohellakētana lineage, Kali-Viṭṭa, was governing the province of Banavāsi:—while Gāmuṇḍa was holding the county-shrievalty over the county of Eḍevojāḷ:—when the cyclic year Viśvāvasu, the eight-hundred and sixty-eighth (*year*) of the centuries of years elapsed since the time of the Śaka king, was in progress, in the bright fortnight, on Thursday, under the constellation Uttara, Segara Poravayya obtained from Gāmuṇḍa the remission of a field of two *matta* within the *ara-gadda* (ṇ) there, and said that it should be for the tank.

(Verse 1: a common Sanskrit formula.)

B.

Of this epigraph lines 1-9 are engraved on a parabola-shaped block about 11 in. broad and 17½ in. high; the remainder is on the base on which this block stands, and which is about 1 ft. 9 in. broad and 6½ in. high. The upper block is surrounded by a border with bead ornament except at the bottom, and is slightly damaged on the proper left side.—The character is Kanarese, at first fair, but gradually degenerating, until it becomes in ll. 10-13 a clumsy

¹ From the ink-impression.

² Read *prīṭhuvī*.

³ A small letter is written in front of the ā which seems to be meant for a final sa.

⁴ The syllable sa was originally written śa and then corrected to sa.

⁵ Read *Banavāsi*.

⁶ The sa has been omitted and added below the line.

⁷ I give this reading with some diffidence. There is a ga written below the l, which seems to have been omitted from the beginning of the line.

⁸ Read *viśṭāyā*.

⁹ Read *kṛimī*.

straggling cursive. In ll. 1-9 the height of the letters is between $\frac{1}{2}$ in. and 1 in., but in ll. 10-13 it varies from $\frac{1}{2}$ in. to 1 in., the smallest size being that of a cursive *m* which appears thrice in l. 13 (*Mulkaḍara, maṅgaḷa, mahā*).¹

The vowel *ṣ* is written in both ancient and later style, the *ṣ* in the later, and the general type of the letters is that of the transitional period. We find the guttural nasal in ll. 11 and 13, the palatal nasal in l. 5 and apparently in l. 12.—The language is Old Kanarese. *Poravayyaṇa* (read *Poravayyana*) in l. 12 seems to be a genitive used for nominative (cf. *J.R.A.S.*, 1918, p. 105).

The record refers itself in ll. 1-9 to the reign of Kannara (Kṛishṇa III) and the administration of Kali-Viṭṭa and Gāmunḍiga in almost the same words as inscription A., and then in ll. 10-13 announces a charity or public service performed in the same year, viz. Śaka 868 Viśvāvasu, corresponding to A.D. 945-6.

The places mentioned are the Banavāsi *nāḍu* (l. 7), Kḍevoḷal (l. 8), and a village with a doubtful name (l. 12).

TEXT.²

- 1 [Sva]st[i] Śri-Pri(pri)thuvī-vallabha ma-
- 2 [hāṛā]jādhirājāṁ paramāśva(śva)ra
- 3 [para]mahatṭ[ā*]rakam śrīmat Kannara-
- 4 [dśvām] p[r]i(pri)thuvī-rājyaṁ-geyye [i*] Svasti
- 5 [samadhi]gata-pañcha-mahā-śabda-
- 6 [mahā]ś[ā*]manta Ohellakēta³-vaṁś(ś)-ōḍbhava
- 7 [Kali-Vi]ṭṭam Banavāsi-nāḍ-ālutt-ire [i*]
- 8 [Gāmu]ṇḍigan-Kḍevoḷal-nāḷke nāḷ-gā-
- 9 [muṇḍu-ge]yye⁴ [i*] Svasti
- 10 Sa(śa)ka-nṛipa-kāl-ātīta-vartthamāna - sambatāra - sata[m]gaḷ⁵-e[m]ṭṭum-nu(nū)ra
- aruvatt-eṇṭa-
- 11 neya Viśvā(śvā)vasu-[sa]mba[t]sara[m] pravarttise Segara⁶ 7Karavayyaṅga[i*] ?]
- gummaka(?)
- 12 peñchiṇḍo⁸ [i*] Śri-Poravayam(yya)na śrī(śrī)-Meḷ⁹-Biligiligeya mahājanake
- kā[du?]-
- 13 du [i*] Muḷ[ka]ḍara Vaddayyaṁ¹⁰ m[ā*]ḍidom [i*] maṅgaḷa mahā-śrī

TRANSLATION.

Hail! while the darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, king Kannara, was reigning over the earth:—Hail! while the *Mahāśmanta* possessing the five great (*musical*) sounds, scion of the Ohellakēta¹¹ lineage, Kali-Viṭṭa, was governing the province of Banavāsi:—while Gāmunḍiga was holding the county-shrievalty over the county of Kḍevoḷal:—while the cyclic year Viśvāvasu, the eight-hundred and sixty-eighth (*year*) of the centuries of current years elapsed since the time of the Śaka king, was in

¹ Cf. the facsimile of Inscr. D., l. 15.

² From the ink-impression.

³ Probably to be corrected to *Ohellakētaṇa*, as in A.

⁴ Under this word are two short lines of very small characters, mostly illegible.

⁵ Read *-vartthamāna-sambatāra-satagaḷ-eyya*.

⁶ There is a cut across the base of the *g*, apparently signifying nothing.

⁷ [The reading seems to be *Guravayyaṅgaḷ-ahummaḷka[vaṁś ?] pravarttise*.—H. K. S.]

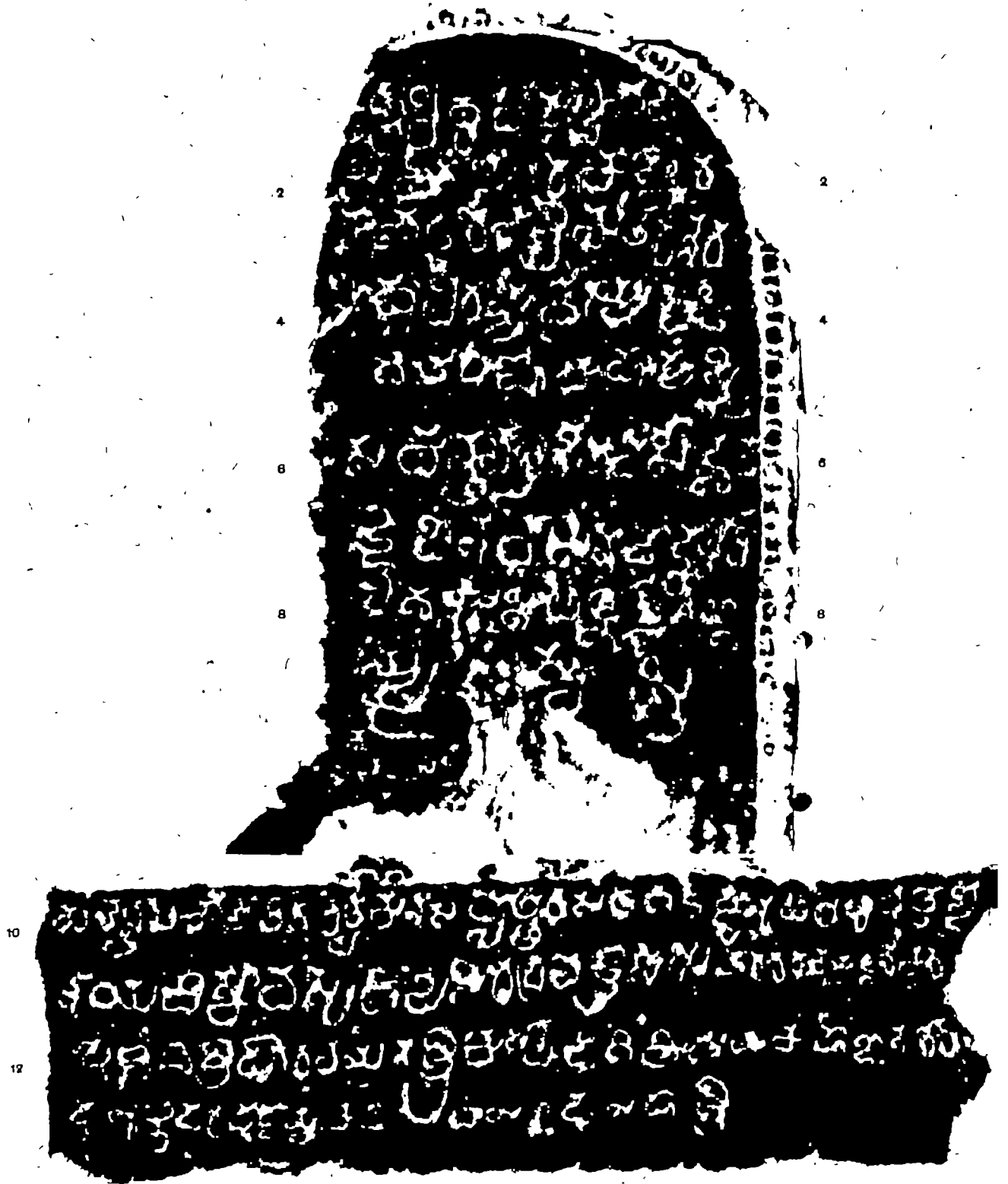
⁸ Apparently meant for *peñchiṇḍo*; but the second syllable is not quite clear to me.

⁹ The syllable *ḷ* is rather doubtful, being written with a smaller letter rather high up, as though it were omitted and afterwards squeezed in. Possibly we should correct *śrīmeḷ* to *śrīmat*. [*Śrī-Miḍa-Piligilige* is what appears to me to be the probable reading.—H. K. S.]

¹⁰ [Perhaps *Chavayyaṁ*.—H. K. S.]

¹¹ Perhaps to be corrected to *Ohellakētaṇa*.

Kyasanur Inscription of Kali-Vita, Saka 868.



progress:—Segara Karavayya distributed (?) Poravayya shall preserve (it) for the burgesses of . . . Biligilige Mūlkaḍara Vaddayya made (*this monument*). Happiness! great fortune!

C.

This fragment is contained on a stone of which the inscribed area is about 1 ft. 10 in. high and 1 ft. 7½ in. wide.—The character is a fine upright Kanarese with letters varying in height from ¼ in. to 1½ in., and with a tendency to make the *l* very large. The vowels *ā* and *ī* are usually written in the older fashion; but the later style is used in *-l-ā-*, l. 8, *-r-o-*, l. 7, *-co-*, l. 8, and *-do-*, l. 11. The palatal nasal occurs in *pañcha-*, l. 4. The *l* is rather archaic in type, but the *j* and *b* are of a rather later style, and the general character is that of the transitional period.—The language is Old Kanarese. The words *naliga* (l. 7) and *mattal*, for the commoner *mattar* (ll. 10, 11; cf. above, A. text line 11 f.), are of some lexical interest.

The purport of the inscription, so far as it is preserved, is to record the grant of some land for the maintenance of a temple. It prefaces this by referring itself to the reign of Kandara-vallabha, i.e. Kannara or Kṛishṇa III (ll. 1-3), while the *Mahāśāntādhipati* Śaṅkaragaṇḍa was governing Banavāsi (ll. 4-6) and Gāmūṇḍiga was county-sheriff of Hḍevolal (ll. 6-9).

The places mentioned are the Banavāsi *nāḍu* (l. 6), the Hḍevolal Seventy (l. 8), the Pulil-kere, a local tank (l. 9), and the Buda-kaṇḍa, some local field or the like (l. 11).

TEXT.¹

- 1 [Ṣvasti] Śrī-Prituma²-vallabha mahār[ā]jādhi-
- 2 [rāja pa.]ramēśva(śva)ra paramabhaṭṭārakaṁ śrīmat
- 3 [Ka]ndara-vallabhaṁ prituvi³-rājyam-geyye [!].
- 4 Svasti samadi(dhi)gata-pañcha-mahā-śabda-ma-
- 5 h[ā]ś[ā]mantādi(dhi)pati śrīmat-Sa(śa)ṅkaragaṇḍaṁ
- 6 Banavāsi-nāḍ-āṇṭt-ire [!]. Svasti śhaḍgunṇa⁴-śam-
- 7 dhu(pū)ṇṇa naligar-oḷ-gaṇḍa śrīmat-G[ā]mūṇḍiga-
- 8 n-Hḍevolal-āṇṭt-pattakkam⁵ nāḷ-gāmūṇḍu-gey[ya]-
- 9 tt-iḷḍu Pulil-kereya kelage vēdhya⁶-dānn-
- 10 da keyy-ir-mmattal-āṇṭt kereya kelage bēraḍu nā-
- 11 l-mattal-Buda-kaṇḍadoḷ-nivēdhya(dya)da key-or-matta-

TRANSLATION.

[Hail!] while the darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, Kandara-vallabha, was reigning over the earth:—while the *Mahāśāntādhipati* possessing the five great (musical) sounds, Śaṅkaragaṇḍa, was governing the province of Banavāsi:—hail! while he who is perfect in the six qualities,⁷ a true man of valour for friends, Gāmūṇḍiga, was holding the county-shrievalty over Hḍevolal Seventy:—a field (containing) two *mattal* for the supply of oblations, (lying) below the Pulil tank; four *mattal* separately below the same tank; a field (containing) one *mattal* for the supply of oblations in the Buda-kaṇḍa—

¹ From the ink-impression.

² Read *pritiṇṇi*.

³ We should expect *-āṇṭt-pattakkam*.

⁴ Read *śhaḍgunṇa*, or *śhaḍ-guṇa*.

⁵ Namely lordship, knowledge, glory, fortune, freedom from sensuality, and godliness; or perhaps the six qualities of statesmanship.

⁶ Read *nivēdhya*. [*Vaidya* would also do—H. K. S.]

⁷ On *kaṇḍa* see above, Lakṣmīnārāyaṇa inscr. C., p. 52. n. 1.

D.

This record is on a stone with inscribed area 2 ft. 6 in. high and 1 ft. 7½ in. broad. The character is a fine upright Kanarese hand, with letters varying from ½ in. to 1 in. in height. The style is somewhat archaic, with features of the transitional period. The *ṣ* is written in both the earlier and the later fashion, the *ṣ* only in the later. An *i* of rather archaic type is used in l. 13. A cursive *m* of the peculiar kind mentioned above appears twice in l. 15; and the *y* is composed of two parts, not, as is usual, of three.—The language is Old Kanarese, except for the formal Sanskrit verse in ll. 11-13. Some words are lexically interesting, as *mattal* for *mattar*, ll. 6-7 (cf. above, remarks under A. and C.), *damma*, ll. 7-8, *adigal*, l. 7, (P) *gam-bonnu*, l. 8, *vasa*, l. 9.

The record refers itself in ll. 1-8 to the reign of Nityavaraha-Amoghavaraha, with the usual epithets of royalty. This is peculiar, for these two *birudas* are not elsewhere borne by a single king. As the inscription seems to be perfectly genuine, we must conclude either that the draftsman made the mistake of combining the *birudas* of two different kings, which seems rather improbable, or that they were actually borne together by some sovereign. Who this sovereign could have been is a matter of conjecture; but, as our epigraph mentions as his viceroy Śaṅkaragaṇḍa, whom we have already met in inscription C., and as *nāḷ-gāmuṇḍa*, Gāmuṇḍiga, who figures in A.-C., it seems at any rate possible that Nityavaraha-Amoghavaraha is the same as Nityavaraha-Khoṭṭiga, the son of Amoghavaraha-Vaddiga and the younger brother and successor of Kṛṣṇa III (Kannara) Akilavaraha, so that the date of the inscription would be about A.D. 970.

After mention of the reigning king the record states that at the time the Banavāsi province was under the governorship of Śaṅkaragaṇḍa, while Gāmuṇḍiga was *nāḷ-gāmuṇḍa* of Mḍevoḷaḷ (ll. 4-6), and then sets forth a standing order in connection with the levy of the king's taxes on land and houses in Kēśalūr and some cognate matters.

The places mentioned are the Banavāsi *nāḷu* (l. 4), the Mḍevoḷa. Seventy (l. 5), and Kēśalūr, i.e. the modern Kyāsanūr (l. 6).

TEXT.¹

[Metre: v. 1, *Anuṣṭubh*.]

- 1 ॐ Svasti Nithya(tya)va[r*]ṣha Śrī-Pṛī(pri)thavī-vallabha
- 2 mah[ā*]r[ā*]j[ā*]dhirāja paramēva(śva)ra paramabhaṭharakaṁ²
- 3 śrī-Amoghavaraha³ pṛītuvi⁴-rājya[m*] geyy[e |*]
- 4 Śa(śa)ṅkaragaṇḍa[m*] Banav[ā*]śi-nāḷ-a(ā)utt-ire [l*]
- 5 śrī-Gāmuṇḍigaṁ Mḍe(ḍe)voḷaḷ-ōḷpat[t*]akke nāḷ-g[ā*]-
- 6 vūṇḍu-geyy[e |*] Kēśalūrgg[e*] kōṭṭa(ṭṭa) stī(sthī)ti matta-
- 7 lge n[ā*]lku damma ṭḍigalge mūru mani(ne)-
- 8 ge eraḍu mane-damma ondu gaṁ-bonnu māva-
- 9 tta-eraḍu arasar-ārappo(yvo)ḍ[e*] ondu vasaḍa
- 10 ku(kū)lan-ikkuge allind-atta nāḷ-g[ā*]vūṇḍar-ikkuvu-
- 11 du || Śva-datt[ā*]m para-dāttadvam⁵ vā yō harati⁶ na-
- 12 dhipā⁷ [l*] śhaṣṭi[r*]-varisha-śaṣaṣaṇi⁸ viśṭeya⁹
- 13 jayyate¹⁰ krimiḥ || [l*] Idam kṛdā(da)va[m*]ge anva-

¹ From the ink-impression.

² Read -Amoghavarahaḥ.

³ Read -dāṭiḥ.

⁴ Read varuḍharakaḥ.

⁵ Read viśṭeyaḥ.

² Read -bhakṣarakāḥ.

⁴ Read -pṛīṭiḥ.

⁶ Read karita.

⁸ Read -varsha-saṣaṣaṇi.

¹⁰ Read jayati.

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- 14 mōdada¹ pale(la)m-akṛi(kku) alido[rh*] paṭhohcha-vaha-
 15 patakan²-akṛi(kku) Ma[rh]gaḍa(la) mah[ā*]-giri³

TRANSLATION.

(Lines 1-11.) Hail! while Nityavaraha, darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, Amōghavaraha, was reigning over the earth:—while Śaṅkaragaḍa was governing the province of Banavāsi:—while Gāmuṇḍiga was holding the county-shrivalty over the Hḍevolal Seventy:—an arrangement was laid down for Kṣatṛ (as follows): for a mattal (the tax is to be) four damma,⁴ for an adiga⁵ three, for a house two; the damma on houses (is to be) one . . . gold; when the thirty-two Crown-officials⁶ hold the survey, they shall provide rice for one year; the county-sheriffs there shall provide (it) thence.

(Verse 1: a common Sanskrit verse-formula.)

(Lines 13-15: a Kanarese prose formula.)

[NOTE.—*adigaḷe* may have to be corrected into *adigaḷe* (*adigaḷe*?) in the sense "for services"; *gaṛi* may be taken with the word *ondu* which precedes it and explained as a conjunction corresponding to *kath*. Evidently 10 *dammās* equalled 32 *pon*. In the phrase *ondu casada kaṣṭan-ikkuge* I would insert *dā* before *casada* and translate: "the king, whoever it may be, should provide rice for one day." In the collection of taxes in former times, the bill collector used to be fed at the expense of the debtor; cf. e.g. my remarks on remission of *voffachchu*, A. R. on Epigraphy (Madras) for 1911, page 77.—H. K. S.]

E.

This small fragment occupies an area of about 8½ in. in height and 1 ft. 5½ in. in width. The character is a fair Kanarese of cursive sloped type, with letters varying from ½ in. to ¾ in. The *ṣ* is written in both the earlier and the later style, the *ṣ* only in the later. The guttural nasal occurs in l. 5, the palatal nasal in l. 1. The ordinary cursive form of *ṣ* is used in *s[ṣ]mantanādhīpati* (sic!), l. 1, *śrīmat*, l. 2, *-chāṣīraman*, l. 3, and *-g[ṣ*]muṇḍi*, l. 5. The language is Old Kanarese. The *ṣ* is wrongly written for *r* in *panni*, ll. 2-3.

As to matter, the fragment is part of the official preamble of some document, and reports that at a certain date the Banavāsi Twelve-thousand was under the government of the *Mahā-sāmantādhīpati* Kannayya, while the county-sheriff of the Hḍevolal Seventy was Polega and the town-sheriff Siṅga. On epigraphic grounds it may be assigned to a date a few years later than the preceding record.

TEXT.⁶

- 1 paṭhohcha-mahāsa(śa)bda-mahāsa[ṣ]mantana-
 2 dhīpati⁷ śrīmat Kannayya[rh] Banavāsi-pa-
 3 nniḷchā(ṛohohhā)śīraman-āle ८ śrīmat Hḍe-
 4 voḷa[l-ṣ]ipattakk[e] Polegaṇ n[ā*]l-g[ā*]muṇḍi-
 5 geyye Siṅgan-ūr-ggāmuṇḍi-geyye

3. DEVIHOSUR INSCRIPTION OF SAKA 884.

Dēvihosūr, literally "New Town of the Goddess" (probably because of some temple of Dēvi, serving to distinguish it from other towns called Hosūr), is a village in the Karajgi taluka of Dhārwar District; the Bombay Survey sheet No. 309 places it in lat. 14° 47½' and long. 75° 22½', about 4½ miles west of Hāvēri. In l. 9 of the present inscription, which was found at the local temple of Bhōgēśvara, it is called by its ancient name, Posavūr, whence is

¹ Read *asom śāśada*.

² Apparently the same as *dammā*.

³ From the ink-impression.

⁴ Read *paṭhohcha-mahā-pāṭakam*.

⁵ This use of *arasa* for "officer of the king" is noteworthy.

⁷ Read *-sāmantādhīpati*.

⁶ Read *-śrī*.

derived °*kosur*, the second element of the modern name. The stone is rounded at the upper corners, and in a band on the top are sculptures of the sun (proper right) and moon (left). Below this is an inscribed area about 2 ft. 3½ in. high and 17 in. broad. It is somewhat damaged on the proper right side, from the top downwards to l. 5.—The character is a bold Kanarese hand of the period, somewhat affectedly angular in ll. 1-5; the letters vary in height from ¾ in. to 1½ in., and belong to the transitional type. The vowels *ē* and *ō* are written in the later manner, except in *trayōdasi* (l. 7), °*janakke* (l. 9), and *bēva* (l. 10).—The language is Old Kanarese, but not of the more archaic type.

The record opens by referring itself in ll. 1-4 to the reign of Akālavārsha Kannara-dōva (the Rāshtrakūṭa Kṛishṇa III, on whom see *Dynast. Kanar. Distr.*, pp. 418-422), while his subordinate Garvīndara was governing the Banavāsi nāḍu¹ (ll. 4-5). It then states that on a given date in Śaka 884 an impost of 55 *gadyānas* was required of the Mahājanas of Poṣavūr, from the interest of which certain Brāhmanas were to be fed at the *samkrānti* in the house of Binaga,² son of Mālakka (ll. 6-13); and it concludes with a pious prayer that religion may increase for all time (ll. 13-14).

The date is specified on ll. 6-9 as Śaka 884, Dundubhi; Pausa śu. 13, Sunday; the *uttarāyana-samkrānti*. There is a slight irregularity here. The Śaka year intended is the *current* year, corresponding to Dundubhi of the Northern Cycle; the *tithi* Pausa śu. 13 was connected in that year with Sunday, 22 December, A.D. 961, ending 18 h. 8 m. after mean sunrise (for Ujjain). The *uttarāyana-samkrānti* occurred on the following Monday, 23 December, at 6 h. 25 m. after mean sunrise. Thus the *tithi* ended at 0.8 A.M. and the *samkrānti* occurred at 12.25 A.M. on the same day, Monday. These calculations are by true *tithis*; but if we reckon with mean *tithis* and months the result is rather different, for thus śu. 13 corresponds to Monday, 23 December (being current during 20 h. 36 m. of the preceding Sunday, and ending 8 h. 24 m. after mean sunrise on the Monday), while the *samkrānti* occurred 16 h. 54 m. 22 s. after mean sunrise on the Monday.³ It is thus impossible to say whether the date in the inscription was calculated by true or by mean *tithis*.

The only place-names mentioned are the Banavāsi nāḍu (l. 5) and Poṣavūr, i.e. Dēvīhoṣūr (l. 9).

TEXT.⁴

- 1 [Svasty-A]kālavarsha-dōva Śri-Prithvi-valla-
- 2 [bha ma]hārājadhivāja paramā-
- 3 s[va](śva)raṁ [para°]mabhaṭṭārakaṁ Kannara-dōva[m°] rā-
- 4 [jyaṁ]-geyye tat-pāda-padm-ōpaj-
- 5 [vi] Garvīndaraṁ Banavāsi-nāḍan-āle
- 6 Sa(śa)ka⁵-varsha 884 Dundubhi-samvata-
- 7 r-āntarggata-Pausa-su(śu)ddha-trayōdasi(śi) Ā-
- 8 ditya-vāram-uttarāyana-samkrānti-
- 9 yandu Poṣavūra mahājanakk-a-
- 10 yvatt-aydu gadyāna ponna bēva kara[mh]
- 11 Mālakkaṁ magam Binagaṁge sam-
- 12 krāntiyo[-mansyo]-orvver-brāhmaṇa-
- 13 r-uṇḍa phalaṁ chaṁdr-ādityar-uḷḷina[mh°]
- 14 dharmīnam-abhivṛddhige salvudu maṁgala

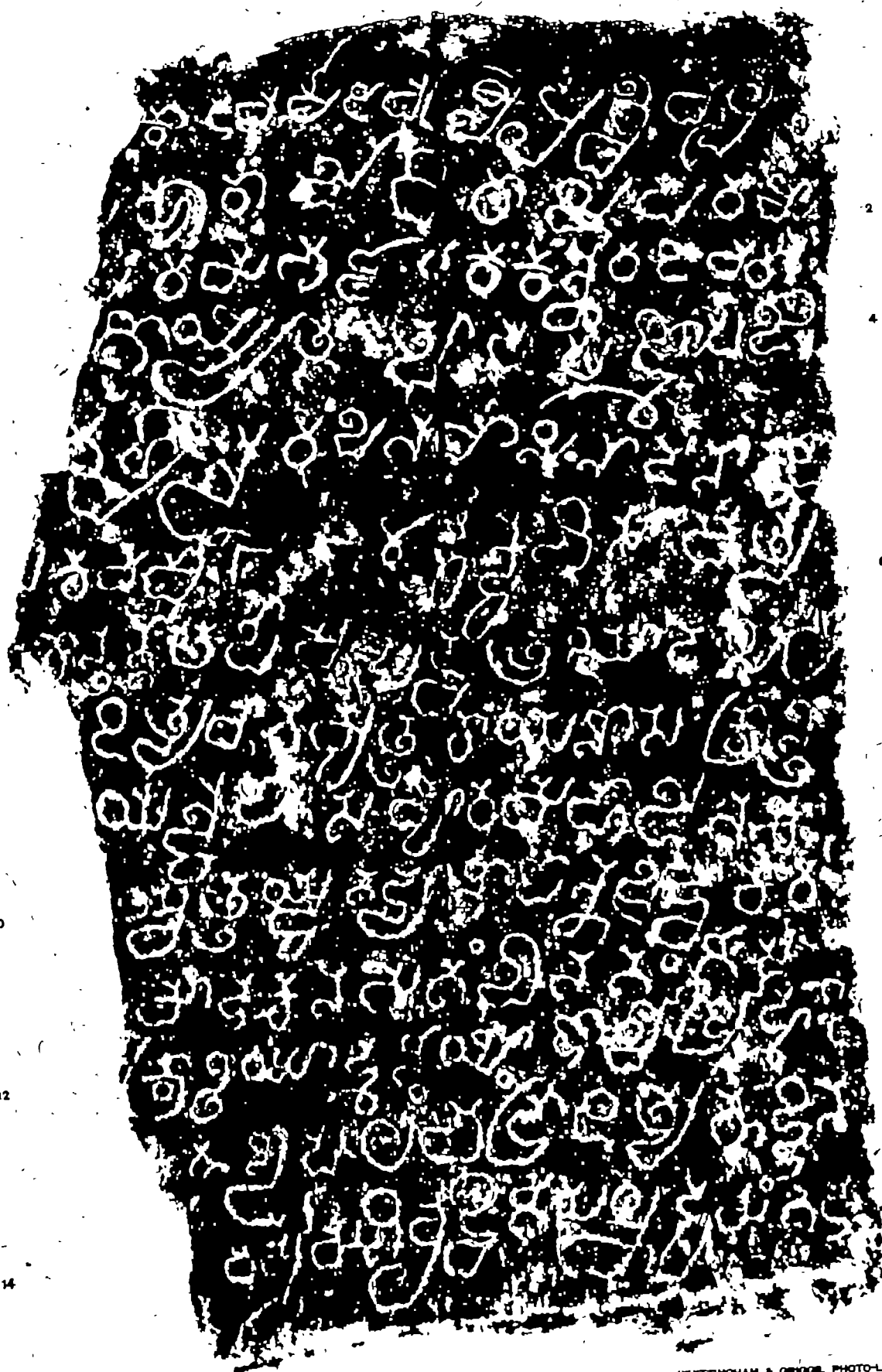
¹ This name Garvīndara appears in a record of Śaka 880 (Prabhava) as ruling a part of the Banavāsi Twelve-thousand under Khotṭiga (*Epigr. Carn.*, Vol. VIII, Sh. 581).

² This name seems to be the same as *Bonaka*, derived from the Sanskrit *Vindyaśaka*.

³ I am indebted for these results of mean calculation to Mr. Sewell.

⁴ From the ink-impression.

⁵ Only the second half of the *s* is visible, but it is enough to show that the engraver cut an *s*, not a *ś*.



No. 22.—PADMANERI GRANT OF VENKATA I : SAKA-SAMVAT 1520.

By V. NATESA AYYAR, B.A., M.R.A.S., PESHAWAR.

The subjoined grant is published with the aid of an excellent inked estampage, kindly supplied to me by Rao Sahib H. Krishna Sastri, Government Epigraphist for India. It is noted as No. 14 of Appendix A in the *Annual Report on Epigraphy* for 1905-6.

The copper-plates on which the grant is incised are seven in number, as can be judged from the Telugu numerals at the right-hand corner, and they are bored at the top for the insertion of a ring and seal, which, unfortunately, are no longer to be found.¹ Of these plates the first and the last are carved only on the inner side, and the remaining five on both sides. The space covered by the writing measures $7\frac{1}{2}'' \times 7\frac{1}{2}''$ on each plate, while the size of the individual letters varies from $\frac{3}{16}''$ to $\frac{1}{4}''$. The alphabet is Nandināgarī, with the exception of the 'sign-manual' at the end, which is in the Kannaḍa-Telugu script.

Among the orthographical peculiarities and errors which occur in the grant may be mentioned (1) the doubling of consonants when preceded by *r*, as in °*turyyō* (l. 7), °*tārttiyikō* (l. 10), °*sauryyāna* (l. 21), °*durgga*° (l. 55), °*r-ddadati* (l. 149); (2) the doubling of *d* when preceded by an *anusvāra* or followed by *y*, as in °*ruddhatti*° (l. 29), °*maddhyō* (l. 46), °*aiiddhiava*° (l. 70), °*iddhya*° (l. 117); (3) the use of *anusvāra* instead of nasal, as in °*syapaṣṣi* (l. 46), °*Veṅgaḷāḥḥā* (l. 54), °*koṇḍavīṣu*° (l. 56), °*caṣayāṇ* (l. 100), °*brahḥāṣṭaṇ* (l. 136), °*v-ṣiḥḍāṇ* (l. 269); (4) the omission of *visarga* before conjunct sibilants, as in °*kāminī va*° (l. 15), °*rāja kṣhitā* (l. 38), °*d-anuja śri* (l. 62), °*dḥś śri*° (l. 122), °*prayatai śri*° (l. 164); (5) the use of dental *n* for cerebral *ṇ* as in °*varṇita*° (l. 88), °*varṇa*° (l. 228); (6) the use of *yi* for *i* and *ye* for *e* and twice *corā* as in °*y-ṣiṭā*° (l. 33), °*yiti*° (l. 88), °*māita*° (l. 94); and (7) non-adherence to Sandhi rules, as in °*vi-abhāt-tilā* (l. 2), °*śrīmat-cha*° (l. 170), °*y-ṣṭbhāta*° (l. 191).

The inscription consists of 159 Sanskrit verses and opens with an invocation to the god Śrī Venkaṭeśa in prose. The peculiar Sanskrit words and the royal *birudas* used in this epigraph are the same as in the other published records of this king and of his successors Venkaṭa II and Rāṅga VI.²

The genealogy of the king (vv. 3-28), both mythological and historical, agrees precisely with that given in the inscriptions already referred to, while the description of his virtues and exploits (vv. 29-45) adds nothing to what is contained in the *Vilāpaka* grant.³

Verses 46-47 give the date of the grant, which was the twelfth tithi of the bright fortnight of the month of Śrāvaṇa in the Śaka year reckoned by the sky, the eyes, the arrows and the moon (i.e. 1520), the cyclic year being *Vilāmbin*. This date corresponds with A.D. 1598.

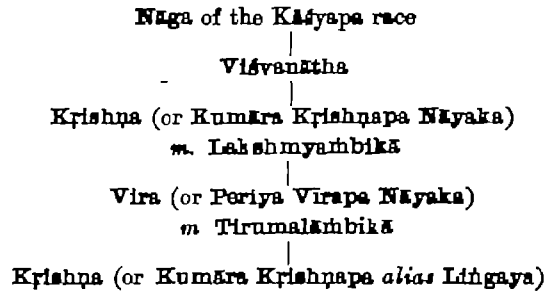
The grant was made in the presence of the god Venkaṭeśa, evidently on the Tirumala hill, and at the request of Kṛishṇa, the Nāyaka king of Madhūrā. The latter's pedigree, as shown in

¹ These plates were originally in the Collector's office, Tinnevely, and had their ring and seal intact at the time when they were examined by Mr. Sewall (*Lists of Antiquities*, Vol. II, p. 17, No. 111).

² Vide *Ep. Ind.*, Vol. IV, pp. 260 ff.; *ibid.*, Vol. III, pp. 236 ff.; *Ind. Ant.*, Vol. XIII, pp. 125 ff.; *ibid.*, pp. 153 ff.; and *Ep. Ind.*, Vol. XI, pp. 326 ff.

³ *Ep. Ind.*, Vol. IV, pp. 269 ff.

the present record (vv. 58-78), tallies exactly with what Mr. Sewell has given,¹ but is not included in the Kūṇiyūr Plates of Veṅkaṭa II.² This pedigree can be shown as follows :—



As to the martial exploits and public charities of these Nāyaka kings, the record says that Viśvanātha, son of Nāga, defeated the Tiruvaḍi king and the great Pāṇḍya Vāpāda-rāya³ and his allies in battle and established his sway over the kingdom of Madhurā (v. 59) ; that his grandson Virapa Nāyaka constructed a sculptured *maṇḍapa* in front of the shrine of Sundarēśa, the presiding deity of Madura, gave the goddess Mīnākshi a golden *karacha* set with gems, instituted *pūjās*, performed the ceremonies and made the gifts *hṛm-ātra*, *hṛma-garbha*, *kanaka-maṇi-tulā-pārusha*, etc. (vv. 63-64) ; that Virapa Nāyaka's son Kṛishṇa obtained the grace of Baṅgapati (i.e. the god of Śrīraṅgam) by gifts of jewelled *karachas*, silk garments, and rich ornaments, such as diadems, ear-rings, and waistband, by the endowment of villages, gardens and orchards, by the celebration of car-festivals and by the due performance of daily rituals in his temple (v. 69) ; and that he also founded *agrahāras* for the exclusive use of Brahmins well-versed in *śāstras*, and bestowed villages on them in perpetuity.

The object of the grant was the village of Padmanāri (ll. 107 sqq.), surnamed Tirumalāmbapuram, presumably after Kṛishṇa-Nāyaka's mother, and belonging to the Tiruvaḍi-rājya,⁴ in Vēnava-naḍu, and in Pachchāttuppōkku (Tamil : Pachchāttupōkku), evidently so called because it was irrigated by the Pachchāttu river. The village was situated to the east of Koṭṭākuḍi-Marugāl and the Bhinnāśaman, to the south of the (boundary) stone of Vēṭṭekāraṅkuḷam and Moḍavaṅkuḷam, to the west of the bridge (i.e. anicut) of Dēvanallūr⁵ alias Sōmanāthakshētra and to the north and west of the river Śyāma-nadī.⁶ The village enjoyed a regular supply of water from the Śyāma-nadī anicut and possessed the ownership of the two dams across the mountain streams between Ohōlagiri and Valligiri, as also the numerous canals. The village of Padmanāri may be identified with its namesake 2½ miles east of Nāṅgunēri in the Tinnevely district. Mr. Sewell (*Lists of Antiquities*, Vol. I, p. 315) says that there is here a large temple with inscriptions in Tamil, Telugu, Grantha and Malayalam characters.

The terms of the grant are the same as those used in similar records of this dynasty and embrace every kind of proprietary right, including immunity from all taxes and unhampered powers of enjoyment and alienation in perpetuity.

¹ *Lists of Antiquities*, Vol. II, p. 200.

² *Ep. Ind.*, Vol. III, p. 229.

³ [For the identification of Tiruvaḍi and of Vāpāda-rāya see the *Annual Report on Epigraphy* for 1906, p. 85, paragraph 80.—H. K. S.]

⁴ This name occurs also in the Kūṇiyūr Plates of Veṅkaṭa II (vide *Ep. Ind.*, Vol. III, p. 240).

⁵ [Dēvanallūr is also shown on the map of the Nāṅgunēri taluk but not exactly to the east of Padmanāri. Perhaps the anicut of Dēvanallūr was in that position.—H. K. S.]

⁶ Śyāma-nadī is apparently the Sanskrit rendering of Pachchāttu.

The village was divided by king Krishṇa into 83 shares and bestowed on a number of Brahmans of different *gōtras* and *sūtras* (v. 81). The following is the list of the donees and their shares :—

List of Donees.

Line of text. ¹	Donee's name.	Lineage.	Śākhā.	Gōtra.	Sūtra.	Number of shares.
169	Śambhu (Śva)	...	...	...	...	1½
"	Mādhava (Vishṇu)	...	...	...	...	1½
"	Mahāśakti (tutelary deity of the village).	...	...	...	...	1½
170	Akkala-Bhaṭṭa	Grandson of Akkala-Bhaṭṭa and son of Voḍya Peru-Bhaṭṭa.	Bahvricha	Bhāradvāja	...	5
173	Thrumala-Nambikoṇḍiṛya	Son of Maḍavāḍa Pina-mādhavayarya.	...	Kaundinya	Āpastamba	5
176	Koṇḍi-Jōya	Son of Timmi-Jōya	...	Do.	Do.	6
177	Venkaṭa-Amātya	Son of Honnaya-Amātya.	Yajus	Bhāradvāja	...	5
178	Venkaṭaya and Sūrēndra.	Sons of Sarvaya	...	Vīśvāmitra	Āśvalāyana	2
180	Bhūmā-Bhaṭṭa	Son of Mahābhīlī Nāgi-Bhaṭṭa.	Yajus	Kuta	...	2
181	Narasam-Bhaṭṭa	Son of Thrumalārya	Do.	Vīśvāmitra	...	1
182	Abbi-Bhaṭṭa	Son of Śaṅkara-Bhaṭṭa	Do.	Sannaka	...	1
183	Śaṅkara	Son of Vallabha-Bhaṭṭa	Bahvricha	Kauṭika	...	1
186	Aḷagi-Śāṅgari	Son of Śrīrama	...	Śrīvata	Āpastamba	1
186	Thruvenkaṭayārya.	Son of Anantayārya	Yajus	Ātrēya	...	1½
187	Thrumalārya	Son of Krishṇayārya	Do.	Kaundinya	...	1
189	Krishṇaya	Son of Perumālārya	Do.	Bhāradvāja	...	1
190	Thruvāḷi	Son of Abbaya	...	Do.	Bōdhāyana	1
191	Nārāyaṇa	Son of Thruvenkaṭaya	...	Do.	Do.	1
192	Lakshmanārya	Son of Perumālārya	...	Do.	Do.	1
194	Porotā-Naindr	Son of Śrīnivāsa	Yajus	Kaundinya	...	1
196	Sūryanārāyaṇa	Son of Bhāskara-Bhaṭṭa	Do.	Bhāradvāja	...	1
196	Abban-Śāstrin	Son of Śāstrīya	Bahvricha	Śrīvata	...	1
197	Padmanābha-Paṇḍita	Son of Dēvarāya-Paṇḍita	...	Kāṭyapa	Bōdhāyana	1
199	Vēḍappa-Paṇḍita	Son of Garuḍavāhana	...	Do.	Do.	1
200	Paramasvāmi-Vaidya	Son of Sundararāja	...	Parāśara	Do.	2
201	Gaṅgayādi Kōṇēri-Bhaṭṭa	...	...	...	...	1

¹ The line-number refers to the beginning of the verse giving the details.

List of Donees—*contd.*

Line of text.	Donee's name.	Lineage.	Śākhā.	Gōtra.	Sūtra.	Number of sharas.
202	Bhāskara . . .	Son of Kāvēri-samudram Sōmaya.	Bahvricha	Gautama .	...	2½
203	Mudda-Bhaṭṭa . . .	Son of Nāgappa . . .	Do. .	Do. .	...	1½
204	Yallach-Bhaṭṭa . . .	Son of Timmā-Bhaṭṭa . . .	...	Do. .	Āśvalāyana	½
206	Obā-Bhaṭṭa . . .	Son of Chikkakṛpā-Bhaṭṭa	Bahvricha	Do. .	...	½
207	Sūri-Bhaṭṭa . . .	Son of Basava-Adhvarin .	...	Vāśiṣṭha .	Drāhyāyana	½
208	Gaṅgādhara . . .	Son of Gōvinda . . .	...	Agastya .	Āśvalāyana	½
210	Nārāyaṇa . . .	Son of Huggi Yallach-Bhaṭṭa.	...	Harita . .	Do.	1½
211	Śeṣhādri-Bhaṭṭa . . .	Son of Koṇḍu-Bhaṭṭa . . .	...	Kāśyapa .	Do.	½
213	Vaidyanātha . . .	Son of Lakṣmīnātha . . .	...	Do. .	Bōdhāyana	1
214	Sūri-Bhaṭṭa . . .	Son of Nāgā-Bhaṭṭa . . .	Bahvricha	Mauna - Bhārgava.	...	½
215	Tirumala-Bhaṭṭa . . .	Son of Viraya . . .	...	Gautama .	Āśvalāyana	½
217	Mādhava-Bhaṭṭa . . .	Son of Mālū-Bhaṭṭa . . .	Bahvricha	Vishnuvardhana.	...	1½
218	Virach-Bhaṭṭa . . .	Son of Gaṅgādhara . . .	Do. .	Kāśyapa .	...	½
219	Kṛishṇach-Bhaṭṭa . . .	Son of Koṇḍu-Bhaṭṭa . . .	Yajus .	Do. .	...	½
220	Pāpā-Bhaṭṭa . . .	Son of Durgā-Bhaṭṭa . . .	Bahvricha	Ātrēya .	...	½
222	Veṅkaṭādri-Bhaṭṭa . . .	Son of Yallach-Bhaṭṭa . . .	Do. .	Gautama .	...	½
224	Basavā-Bhaṭṭa . . .	Son of Buchchella . . .	Do. .	Kāmākṣyana-Viśvāmītra.	...	½
225	Nāgā-Bhaṭṭa . . .	Son of Pākari-Kṛishṇaya	Do. .	Bhāradvāja .	...	½
226	Kṛishṇach-Bhaṭṭa . . .	Son of Sūri-Bhaṭṭa . . .	Do. .	Vishnuvardhana.	...	1½
228	Veṅkaṭa-Bhaṭṭa . . .	Son of Svarnaghaṭṭi-Appayāya.	Do. .	Bhāradvāja .	...	1½
229	Śankara-Bhaṭṭa . . .	Son of Tirumala-Yajvan .	Do. .	Kāśyapa .	...	½
230	Sūryanārāyaṇa . . .	Son of Mallu-Bhaṭṭa . . .	Do. .	Haritama .	...	½
231	Sūryanārāyaṇa . . .	Son of Lekki-Bhaṭṭa . . .	Do. .	Haritama .	...	½
233	Appaya . . .	Son of Tiruveṅkaṭa . . .	...	...	...	1
"	Anantaya . . .	Son of Yajñōvara . . .	Yajus .	Kaṇḍika .	...	½
235	Vaidyōa-Bhaṭṭa . . .	Son of Mangṭa . . .	Sāman .	Kāśyapa .	...	1½
236	Chinna-Nāgaya . . .	Son of Koṇḍu-[Bhaṭṭa*]	Bahvricha	Hārithasa .	...	½
237	Raṅgaya . . .	[Son of] Veṅgaḷ-Ādhvarin	Yajus .	Kāśyapa .	...	½

List of Donees—*conold.*

Line of text.	Donee's name.	Lineage.	Śākha.	Gōtra.	Sūtra.	Number of shares.
238	Kṛishṇa . . .	Son of Rāthasundara .	Yajus .	Kāśyapa .	...	1
239	Bhābath-Bhaṭṭa . . .	Son of Venkaṭa . . .	...	Do. .	Kātyāyana	1
"	Venkaṭa . . .	[Son of] Karuṇākara .	Śukla-Yajus.	Bhāradvāja .	...	1
240	Lallu-Bhaṭṭa . . .	Son of Nāgaṭh-Bhaṭṭa .	Bahvricha	Vāsishta .	...	1/2
241	Chennu-Bhaṭṭa . . .	Son of Nāgaṭh-Bhaṭṭa .	Do. .	Ārśya .	...	1/2
242	Nṛsiṅha . . .	Son of Raṅgaya . . .	Yajus .	Bhāradvāja .	...	1/2
"	Chikkārya . . .	[Son of] Ōbaya . . .	Ṛik .	Mauna - Bhārgava.	...	1/2
244	Kṛishṇa-Bhaṭṭa . . .	Son of Venkaṭādri .	Bahvricha	Vāsishta .	...	1/2
"	Kṛishṇa . . .	Son of Rāmakṛishṇa .	Ṛik .	Jāmadagnya-Vatsa.	...	1/2
245	Bhānaya . . .	Son of Nāgā-Bhaṭṭa .	Do. .	Kāśyapa .	...	1/2
"	Achohaya . . .	Son of Koṇḍu-Bhaṭṭa .	Bahvricha	Do. .	...	1/2
246	Timmaya . . .	[Son of] Rāmaya . . .	Ṛik .	Jāmadagnya-Vatsa.	...	1/2
247	Bhadrava . . .	Son of Tippā-Bhaṭṭa .	Yajus .	Śrīvatsa .	...	1/2
"	Gapapati . . .	Son of Nāgaya . . .	Bahvricha	Kaṇḍika .	...	1/2
248	Baḡhunṭha . . .	Son of Liṅga . . .	...	Śrīvatsa .	Kātyāyana	1/2
249	Pāraya . . .	[Son of] Mallaya . . .	Yajus .	Gautama .	...	1/2
250	Varadārya . . .	Son of Anantayārya .	Bahvricha	Bhāradvāja .	...	1 1/2
252	Bharata-Bhaṭṭa . . .	Son of Dēvadēvēśa-Bhaṭṭa	Yajus .	Kaṇḍika .	...	1
253	Mannān . . .	Son of Kṛishṇaya . . .	Bahvricha	Haritasa .	...	1
254	Alagapperumāḷ . . .	Son of Śrīraṅga . . .	Yajus .	Śrīvatsa .	...	1
255	Vīṣṇanṭha . . .	Son of Yajñēśvara . . .	Do. .	Kāśyapa .	...	1
256	Poddaya . . .	[Son of] Mallaya . . .	Ṛik .	Vāsishta .	...	1/2
"	Pushpagiri . . .	Son of Dugga . . .	Do. .	Bhāradvāja .	...	1/2

Some of these donees, it may be noted, seem to have come from distant provinces. Thus, Akkaḷa-Bhaṭṭa is stated to be the son of Peru-Bhaṭṭa of Voḍya or Orissa (v. 86); Tirumala-Nambikoṇḍa, the son of Pina-Mādhava of Maḍavāḍa or Marwar (v. 88); Bhtimā-Bhaṭṭa, the son of Nāgā-Bhaṭṭa of Mahamkālī, or Mahākālī or Ujjain (P) (v. 92); and Nārāyaṇa, the son of Yallāṇ-Bhaṭṭa of Huggi or Hoḍgi (v. 115). It is also worthy of note that the donees belong to various Brahmanical sects and to different śākhas, gōtras and sūtras, from which it is apparent that the

king was very tolerant in matters of religion and confined his munificence to no particular sect or class.¹

In v. 81 it is said that the village of Padmanēri was divided into 83 shares, and the actual number of shares distributed among the donees comes to that number.

The inscription was composed by Krishnakavi-Kamakōṭi,² grandson of Sabhāpati, and engraved by Virāṇa-Mahāchārya, son of Gaṇapaya.³

The grant closes with the usual imprecatory verses (vv. 155-59) and the sign-manual of the king.

TEXT.

[Metres: vv. 1-8, 88 (partly), 43-44, 46-57, 61-62, 65-67, 74-151 and 154-158, *Anuṣṭubh*; vv. 4, 6, 22, 28, 31-32, 45, 58, 63, 68-69 and 72-73, *Sāradalavikrīḍita*; vv. 7, 37 and 70, *Bāṭhōd-dhātā*; vv. 5, 21, 23, 59 and 64, *Brāghara*; vv. 8, 13 and 60, *Vasantatilakā*; vv. 9, 14, 26 and 29, *Prithet*; vv. 10 and 19, *Sikharīṣṭ*; vv. 15, 17 and 84, *Mālinī*; vv. 11, 25 and 86, *Saṭatīkṣā*; vv. 12 and 30, *Indravajrā*; vv. 16 and 35, *Pushpitāgrā*; vv. 18, 20, 24, 27 and 33, *Upajātī*; vv. 88 (partly), 89-91, 71 and 152-153, *Āryā*; v. 159, *Sālinī*; v. 42, *Dōḍhaka*.]

[NOTE.—Letters in round brackets stand for corrections of the immediately preceding letters.]

First Plate.

- 1 श्रीर्वेकटेशाय नमः । यस्य संपर्कपुण्येन⁴ नारीरत्न-
- 2 मन्मथिणा⁵ । यदुपास्यं सुमनसां तद्वस्तुहं समाश्रये ।[1 १*]
- 3 यस्य हिरदवज्राद्याः पारिषद्याः परमगतं । विभ्रं निव्रंति मज्जतां
- 4 विष्वक्सेनं तमाश्रये ।[1 २*] जयति श्रीरजसुषेर्जातं सत्यैष्यं हरिः । पाशं-

Lines 5-94 are omitted as the verses 3-42 which they contain have been printed above (Vol. XI, No. 34) as occurring in the Mārōḍapalli Grant, most of them also in the Dalavay Agraharam Plates (Vol. XII, No. 21), the Arvilimangalam Plates (Vol. XII, No. 38) and in the two Grants of Venkatespati (Vol. XIII, No. 22). Some of the following verses also occur more or less exactly in the same.

Third Plate: Second Side.

- 95 स्तोषयत्पूजितासमकांठः । भाषणी⁶ तप्यवराय रंगं-
- 96 ङः पीषयन्निर्भरभूतवस्त्रं ।[1 ४२*] इत्यादिष्विदं देवदित्तत्वा
- 97 नित्यमभिष्टुतः । जयजीवेतिवादिन्वा जनितां जलिवंशया ।[1 ४३*]
- 98 कामोजभोजकाकिंगकराटादिपार्ष्वैः । प्रतीहारपदं प्राप्तैः[.]
- 99 प्रस्तुतस्तुतिस्तोषयः ।[1 ४४*] सोयं नीतिजितादिभूपतितत्तिसुखाम-

¹ [The identification of Vodya, Maḍavāḍa, Mahānkāḍi and Huggi with names of provinces and towns is very doubtful. These are most likely family names.—Ed.]

² The composer of the Vṛṇpāka, Koṇḍyāta and the Kaḷḷakurāḷ grants of Venkṛa I, Venkṛa II, and Raṅga VI was Rāma, son of Kāmakoṭi and grandson of Sabhāpati. This being the case, the name Krishnakavi Kāmakoṭi in the present record may be taken to mean Krishnakavi, son of Kāmakoṭi and brother, presumably, of Rāma.

³ The engraver of the Vṛṇpāka grant of Venkṛa I was Kāmaya, and that of the Kūṇiyūr and Koṇḍyāta grants, Achyutārya, both sons of Gaṇapaya or Gaṇapārya. It is, therefore, apparent that Virāṇa-Mahāchārya of our inscription was the brother of Kāmaya and Achyutārya.

⁴ Read पुण्येन.

⁵ Read मन्मथिणा.

⁶ Read भाषणे.

- 100 मासी सुधीसार्वाणां भुवतेवसा जवमसं¹ कर्नाटसिंहासनं [1*]
 101 आ सेतोरपि चाहिमाहि विमतान् संज्ञत्वा प्रासम्मुदा सर्वोर्वी प्र-
 102 चकास्ति वेकटपतिवीदेवराभाषणीः । [1 8१*] व्योमनेचककंठेदु-
 103 न्विति शक्यवशरे । वशरे च विळ्ळ्यास्ते मासि आवचनाम-
 104 नि । [1 8२*] पञ्चे वळ्ळे पुण्यादां द्वादश्यां च महातिथौ । श्रीवेकटेशपा-
 105 दाजसन्निधौ श्रेयसाश्रितौ । [1 8३*] नानाभाषाभिषागोचरुचेभ्यो(भः)
 106 भाषावित्तवा । विळ्ळातेभ्यो विजातिभ्यो वेदविज्ञो विशेषतः । [1 8८*]
 107 श्रीसमन्ते तिरुवडिराज्ये वानवनाहुळे । पञ्चातुष्पीकुळे चापि
 108 प्रख्यातिं ससुपाधि(नि)तं । [1 8९*] प्राचं कोडाकुडिमन्माळो मिश्राम्मनो-
 109 पि च । वेङ्कटारण्यकुप्राप्तो दक्षिणं मीडवम्बुकात् । [1 १०*] श्रीमन्मा-
 110 न्नेचदेवनहूर्सेतोच्च पश्चिमं । भ्यामनद्याः पश्चिमां च दिग्मा-
 111 न्नितसुत्तरां । [1 ११*] निरुपाधिभ्यामनदीसेतुपादोभिवर्धिता(तं) । त-
 112 शोक्त्यङ्गिगिर्लोच मध्ये सेतुद्वयभ्रमां । [1 १२*] कुल्यावलीजलानां
 113 च स्नातंवेच^२ समन्वितं । एतद्भ्रामतटाकांशुनिर्मिरोवका-
 114 न्नितं । [1 १३*] — — — — — । श्रीमत्तिरुम-
 115 लांवावाः पुरमित्थपराभिधं । पञ्चनेरीतिनामानं ग्राम-
 116 मारामशोमितं । [1 १४*] सर्वमाख्यं चतुष्पीमासहितं च समंततः ।
 117 निविनिशेपपावाचसिदसाख्यजलान्नितं । [1 १५*] अचिन्ता-
 118 नामिसंशुद्धं नक्षत्रीजं समूहं । वापीकूपतटाक्षी-
 119 ज्जलारामेश संशुतं । [1 १६*] पुण्यौचादिभिर्मीजं क्रमादाचंद्रतार-
 120 कं । दानाधमनविज्ञोतियीजं विनिमयीकृतं । [1 १७*] प्रासीज्या-
 121 पसंतती चनतपञ्चतुष्टिविज्ञेश्वरसीरातुप्रभ्रमावनाटंशुचनि-
 122 धे^३ श्रीनानपुष्पोपतेः । श्रीराज्येरिव चंद्रमाः कुवलयानंदालुसं-
 123 दायकः सौम्यः[*] श्रीवरविष्णुनाथपतिर्धर्मवृद्धामभिः । [1 १८*] प्र-
 124 स्नातश्रीस्तिरुवडिमहापाश्यावाचादरायप्राप्रान्नानपि र-
 125 चसुखे पार्थिवानाह जित्वा । तत्तस्मीमां(मा)निजमुखवलादाहरन्
 126 विष्णुनाथश्रीपीपाक्षोभयत मधुराराज्यसाम्राज्यवर्धी । [1 १९*] त-
 127 स्नादजायत 'जावमनोजवसः[*] जकीर्त्ता विष्णुतत्त्वचतुपतिर्विजि-
 128 ताभिवातिः । विष्णातिनोतिविषयाह[ति]संपदा 'यः स्तुत्यामयोम-

¹ Read °वमसं.^२ Read वे.Omit the *vicarga*.^३ Read °तुञ्जेच.^४ Read वाहु°.^५ Omit the two syllables *वाहु* which are repeated by mistake.

- 129 जत दक्षिणायकत्वं ।[६०*] पद्मेव पद्मनाभस्य पुरारेरिव पार्वती।
पवि-
130 चचरिता तस्य पत्नी सचम्यविकाभवत् ।[६१*] तयोः प्राचीनपुष्पानां
131 परिपाकविशेषतः । विनयोदार्यनयभूषदभूषीरभूपतिः ।[६२*]
132 श्रीमच्छौदरनायकस्य महति श्रेयोनिधौ संनिधौ नानावि-
133 भूषणभूषितशिलास्तम्भोत्ससन्मृदु(ष्ट)प । मीनाभ्याः कवचं च
134 रत्नसहितं हेमं च निर्माय यः पूजाभावहदुत्तरोत्तरतया
135 साम्राज्यमव्याहृतं ।[६३*] हेमाक्षं हेममर्भं कनकमणितुलापू-
136 षं विश्वचक्रं मंहाडं^१ गोसहस्रं कनककरिधं कांचनीं का-
137 मधेनं । सप्ताभोघौन् हिरण्माश्वरथमपि महाभूतपूर्वं च-
138 टं च ।^२ स्वर्णमं रत्नघेनं व्यतनुत विधिवद्भूयसे श्रेयसे यः ।[६४*] श-
139 चीव निदर्शेद्रूप शीतांशोरिव रोहिणी । सचमिष्यभवत्तस्य

Fourth Plate : Second Side.

- 140 सती तिरुमलाविका ।[६५*] अनसूयां च सासूयां रुक्मीति-
141 मरुहतीं । कुरुते या गुणीकर्वैर्लोपासुद्रां च सुद्रितां । ।[६६*] श्री-
142 रभूरमशादस्त्रां वरकण्ठमहीपतिः । देवक्यामिंदिराजानि-
143 र्वसुदेवादिदीदभूत् ।[६७*] जैत्रश्रीवसतिर्वयंततनुभूषं^३द्राभिरा-
144 मास्ततिर्विद्यातामितनीतिशास्त्रविततिर्वीरोत्तमास्तुतिः । श्री-
145 त्वा कक्षितनैकषोडशमहादागोम्नतिर्दीव्यति श्रीवीरक्षिति-
146 पांशुवेरुपतिः[*] श्रीकृष्णपुष्पोपतिः ।[६८*] विश्वोत्कृष्टविधिचर-
147 कवचोष्णीषाभ्यपीतांबरधोवाकक्षकिरीटकांडकटोसूत्रा-
148 दिभूषार्पणैः । ग्रामारामरघोषप्रतिदिनप्रत्यग्रकैर्कर्यतः
149 प्रीतो रंगपतिर्हृदाति महितां यस्मै श्रियं भूयसी ।[६९*] मास्तति
प्रकटशा-
150 रदोदये ये(य)च कांचनतुलां संचति^४ । पूरिताश्रमवनीमंकि(मक्षि)लां^५ संच-
151 रंति विमलाशिरं हिजाः ।[७०*] उदयनिरप्यगर्भाद्दुदधेः कृष्णदुरमि-
152 तवसुवर्षी । पोषितबुधः कलावान् कलयति दानांबुधनतरान-
153 खीन् ।[७१*] मंदैर्जीविनमभ्युपेत्य वरदासंत्वर्यनादेवता यागैर्नाकचरा-
154 स्तत^६ क्षितिसुरा देवाधिका वेदिकाः । तस्माद्देवशतप्रतिष्ठितिसुशंखे-

^१ Read मंहाडं.

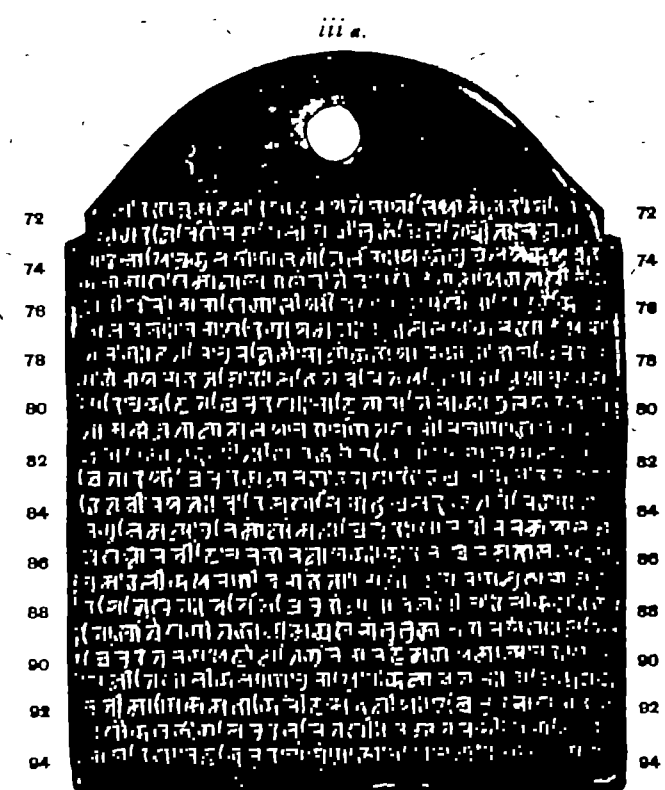
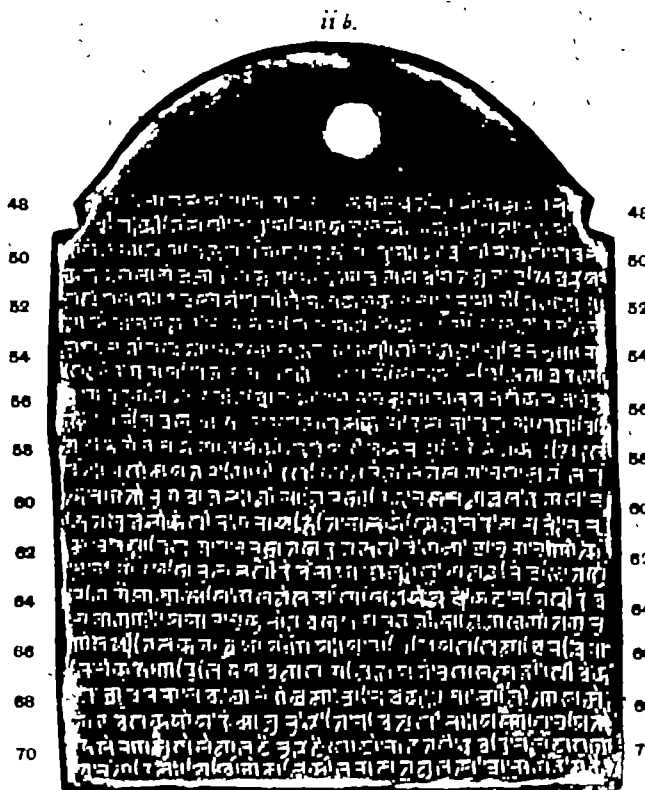
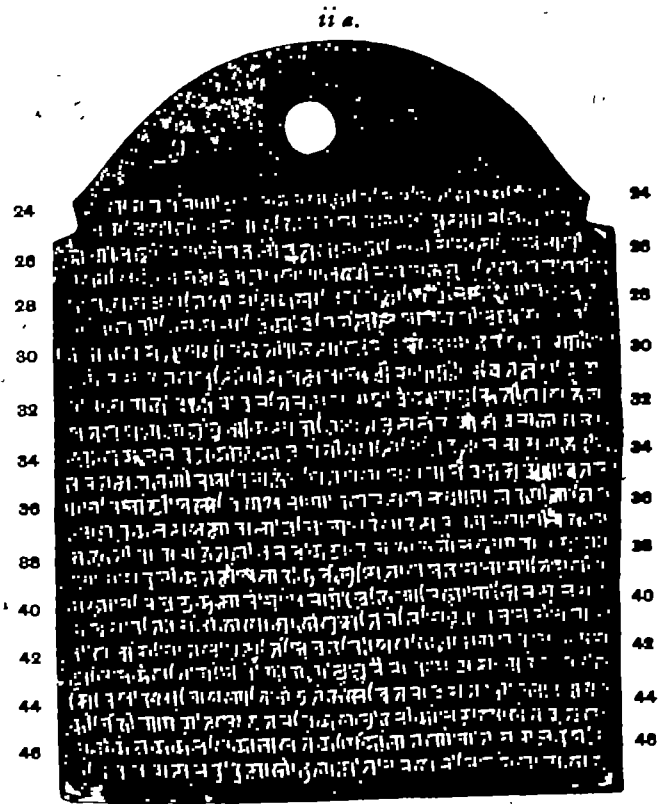
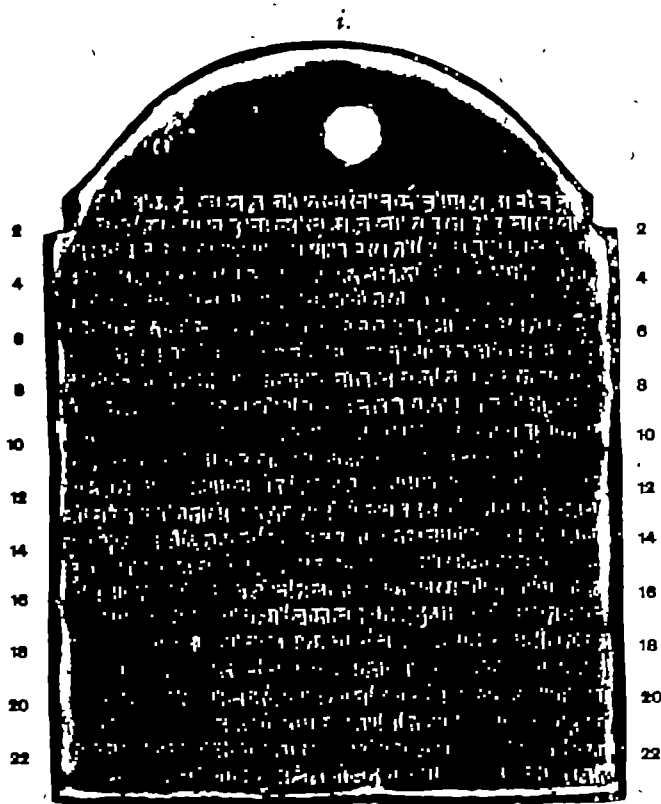
^२ Cancel the *danḍa*.

^३ Read सं.

^४ Read संचति.

^५ [The correction made in brackets does not suit the metre. I would read °मवनीतपेक्षिता.—H. K. 8.]

^६ Read तः [or °स्तथा—H. K. 8].



- 155 कश्चिजस्त्रापनामित्थे¹ क्षुतिमपहाररचनारचे कृते येन किं ।[७२*] देशि-
 156 क्षिप्ततसर्वमायकतया षट्कर्मनिष्ठा² हिजा देवातिथ्यविधौ सदाशिवि
 157 रता यस्मेति नैवानुतं । तत्तन्मूपकारप्रदामकखितच्छेवाधि[नि*]मेषिकस्रो[व्य]-³
 158 हानघमान्यदेशघरणीदेवाशिवोच्चैःश्रियः ।[७३*] तस्य दानधुरीणस्य तरुणादित्य-
 159 तेजसः ।[*] तरवारिस्तताकोटिताडवोयज्जयश्रियः ।[७४*] वक्षःप्रदेशे
 मांघातुर्वाहो रु[ग्मा]।⁴
 160 गदक्ष च ।[*] सखमण्यस्य सुखांभीजे हृदये हर्षशोभिः ।[७५*]
 प्रत्यंगमादिभूपानां प्रक-
 161 टीकुर्वतः प्रयां । श्रीदक्षिणसमुद्रेषप्रस्थितविहदीनतेः । [७६*] श्रीमेव-
 चर्तिरु-
 162 वडितसांगहरशौचसः । वरवीरमहीपालवाराकरसुधानिधेः ।[७७*]
 श्रीमत्तिरु-
 163 मलावायाखिरपुण्यफलात्मनः । विख्यातकृष्णभूपस्य विघ्नसिमनुपालयन ।[७८*]
Fifth Plate: First Side.
 164 परीतः प्रयतै⁵ खिग्धैः पुरोहितपुरोगमैः ।[*] विविधैर्विबुधै⁶ श्रीतप-
 165 थिकैरधिष्ठीर्गिरा ।[७९*] श्रीवीरवेकटपतिमहारायमहीपतिः । स-
 166 हिरण्यपयोधारापूर्वकं दत्तवाङ्मुदा ।[८०*] सोयं कृष्णमहीपालरसुखाम-
 167 समवेभवः । ज्योत्तराशीतिष्ठतीः पद्मनेर्या विधाय सः ।[८१*] नानागोच-
 168 हिजातिभ्यो धारापूर्वमदाङ्मुदा ।[*] वृत्तिमंतोत्र लिख्यते विप्रा वेदांत-
 पारगाः ।[८२*]
 169 सार्धैकवृत्तिग्रंथुः सार्धैकवृत्तिश्च माधवः । महाशास्ता च सार्धैकवृत्ति-
 170 मन्त्राभिगच्छति ।[८३*] श्रीमत्⁷ चंद्रावतंसंघ्रिसिवनाधारपावनः । परोपकार-
 171 वाङ्मूल्य⁸ फलिताक्षरकोटिकः ।[८४*] पदवाक्यप्रमाथ्यो भारद्वाजकुलोत्तमः ।
 172 वङ्गुचोक्तमहत्सु¹⁰ पौत्रशास्त्रविदां वरः ।[८५*] वीर्यपीरुभट्टाख्यरोषधी-
 173 ग्रापरक्तितः । विख्याताकलमहोत्र वृत्तीः पंच समश्रुते ।[८६*] कौडिन्यगो-
 174 त्रभूरापस्तंबसूत्रधुरंधरः । विद्यातोभयवेदांतो वैष्णवौघशिखाम-
 175 णिः ।[८७*] भवते महवाङ्मोपिनमाधवयार्यजः । पंच वृत्तीस्तिरुमल्ल-
 176 विक्कीछार्यशेखरः ।[८८*] आपस्तंबवतामप्रयायी कौडिन्यगोचजः । तिमा-

[Lines 177-257 contain only the names, etc., of donees, for which see the list of donees given above.]

¹ Read °केस्य.² Read शे.³ Read से.⁴ Read वङ्गुचोक्तं.⁵ Read हा.⁶ Read वृत्तां.⁷ Read श्रीमच्छं.⁸ Read श्रीमच्छं.⁹ Read °वृत्तीय.¹⁰ Read ते.¹¹ Read °वादिन्य.

Seventh Plate.

- 258 श्रीवेङ्कटपतिरावचितिपतिवर्षस्य श्रीर्त्तिभुर्षस्य । मास-
 259 नमिदं सुधीजनसुवसयचंद्रस्य भूमचंद्रस्य । [। १५२*] [श्री*]वेङ्कटपतिरा-
 260 यन्मापनिदेशेन शासनञ्जीवान् [।*] छन्दविश्वामकोटिस्वर-
 261 समभाषीसमापतेः पीयः । [। १५३*] श्रीवेङ्कटमहारावसूक्त्या नक्षप-
 262 याकमः । श्रीवीरभमहाचाप्यौ अलिखि(ख)तांमशासनं । [। १५४*]
 दानपा-
 263 सनयोर्मन्त्रो दानात्वे'योनुपासनं । दानारक्षणमवाप्तीति पाश-
 264 नादभुतं पदं । [। १५५*] सदत्ताहि'गुणं पुण्यं परदत्तानुपासनं ।
 परद-
 265 तापहारिण सदत्तं निष्कृतं भवेत् । [। १५६*] सदत्तां परदत्तां वा
 श्री हरि-
 266 त वसुंधरा । षष्ठिवर्षसहस्राणि विष्ठायां जायते क्रिमिः^१ । [। १५७*]
 एषीव
 267 मगिनी श्रीसर्वेषामेव ममूषां । न भोज्या न करवाद्या विमदत्ता
 268 वसुंधरा । [। १५८*] सामान्योयं चर्मसंतुर्गुपायां काशि काशे पादनीय-
 (श्री) भ-
 269 वस्त्रिच्छ'वर्जिताग्भाविनः पार्श्वेवेद्वान् भूयो भूयो याचते रामचंद्रः ।
 [। १५९*]
 270 श्रीवेङ्कटेश'

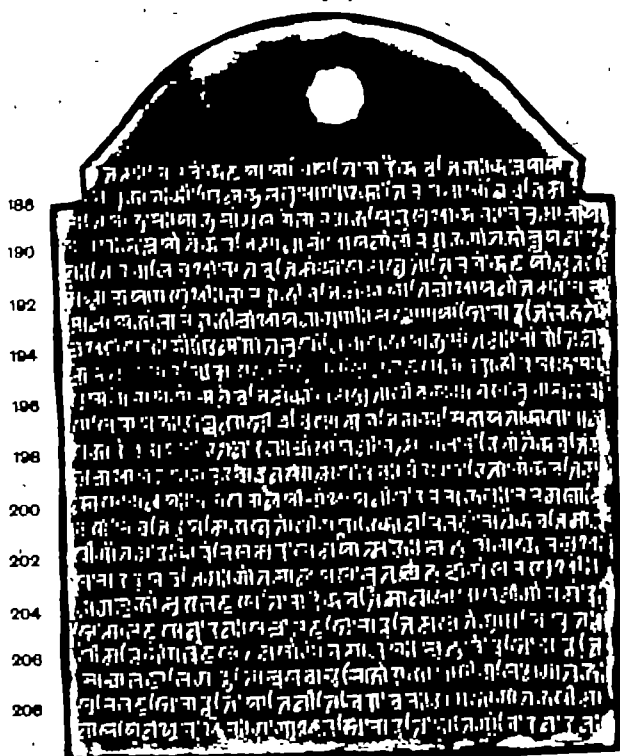
ABSTRACT OF CONTENTS.

- Verses 1-3. Invocation to Veṅkaṭśā, the feet of Rāma, Viśvakaśa and the Moon.
 Vv. 4-6. The genealogy of the Āravīṭṭi family down to king Bukka.
 Vv. 7-8. Praises of Bukka and his wife Ballāmbikā.
 Vv. 9-11. The conquests of Rāma-Rāja, son of Bukka.
 Vv. 12-13. Praises of Śrīraṅga-Rāja I, son of Rāma-Rāja and Lakṣmībikā.
 Vv. 14-15. Praises of Tīrimalāmbikā, wife of Śrīraṅga-Rāja and the mother of Rāma-
 Rāja, Tīrimala-Rāja and Veṅkaṭādrī.
 Vv. 16-17. The military exploits of Rāma-Rāja.
 V. 18 Praises of Veṅkaṭādrī-Rāja.
 Vv. 19-22. Of the three sons of Śrīraṅga, Tīrimala-Rāja alone by his military prowess
 succeeded to the throne. His pilgrimages and benefactions.

^१ Read श्री.^२ Read श्री.^३ Read कृमिः.^४ Read 'वि.व'.^५ In Kannada-Telugu characters.

vb.

vii.



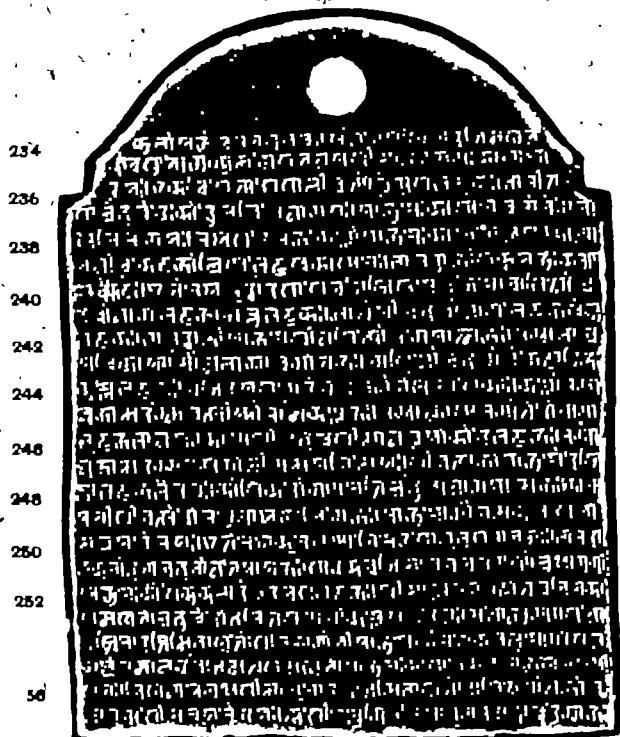
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Vv. 24-25. The conquests of *Konḍaviḍu*, *Vinikonda* and other fortresses by *Śrīraṅga-Rāya* (II), son of *Tirumala-Rāya* and *Veṅkaṭāmbā*, while staying at *Uddagiri* (*Udayagiri*) and at his capital *Penukonda*.

V. 26. *Śrīraṅga-Rāya*'s coronation ceremony and his praises.

Vv. 27-28. *Veṅkaṭapati-dēva-Rāya* succeeds his brother *Śrīraṅga-Rāya* on the latter's death.

V. 29. *Veṅkaṭapati-Rāya*'s coronation performed by his preceptor *Tatayāya* and his conquest of the *Yavanas* (*Muhammadians*).

V. 30. His queens were *Veṅkaṭāmbā*, *Rāghavāmbā*, *Peḍḍamāmbā* and *Kṛishṇamāmbā*.

V. 31. The defeat of *Mahamanda-śāhu* (i.e. *Muhammad Shah*), son of *Malik-Ibharāma* (i.e. *Malik Ibrahim*).

Vv. 32-45. His numerous *birūdas* and praise.

Vv. 46-48. In the *Saka* year *vyōma-nāra-kaṭamb-śādu* (i.e. 1520), in the cyclic year *Vilambin*, in the month of *Śrāvana*, in the bright fortnight, on the *dvādasi* day, in the presence of god *Veṅkaṭēśa*, the grant was made to *Brahmans* of various *śākhās*, names, *gōtras* and *śūtras*, most of whom were well-versed in the *Vēdas*.

Vv. 49-57. The object of the grant was the village of *Padmanēri*, in the *Tiruvāḍi-rājya*, *Vāṇava-nāḍu* and the *Paṇchoḍṭuppōkku*, of which the boundaries are set forth in detail. The terms of the grant.

Vv. 58-59. The genealogy of the [*Nāyaka*] kings of *Madhura*—*Nāga* and *Viśvanātha*. The latter conquered *Vāṇadarāja*, the great *Pāṇḍya* and the *Tiruvāḍi* kings.

Vv. 60-61. Praises of *Viśvanātha*'s son *Kṛishṇa*, the *Nāyaka* of the south and his wife *Lakshmyambikā*.

Vv. 62-64. Praises of their son *Vira* and his gifts to the temples of *Sundara-Nāyaka* and *Minākshi* (at *Madura*) and the numerous religious rites which he performed.

Vv. 65-66. Praises of *Tirumalāmbikā*, wife of *Vira*.

Vv. 67-77. Praises of *Kṛishṇa* (*Nāyaka*), son of *Vira*, his gifts to the god of *Raṅga* (i.e. *Śrīraṅgam*) and his *birūdas* 'lord of the Southern Ocean' and 'the conqueror of the army of *Paṇchar-Tiruvāḍi*'.

Vv. 78-80. The gift of the said village of *Padmanēri* was made by king *Veṅkaṭapati-Rāya* at the request of *Kṛishṇa* (*Nāyaka*) of *Madura*.

V. 81. The village was divided into 88 parts.

Vv. 82-83. Grant to *Śaṁbhu*, *Mādhava* (*Vishṇu*), and *Mahāśakti*, the village deities.

Vv. 84-151. The names of the donees and their shares.

Vv. 152-153. The poet who composed the verses in the grant at the command of *Veṅkaṭapati-Rāya*, was *Kṛishṇakavi Kāmakōṭi*, grandson of *Sabhapati*.

V. 154. The engraver of the grant, at the bidding of *Veṅkaṭa-Mahārāja*, was *Vīra-Mahāchārya*, son of *Gaṇapaya*.

Vv. 155-159. The usual admonitory and imprecatory verses, followed, in line 270, by the 'sign-manual' *Śrī-Veṅkaṭēśa* in the *Kannāḍa-Telugu* script.

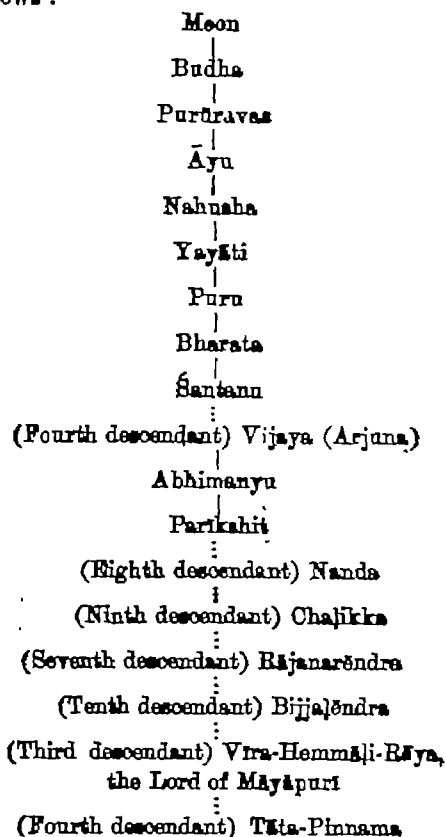
No. 23.—VELLANGUDI PLATES OF VENKATAPATI-DEVA-MAHARAYA I: SAKA-SAMVAT 1520.

By THE LATE T. A. GOPINATHA RAO, M.A., TRIVANDRAM.

The inscription edited below is engraved on a set of seventeen copper-plates.¹ These have the shape common to all inscribed plates bearing the deeds of grants made by the kings of the Vijayanagara dynasty of the period to which this set belongs. In the curved upper part of each of these plates is a round hole through which the binding ring is meant to pass; to the proper left of this hole and on the first side of each plate is marked the number of the plate in Telugu-Kannada numerals. The rims are raised to protect the writing from damage. When the set came to me for examination, there was no ring. The first plate is engraved on the second side, and the last one on its first side only. Plates 7, 13 and 14 are lost; since these belong to that part of the document which enumerates the names of donees, the historically important portion of the record is intact. The preservation of the inscription is very good. From impressions taken under my supervision, as also from the originals, I now edit the inscription.

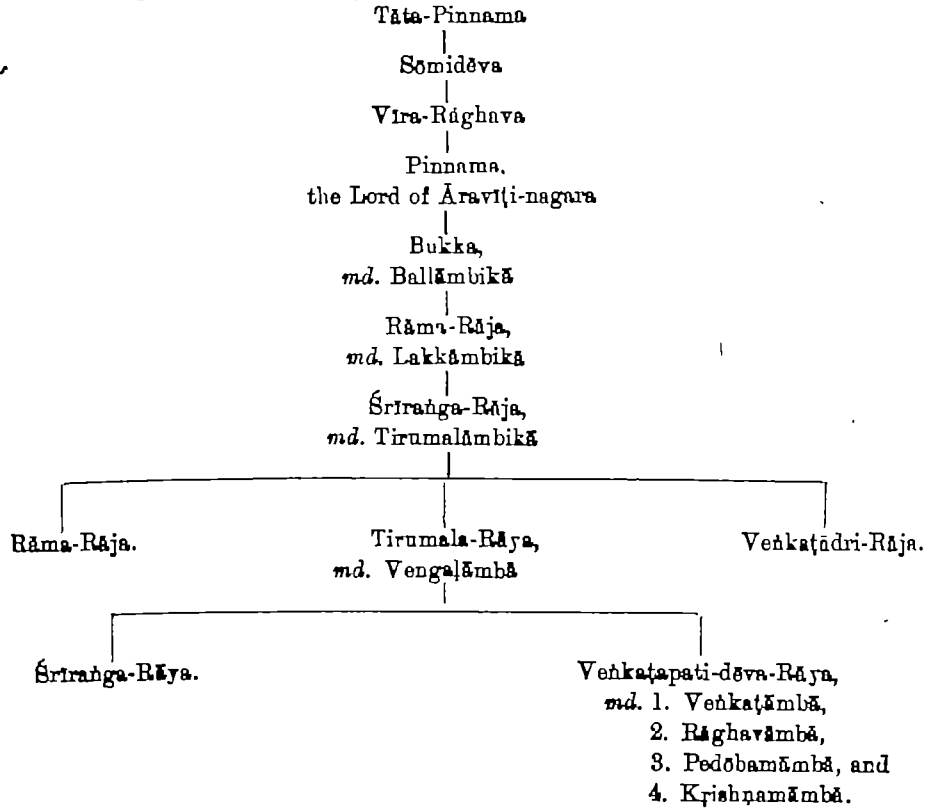
The alphabet of the record is Nandinagari; the sign-manual of the king, the word *Sri-Venkatesa*, is in the Telugu alphabet. There is nothing peculiar in the orthography of the inscription demanding special comment. All the faults usual in the other documents of the Vijayanagara kings are also found in this; for example, the use of the *anusvara* for the *varga-pañchama*, *sa* for *śa*, etc.

The grant belongs to the reign of the king Venkatapati-deva-Mahārāya. His genealogy is traced from the moon as follows:—



¹ [Noticed in paragraph 59 of Part II of the A. R. on Epigraphy (Madras) for 1912.—H. K. S.]

The historical part of the genealogy begins from this Tāta-Pinnama and is as follows:—



The doings of each of these kings are given in the document in some detail. Sōmidēva is represented as having taken seven forts from his enemies in a single day (v. 7). Pinnama is described as the lord of Āravīṭu, and his son is reported to have established Saṭuva Nṛsiṃha firmly on the throne (v. 8). His son Rāma-Rāja was a staunch devotee of Viṣṇu, and through His grace he got over the effects of poison administered to him by his *jñātis* in the fort of Kandanavōlu *durgam*, which he had just then taken after defeating Sapāda at the head of an army consisting of 70,000 horses and taking from him the Avanigiri *durgam*,¹ driving off with him Kāṣṭh-Uḍaya (vv. 11 and 12).

Rāma-Rāja, the son of Śrīraṅga-Rāja, ruled the country justly, after destroying the enemies of the world (the Musalmans), and was a veritable *kalpaka-vṛkṣa* in his munificence. Of the three sons of Śrīraṅga-Rāja, the middle one, Tirumala-Mahārāja, having routed his enemies in battles, was anointed to the throne and like Viṣṇu, the middle member of the Hindu Trinity,² protected the kingdom. This king performed again and again all the *mahādānas* such as the *svarna-tulā-purusha* and the *upadānas* in such holy places as Kāñchi, Śrīraṅgam, etc., and in all important places of pilgrimage and holy *śrīhas* (vv. 20 and 27). His son Śrīraṅga-Rāja, being stationed in Uddagiri, conquered the forts of Koṇḍavīḍu, Vinikoṇḍapura, etc., and began to reign in Penugonḍa. He had emblems, such as the *makara*, as signs of royalty. The great gifts which this king made on the occasion of his coronation permanently removed poverty from poor people (vv. 29 and 30). After him succeeded to the throne his brother Venkaṭapati-dēva Mahārāja, also born to the same mother, Vengalāmbā. Just

¹ [This should be the Ādavanī *giri-durga*: see above, p. 244.—F. W. T.]

² Being the middle one among the sons of Śrīraṅga-Rāja, he is compared to Viṣṇu among the Hindu Trinity.

as Rāma was anointed by Vasishṭha, his family priest, Venkaṭapati-dēvarāya's coronation was performed by the learned Tāṭayārya, his *guru*. Having conquered the Yavanas, he ruled the earth. He defeated Mahammanda Śāhu, the son of Malikibharāma, in battle, and during the continuance of the war the latter used to return home day by day after losing his elephants, horses, weapons and umbrella. Venkaṭapati-dēva-Mahārāya was extolled by the kings of the Kāmbhoja, Bhōja, Kālinga, Keraṭṭa and other countries, waiting at the entrance of his palace. He bore the *virūdas*, *Chaurāṭi-durg-aika-vibhāṭa-varya*, *Hosabirudara-gaṇḍa*, *Rāya-rāhutta-miṇḍa*, *Avahaṭu-rāya-māna-mardin*, *Biruda-manniyara-gaṇḍa*, *Utkal-śndra-jaya-paṇḍita-vira*, *Manniyānāmūl*, *Gaṇḍara-gūli*, *Manya-puli*, *Maṇḍalika-dharanī-varāha*, *Vēṅga-tribhuvant-malla*, *Triyōla-suratrāṇa*, *Raṅgamukha-Rāmabhadra*, *Maṇḍalika-gaṇḍa*, *Āraṭṭa-Magadha-mānya-pada*, *Chāṭikka-chakravartin*, *Bbiruda-rāya-rāhuta-vāṭy-aika-bhujāṅga*, *Kalyāṇa-pur-ādhipa*, *Oḍḍiya-rāya-dāṣapatta*, *Dhāśhege-tappuva-rāyara-gaṇḍa* and *Māru-rāyara-gaṇḍa*.

Having obtained the throne of the Karnaṭa kingdom by the prowess of his arms, and defeating his enemies, Venkaṭapati-dēva-Rāya ruled the earth from the Himālayas to Sōtu (Itāmśvaram).

The genealogy as given in this grant agrees as far as Tirumala-Rāya with those given in the Koṇḍyāta, the Kallakurṣi, the Kūpiyūr and the Viḷappēkkam grants and entirely with that found in the Dalavāy-Agrahāram Plates of this king. This grant, like the last mentioned, omits the names of Rāma III and Raghunātha among the sons of Tirumala-Rāya and gives only those of Śrīraṅga-Rāya (Raṅga II) and Venkaṭapati I.

The historical importance of the events narrated in relation to the individual kings, the ancestors of Venkaṭapati I, as also about Tāṭayārya, his family priest, has been discussed already in my article on the Dalavāy-Agrahāram Plates of Venkaṭapati-dēva-Mahārāya (*Ep. Ind.*, Vol. XII, pp. 159-187), and therefore need not be repeated here.

The present grant is dated the Śaka Samvat 1520, computed by the moon (*indu*), the arrows (*kaṭamba*), the eyes (*nāṭra*) and the sky (*vyōma*), which corresponded with the cyclic year Viḷambin. On the dvādasi *tithi* of the bright half of the month Śrāvana the king Vīra Venkaṭapati-Mahārāya granted as an *agrahāra* to a large number of Brāhmanas the village of Vellāṅgolli together with *Kolystattāṅkuricchehi*, *Uppu-vāṇiyan-puttūr* and *Mānāmāṅgalam* in Forumpattu,—all clubbed together under the name of *Virabhūpa-samudram*, at the request of prince Kṛishṇa-Bhūpati of Madura. The villages granted were in the Muḷli-nāḍu, which formed part of the sub-division *Aṭṭarēkkarē* of the *Tiruvāḍi-dēva*. Their boundaries are stated in vv. 56-66.

The prince Kṛishṇa-Bhūpati, at whose request the grant was made, was the then *Nāyaka* of Madura. His pedigree is traced thus:—In the *Kāśyapa gōtra* was born *Nāga*, a devotee of the god Viśvēśvara (evidently of Kāśi or Bēpārasi). His son was Viśvanātha. This prince conquered the Tiruvāḍi, the great Pāṇḍya, the Vāṇadārāya and other kings in pitched battles and took from them their kingdoms solely by the prowess of his arms and became the lord of the Mādhan country. Kṛishṇa, the lord of the south, possessed of valour, justice, intelligence and courage, was born to Viśvanātha. The queen of Kṛishṇa was Lakshmyambikā. To these was born Vīra-Bhūpati, of charming manners. This last mentioned prince constructed a *maṇḍapa*, containing several beautifully sculptured pillars, in front of the shrine of the god Saundara-nāyaka (that is, Sundarēśvara of the famous Śiva temple at Madura) and presented to the goddess Minākshi a golden covering (*kavacha*) set with gems. He is described as having performed the gifts called *kōm-dāta*, *kōma-garbha*, *tulā-pūruṣa* (weighing against gold and precious stones), *vīra-chakra*, *brahm-ṣṭṭa*, *gō-sahasra*, elephant chariot and *kōma-dhēnu* made of gold, *sapt-ān.bhōdhi*, horse chariot made of gold, *mahābhūta-glaṭa*, *svarna-khōṇḍa* and *ratna-dhēnu*. Tirumalāmbikā was the wife of Vīra-Bhūpati. To them was born Kṛishṇa-Mahipati. This prince, who was well read in all sorts of

ṇṭi-dāstras, was daily engaged in the performance of one or other of the sixteen *mahādānas*. He presented to the god Raṅga (of the temple at Śrīraṅgam) a covering (*kavaṇṇa*), studded with gems of different kinds, a head-dress (*uṣṇṇa*), yellow silk garments, necklaces, *kīrtiṇas* (diadems), *kuṇḍalas* (ear-ornaments) and girdles; he granted to the same deity several villages and lands, celebrated the car-festival and in various other ways served Him and obtained His grace. Again, to the lord Saundara-nāyaka (of Madura) he presented several lamp-stands (making provision to burn lights in them), made arrangements for the celebration of the *abhiṣhēkas* (holy baths) of milk and the car-festival and presented the deity with several rich ornaments. He is said to have set up a *manī-stambha* before this deity. He performed the *tūlā-purusha* and the *hiraṇya-garbha Mahādānas*, and on that occasion made valuable presents to Brāhmanas; allusion is made to the *Mahādānas*, *kalpaka-trikṣa*, *saṃudra* (*sapt-āmbhūḍhi*) and *kāma-dhenu*. Prince Kṛishṇa-Mahipati granted enough money to the Brāhmanas of other kingdoms to redeem their lands, which they lost to their kings owing to their inability to pay the taxes thereon. By this statement we are to understand that the government of other kings was so oppressive even in the case of Brāhmanas, and consequently much more so in the case of other castes, that the former had, on account of their inability to make good the heavy taxes imposed upon their lands, to abandon them; whereas the government of Kṛishṇa-Mahipati was so good as to attract Brāhmanas even from other countries to seek the benefit of his munificence. The statement is not a mere boast, as will be seen from the list of villages from which came the Brāhmana donees of this grant; I shall revert to this matter later on. Kṛishṇa-Mahipati is further stated to have been praised by the Pāṇḍya, Chōra and Chōḷa kings. He was styled "the lord of the southern ocean." Lastly, he is reported to have wrested from the Pañcha-Tiruvāḍis¹ their kingdom. The genealogy of the *Nāyakas* of Madura, as obtained from this record, may be represented conveniently thus :—

Nāgama-Nāyaka of the Kāśyapa *gōtra*.

Viśvanātha Nāyaka.

[Conquered the Tiruvāḍi, the great Pāṇḍya and the Vāṇḍarāya and other kings, and became the lord of Madhurā.]

Kṛishṇa-Bhūpati I

m. Lakshmyambikā.

Virā-Bhūpati.

[Constructed a *maṇḍapa* in front of the shrine of Saundara-nāyaka, and presented Minākshi with a jewelled *kavaṇṇa* and performed several *mahādānas*. m. Tirumalāmbikā.]

Kṛishṇa-Mahipati II.

[Presented the god Raṅganātha with costly ornaments, clothes, villages, gardens, etc., performed *mahādānas* and made gifts to the god Saundara-nāyaka for *abhiṣhēkas*, lights, *rāth-ōtsava*, etc.]

As stated above, the newly formed *agrahāra* of Virābhūpa-saṃudram was granted, at the request of prince Kṛishṇa-Mahipati, by Venkaṭapati-dōva-Mahārāya to a very large number of

¹ See below, p. 317, foot-note 5.

Brāhmanas and, curiously enough, to some Brāhmana ladies also; it is a very rare thing to meet with the allotment of shares to women in the *agrahāras* which are conferred on Brāhmanas. It is stated that the *agrahāra* was divided into two hundred and sixty-one *ṛittis* and that each *ṛitti* was further divided into five *aśwas*, thus making a total of 1,305 *aśwas*, and the gift to each donee is made in terms of the *aśwas*. We learn that each *ṛitti* was sufficient to meet the needs of five persons; it appears that the shares were granted, perhaps, proportionate to the number of members in the family of a donee. In the existing plates of the set a total of one hundred and eighty-two *ṛittis* and one *aśva* are accounted for, and the plates seven, thirteen and fourteen, which are lost, should have contained an account of the distribution of the remaining seventy-eight *ṛittis* and four *aśwas*. The list of the donees, with the names of their fathers, their native villages, their *śakhs* and *gōtras* and the number of *aśwas* they received, is given in the "abstract of contents" at the end.

From that list it would seem that most of the donees were residents of the Telugu country and had either already migrated into the Tamil country or had come down south at the invitation of the donor. Anyhow the record is of more than ordinary importance in that it accounts, like a few others,¹ for the existence of a large number of Telugu Brāhmana families in the Tinnevely District. Themselves Telugas by birth and possessing strong liking for the men of their own country, speaking their own language, the *Nāyakas* of Madura would have imported large colonies of Telugu Brāhmanas from the north and settled them down in Madura and Tinnevely Districts. At present there are numbers of Telugu Brāhmana families in several villages in the Tinnevely District, as, for instance, Tenkāṭi, Śermādevi, Pāvūr, Vellanguḍi, Pēṭṭai, Nālāṭṭupputtūr, Kōyilpaṭṭi, Tirunelvēli and Elavēlangāl and in many villages in the Madura District. A parallel to this tendency to import their own countrymen, speaking their own tongue, is to be found in the Marāṭhā Rājas of Tanjore, who planted a considerable colony of Marāṭhā and Gurjara Brāhmanas in the Tanjore kingdom, some of which families are now found scattered over the whole of the Madras Presidency, having at one time occupied the highest positions both in the British Government and in the Native States.

The present record is of great importance for the history of the *Nāyakas* of Madura, which is not very clearly known. The late Mr. Nelson had attempted a continuous and fairly full history of this dynasty of princes in his *Madura Manual*, from all available sources, such as Indian chronicles, traditions and manuscripts and a few inscriptions, as also the valuable records of the Jesuits of the Madura Mission. Attempts have been made quite recently by some others with the help of the same materials to reconstruct the history of this country and of this period, with, to my mind, no whit better success than that achieved by the pioneer, Mr. Nelson. All attempts at tracing Indian History merely from the sources referred to above have proved incomplete, if not always incorrect. It must be constructed mainly on the strength of inscriptions, supplemented largely from literary and other sources, wherever the latter do not militate against the statements made in inscriptions. Some amount of new information regarding the *Nāyakas* of Madura has been brought to light in my articles on the Kṛishṇāpuram Plates of Sadāśiva-dēva-Mahārāya, the Daḷavāy-Agrahāram Plates of Venkaṭapati-dēva-Mahārāya and other records. The first of these deals with the reign of Kṛishṇappa-Nāyaka I, son of Viśvanātha-Nāyaka, and the second with that of his son Vira-Bhūpati, Virappa-Nāyaka or Periya or Peda-Virappa-Nāyaka; the copper-plate grant under consideration belongs to the reign of the latter's son Kṛishṇa-Mahipati or Kṛishṇappa-Nāyaka II. Thus the three records belong to three consecutive reigns, and the last is of greater historical importance than the others. It is necessary therefore to discuss here the historical information contained in this inscription in the light of other epigraphical records.

¹ See Vol. I, pp. 85-88, of the *Tiravancore Archaeological Series*; also pp. 145-146, *ibid.*

In the Krishnāpuram Plates,¹ Nāgama-Nāyaka² is said to have been a devotee of the god Viśvanātha and to have borne the *birudas*, *Kāñchi-pura-var-ādhitvara*, *Mokālipatta-vardhana*, *Samaya-drōhara-gaṇḍa*, *Samaya-kōlākala*, *Ailāvali-pura-var-ādhitvara*, *Pāṇḍya-kula-sihāpan-āchārya* and *Dakshina-samudr-ādhitvara* and to have taken the kingdom of Tiruvaḍi. An old Tamil work called *Tiruppaṇi-mālai*, quoted by me already in my article on the Dalavāy-Agra-hāram inscription, also describes Viśvanātha and Virappa as *Kāñchi-nāyaka* *Viśvanātha* and *Kāñchi-vāḍi* *Krishna-Virappa*. Evidently the Nāyakas of Madura will have been originally residents of Kāñchipura and hence must have borne the title *Kāñchi-pura-var-ādhitvara*.

The reading of the Vellāṅguḍi inscription, where it deals with Viśvanātha-Nāyaka, is defective and therefore unintelligible. The Padmanāri grant of Venkaṭa I,³ dated also Ś. 1520 gives the correct reading, which runs as follows:—

(Line 120) भासीकाग्र-
पसंततो घमतपसंतुष्टविश्वेश्वरस्वैरासुप्रहमाजनात्पुण्यनिवे[.*] श्रीनाग पृथ्वीपते: ।
श्वोराश्वेरिव चंद्रमा: कुवलयानंदातुसंज्ञायक: सौम्य[.*] श्रीवरविश्वनाथपतिसर्वप्रवृद्धामणि: ।
प्रख्यातश्रीस्तिरुवडिमहापाशवाषाढारायप्राप्त्यानन्धानपि रत्नसुखे पार्थिवानाथ
जित्वा । तत्तस्मीमां निजभुजबलादाहरन् विश्वनाथश्रीशोपाशोभजत मधुराराज-
साम्राज्यसुखी ।

From this passage we learn that Viśvanātha, after having conquered in battles the Tiruvaḍi, the Mahā-Pāṇḍya, the Vāṇāda-Rāya and other kings, and having taken possession of their kingdoms by the true prowess of his arms, became the lord of the Madhurā-rājya and was ruling. What were the circumstances under which Viśvanātha conquered the kings named above and who the Vāṇāda-Rāyas were and how they happened to be in the south are questions which require a clear answer. Let us now try to explain briefly the points raised above. *Tiruvaḍi* is the name applied in inscriptions, as well as in literature, to the king of Travancore. The Tiruvaḍi of the time of Achyuta-dēva-Rāya needed chastisement, since he had harboured the enemies of the Vijayanagara emperor and had refused to acknowledge his suzerainty. Achyuta-dēva-Rāya himself led the expedition as far as Śrīraṅgam, but at his own request Salaka-Tirumala-Rāya, the king's brother-in-law, was put in command of the army to subdue the Tiruvaḍi. Salaka-Tirumala-Rāya defeated the Tiruvaḍi and his confederates on the bank of the Tāmraparṇi and made him surrender all the territories usurped by him from the Pāṇḍya. Nāgama-Nāyaka evidently held then the military command over the Topḍai *maṇḍalam* and lived in Conjeevaram, and would therefore, on account of his familiarity with the people and their languages, have been taken by the king with him as one of the Vijayanagara generals in his expedition against the Tiruvaḍi. The Pāṇḍya king Śrīvallabha, who applied to the emperor for help, must have been put in possession of his lost kingdom after the defeat of the Tiruvaḍi; and in remembrance of this event Achyuta-dēva-Rāya, Śrīvallabha Pāṇḍya and Nāgama-Nāyaka severally called themselves *Pāṇḍya-rājya-sihāpan-āchāryas*.⁴ The Tiruvaḍi king then ruling must, according to the inscriptions in my collection, have been Bhūtalavira Udayamārttāṇḍa-yaṁman of the Tirupṭappār branch.

It is doubtful whether Viśvanātha also formed one of the party which proceeded against the Tiruvaḍi at the time of Achyuta-dēva-Rāya. It looks more than certain that Viśvanātha distinguished himself in the southern regions on a subsequent occasion and not during the reign of Achyuta-dēva-Rāya. No. 140 of the Madras Epigraphist's Collection for 1895 states that the

¹ Above, Vol. IX, p. 330.

² He is called Chitṛna-Nāgēndra in No. 9, C. P., of the Madras Epigraphist's Collection for 1906.

³ Above, pp. 287 ff.

⁴ See pp. 54-56, *Travancore Archaeological Series*, Vol. I.

Vijayanagara general Viṭṭhala-dēva-Mahārāya conducted an expedition against the Tiruvaḍi in the reign of Sadāśiva-dēva-Rāya, some time before Ś. 1466 (=A.D. 1544-45), and that a Brāhmaṇa of Tiruviḍaimarudūr, named Tiruohohirāmbala-Bhaṭṭan, "joined Viṭṭhala's army and continued to fight on his side from 'Anantaśayanam in the south to Mudugal in the north.'" Viśvanātha must have been one of the military officers who accompanied Viṭṭhala; for, No. 17 of the Madras Epigraphist's Collection for 1912 distinctly affirms that Viśvanātha obtained from Rāmarājarayyan (i.e. Aḷiya Rāmarāja), the powerful minister of Sadāśiva, the Tiruvaḍi-dēśa as *amara-nāyakam*, and his son Kṛishṇappa-Nāyaka granted seven villages in this province to the god of the Kṛishṇapuram temple, which he had newly built. Trouble cropped up evidently once again in the Tiruvaḍi *rājyam* during the reign of Sadāśiva-dēva-Rāya, and a punitive expedition against the king of that country was necessary, and it was accordingly despatched under Viṭṭhala. From one of the inscriptions in my collection we find that in the Kollam year 722 (=A.D. 1547), Bhūtalavira Rāmavarman, of the Jayatūṅga *nāḍu* branch, who calls himself the *vāśiṣṭhāraṇa* of (the god ?) Śaṅkaraṇārāyaṇamūrti (probably of Nēvāykkulam, near Āttiṅgal), made arrangements for the (monthly ?) celebration, in the Viṣṇu shrine at Śuohindram, of the day of Rohiṇī, the natal star of Viṭṭhalaśvara-Mahārāyar. The Tiruvaḍi must have lost a large portion of his territory on this occasion, and what was taken away from him appears to have been bestowed upon Viśvanātha as an *amara-nāyakam*. The Tiruvaḍi was ruling, very probably, over what remained, as a vassal of the Vijayanagara king.

The kingdom of the Pāṇḍya king was situated on the way to the Tiruvaḍi *rājyam*, and had necessarily to be passed through. If the Pāṇḍya, as stated in the document, had also to lose his kingdom, it must surely be that he had offered resistance to the passage of the Vijayanagara army through his territories or offended Viṭṭhala in some other way. Anyhow the Pāṇḍya does not appear to have been deprived altogether of his kingdom, but was subjugated and suffered to rule as a subordinate of the Vijayanagara Emperor.

The princes called Vāṇḍa-Rāyars were the lineal descendants of the Bāṇa kings, who, in the earlier period of South Indian History, were the vassals of the Pallavas and ruled over the North Arcot District and portions of the Mysore Province; their kingdom was known as Bāṇappāḍi or Perumbāṇappāḍi. When the Pallavas were subverted by the Chōḷas, they became subordinates of the Chōḷas, and the Vāṇḍa-Rāyars continued faithful to the latter till the reign of Kulottuṅga III. Rājārāja Vāṇakōvaraiyan, *alias* Poṅgarappiṇṇa Magadaipperumāl, one of the vassals of Kulottuṅga III, rebelled against his suzerain and entered into political compacts with some southern petty princes. He drifted on to the south and appears eventually to have joined the Pāṇḍyas, who were then growing in power and were soon to subvert the Chōḷa supremacy during the reign of Rājārāja III and his son Rājendra-Chōḷa III. The Vāṇḍa-Rāyars continued to be friends and subordinates of the Pāṇḍyas till the Musalman invasion of Madura under Malik Kafūr. When the Pāṇḍya king was taken prisoner and carried away by the Muhammadans, the Vāṇḍa-Rāyars took service under the Vijayanagara kings and ruled over the Madura country. They were Vaishnavas in religion, and they gave donations, as may be seen from their inscriptions, to the Viṣṇu temples at Alagarkōyil, Tiruppullāṇi and Śrīvilliputtūr. Viśvanātha-Nāyaka had evidently ousted the Vāṇḍa-Rāyars from Madura and made it the capital of a kingdom which he formed from the districts of Madura and Tinnevely and portions of the Travancore State.

In fact, Viśvanātha was the founder of the Nāyaka dynasty at Madura, and that in the reign of Sadāśiva-dēva-Rāya. It is difficult to say how far credence can be given to the tradition that Viśvanātha fought against Nāgama-Nāyaka, his own father, to regain for the Emperor of Vijayanagara the Madura country said to have been usurped by him. Unless it be presumed that he joined in a confederacy with the Vāṇḍa-Rāyar, the Pāṇḍya and the Tiruvaḍi and asserted independence, the tradition cannot be upheld.

The *Śrīraṅgam-Kōyil-olugu* informs us that Viśvanātha-Nāyaka made to the god Raṅga-nātha gifts of several golden vessels, costly ornaments and lands—all to the extent of three lakhs of *poṣ*, at the instance of Vādhūla-kula-Dēśika Kumāra-Narasimhāchārya; and the date assigned in that work is Ś. 1420.

The *Tiruppaṇi-mālai* states that Viśvanātha-Nāyaka presented a valuable necklace and pendant to the god Sundarēśvara of Madura and also granted to the same deity the villages of Ādanūr, Tirukkāpappēr and Ilamai-nallūr. He also covered afresh the old *Indra-vimānam* (a vehicle to place the image on and to take it in procession) with gold. This work also states that Viśvanātha defeated Tiruvaḍi in battle and compelled him to pay tribute, but saved the Pāṇḍya.¹

Mr. Nelson states that Ārya Nāyaka Mudali was the minister of Viśvanātha and did much to improve the condition of the province of Madura.² He is referred to in our inscription as the Periya Nainār Mudali (l. 553); and, as believed by Nelson, he seems to have lived also in the reigns of Kṛishṇappa-Nāyaka I and his son Virappa. He is called Ariya Nayanā Mudali in the *Tiruppaṇi-mālai*, which states that he built the *maṇḍapa* for the sixty-three Śaiva saints in the Sundarēśvara temple, a *maṇḍapa* for an *aṛachchalai* (alms-house), set up an image of Subrahmanya under a *casni* tree and presented a silver throne to the god Sundarēśvara.³ He conquered portions of Ceylon for his master; a stone bearing an inscription of his is preserved in the Colombo Museum. It is a significant fact that the Rājās of Kaṇḍi were also Nāyakas and were related to the Nāyakas of Madura.

The Vellaṅgolli grant passes over the reign of Kṛishṇappa-Nāyaka I without supplying any historical information. We know from the Kṛishṇāpuram grant that Kṛishṇappa constructed with beautifully sculptured *maṇḍapas*, etc., the Viṣṇu temple in the village of Kṛishṇāpuram, and endowed it with lands and provided the necessary ornaments for the deity set up by him in the temple. Nelson thinks that Kṛishṇappa-Nāyaka must "have been a brave and politic ruler"; he also states, on the authority of certain manuscripts, that Kṛishṇappa-Nāyaka defeated the refractory *pāḷayakāra* chief Tumbichechi Nāyakan and invaded Ceylon and took Kaṇḍi. The inscriptions hitherto discovered are, however, silent about the defeat of

¹ Śeṇḷol-punai Madurēśvar Tiruvālavāy-ṭṭalvar tiru-
vuḷa-maḡiṇḍu-puṇaiya-ch-
chombor-padaḡkam-uḡḡaṇ-ānav - ābharapamuṇ - jēruḡa-
paṇḡḡa-māḡarun-
kaṇḡja-vayal ōḷḷu-kommaṭṭi māḡaḷaiyip-mōr kayal
kudi-kod-āḡanūruḡ-
kāḡkaḷ-ḡḡiṇṇu-Tirukkāpāḡyūm pūḡa-vayal-kāṭṭu-
mōḷai-pparaṇḡum
maḡiḡu-taval ōḷai-ōḷ-Ilamai-nallāḡyūm maruvum
Indiravimānam
vaḷḡanniyodu paḷamai pudḡḡḡavē poḡ-pūḡi maḡimai-
yūḡaṇḡy-uḡavinān
viḷḡi-varu-Tiruvāḡi tanaip-porodu tṇai-konḡu MI-
nāvanai vāḷvittamāḷ
mōvu-tēn Kaḡbehi-nāyakaḡ Viḡvanāḡaṇ-uyar
vurri-piraṭāpa mugilā.

² Nelson's *Madura Manual*, p. 90.

³ Aru-nā-davaḷ-jeḡ-arubattu-mūvar maḡḡapa-
maruv-āruḷ-ḡḷḷaiy-aḡachchāḷai-maḡḡapam vānniyāḡi
Muruḡḡaṇ Sekkaḡku vēḷḷich-chiḡḡḡḡḡana murḡḡai-jeḡḡḡ
Varu-māḷ-Ariyanayipā-mudali māṭi-manṭriya.

Tumbichchi-Nāyaka by Kṛishṇappa. The *Tiruppāṇi-mālai* enumerates the donations of this prince to the Madura temple,¹ whereof details have already been given in *Ep. Ind.*, Vol. XII, p. 161.

The *Śrīraṅgam-Kōyil-olugu* states that Kṛishṇappa Nāyakkar gave a number of valuable ornaments to the god Raṅganātha and built a landing place and a *maṇḍapa* on the bank of the Kāvēri, south of Śrīraṅgam.

Kṛishṇappa-Nāyaka's son was Virappa-Nāyaka. The Vellaṅguḍi inscription describes his donations and services to the temple of Minākshi-Sundarēśvara at Madura. The acts of devotion attributed to him by the *Tiruppāṇi-mālai* have already been given by me (*Ep. Ind.*, Vol. XII, p. 161); and I now quote the verses in a foot-note below.² Neither the Vellaṅguḍi inscription nor the *Śrīraṅgam-Kōyil-olugu* mentions any donations made by him to the temple of the god Raṅganātha of Śrīraṅgam.

The son and successor of Virappa-Nāyaka was Kumāra Kṛishṇappa-Nāyaka II. The Vellaṅguḍi inscription is rather profuse in its praise of the munificence of this prince. The statements made in this record are also corroborated by other documents. The *Tiruppāṇi-mālai* states that he built in Madura the temples of Viṣṇuvara, Kṛishṇēśvara and Ayyaṅgārīśvara, as also the north and west *maṇḍapas* in the second *prākāra* of the temple of Minākshi.³ The *Śrīraṅgam-Kōyil-olugu* informs us that, through the influence of Narasimha Dēvika already mentioned, Kumāra Kṛishṇappa-Nāyaka II presented the god Raṅganātha with a coat set with gems, a *kiriṭa* studded with precious stones and other ornaments worth a lakh and a half *paṇas*.

Mr. Nelson, on the authority of certain manuscripts, states that on the death of Kumāra Kṛishṇappa I (son of Viṣvanātha) his two sons, Kṛishṇappa or Periya Virappa and Viṣvanātha II, ruled jointly at Madura, and similarly on the death of Kṛishṇappa or Periya Virappa his two sons, Liṅgayya or Kumāra Kṛishṇappa and Viṣvanātha III (or Viṣvappa), ruled jointly, but that Viṣvanātha III died very soon. The hitherto discovered copper-plate inscriptions dealing with the Nāyakas of Madura do not appear to corroborate the statements of the manuscripts. Mr. Sewell, following Nelson, gives in Vol. II of his *Lists of Antiquities of Madras* brief notices of the reigns of the Nāyakas of Madura.

- ¹ Muttamīl-kūḍaṭ-patiṭṭi Chokkanāḍarkku mutt-aḷakkūñ
jittirak-kōpuraṁuṭi-jēṅgar-paḍaiyāḷch chīrakkaḷch-choyḍāṇ
mattaga-ppōr Viṣvanātan-kumārān Maṇu-muraimai-
kottura-ppār-purakkun-Kṛishṇa-bōpa guṇakkondalē.
- ² Vidikkun-Mukundarkum-eṭṭāḍa Śokkarkku mōḍḍiṭyōr
tadikkun-koḷikkamba-maṇḍapam-onṇa tulaṅgach-choyḍāṇ
gaḍikkun paramaṇṇar poṇṇār mōḍḍigalāḷ-kāḷli-erri
mōḍḍikkun-gaḍiḷchālattān Kaḷchē-vāḷ-Kṛishṇa-Virappaṇā.
Ayyar-ḷiṅgārach-ehelunirp-puṇal Vēḷḷiyambalamuṭi-
jeyya vaḍakkut-tirukkōpuraṁuṭi-jēvichēburamun-
tuyya tīrmaḍalippaḷḷiyum-aṇḍan-rōṇṇarach-choyḍāṇ
tāiyālār mōḍḍanavāḷ Kṛishṇa-Vīra-jayatuṅgaṇē
Vāṇip-puṭi-puḷaḷ-āyirakkān-maṇḍapamun-
m-ērurṇa Mūrttiyamman-maṇḍapamun-iraṇḍām-pirā-
kāṇat-tīruchēburu-maṇḍapamun-gōḍi-kkambattamun-
Virappa-maṇḍapamun-jeydanṇ Kṛishṇa Virappaṇē.
Alotta pūṇḍuḷ-Āṅḡayarkkaṇnamaly-āḷayattūṇ-
Mallappaṇḍū-pōr-kambam paḷḷiyavāṇu kaṇḍē
nāl-iṭṭamāṅḡap-pon-pūṇuvittā-paṇḍalārukk-oru
vill-iṭṭup-pōṇai-vilakk-iṭṭaruḷ Kṛishṇa Virappaṇā.
- ³ Vīruchēburan-Kiṭṭiṇchēburāḷ-jōḍi-viḷaṅḡum-Aiyāṇ-
gūṇichēburāṇ-Kayarkāṇ-iraṇḍām-phāḷkāṇattinir-
chīḍār vaḍapura-māḷpura-maṇḍapaṇ-jeydamaittān
nārūru-Maṇḍapa-vāḷ Vīra-Kṛishṇappa-Nāyakāṇā.

The Vellangudi plates mention that Krishnappa II set up a *mani-stambha* in the temple at Madura. It is not quite easy to find out what is meant by a *mani-stambha*. The *Tiruppavai-malai* seems to throw some light on the matter; a pillar in the temple of Minakshi was plated with gold by one Mallappa. In course of time the gold plating was worn out and Krishna Virappa (that is, Virappa, son of Krishnappa I) regilded the pillar.¹ It is perhaps this act, which is attributed to the father of Krishnappa II in the *Tiruppavai-malai*, that is alluded to as having been performed by the son.

Another fact which is not quite clear about Krishnappa II is that he conquered the kingdom of the Pañcha-Tiruvadis.² Who these five Tiruvadis were it is not possible to say in the present state of our knowledge of the history of the Tiruvadi kingdom. We may, however, provisionally assume that the term Pañcha-Tiruvadi refers to the members of the various branches of the Tiruvadi line, such as the Tiruppappār *starupam*, the Śīraivāy *starupam*, the Jayatunga-nāḍu *starupam*, etc., which were ruling simultaneously over portions of the Tiruvadi *rājyam*.

The following is an alphabetically arranged list of the names of places which occur in the inscription (IL 123-140), with their identifications with modern villages and towns:—

i.—Names of villages, etc., occurring in connection with the grant.

No.	Name of Village.	Modern Name.	Taluk.	District.
1	Ariohanallūr . . .	Harikēśavanallūr . . .	Ambāsamudram . . .	Tinnevely.
2	Attālanallūr . . .	Attājanallūr . . .	Do. . .	Do.
3	Kallapai (ore, kkuricchi) . . .	Kallidāikkuricchi . . .	Do. . .	Do.
4	Kallisanātha-tataka (tank), belonging to Viravanallūr.	.....	Do. . .	Do.
5	Kalyottānkuruchi . . .	.....	.....	.....
6	Kannadiyankāl-ārīcchi . . .	Runs through the Tinnevely district.	Ambāsamudram . . .	Tinnevely.
7	Koṭṭilakuricchi . . .	Koṭṭilakkuricchi . . .	Śrīvaikuntam . . .	Do.
8	Kudireyōḍi (garden) . . .	.....	.....	.....
9	Kuṇṇugudi . . .	Tirukunṇugudi . . .	Nāṅgunēri . . .	Tinnevely.
10	Mānimaṅgala . . .	Mānarmaṅgalam . . .	Ambāsamudram . . .	Do.
11	Pāḍaryōḍa (watercourse) . . .	.....	.....	.....
12	Perumbattulkaḍe . . .	Kaḍayam Perumpattu . . .	Ambāsamudram . . .	Tinnevely.
13	Ponnaḍi-kulā (canal) . . .	.....	.....	.....
14	Śāṅkaramalā-patha (highroad) . . .	.....	.....	.....
15	Taḍichēri, Taḍchēri or Taḍchēr . . .	Taḍchēri . . .	.....	.....
16	Uppuvāḍyaṇṇuttūr . . .	Uppāṇṇuttūr . . .	.....	.....
17	Vellāṅgolli . . .	Vallāṅkolli . . .	Ambāsamudram . . .	.....
18	Viravanallūr . . .	Viravanallūr . . .	Do. . .	Tinnevely.

¹ See the fourth verso in foot-note 2 above, p. 306.

² [See below, p. 317, footnote 5, and Report on Epigraphy for 1905-06, p. 85, paragraph 60.—H. K. S.]

ii.—Names of villages occurring in connection with the donces.

Name of Village.	Modern Name.	Taluk.	District.
Abbūru	Abbūru	Sattenapalle	Guntur.
Addanki	Addanki	Ongole . . . . .	.....
Ālikonda . . . . .	.....	.....	.....
Alū	Alūr	{ Tenali	Guntur.
		{ Nellore	Nellore.
		{ Koyilkuntla	Kurnool.
		{ Nandikotkur	"
Ālūru	Ālūru	{ Alur	Bellary or
		{ Tadpatri	Anantapur.
Ammanamuchi or Amnamā- chi.	.....	.....	.....
Arakaṭṭavēmula (see Arakaṭṭavēmula).			
Arakaṭṭavēmula	Arakaṭṭavēmula	Proddatur	Cuddapah.
Attalūru	Attalūru	Sattenapalle	Guntur.
Balapandru . . . . .	.....	.....	.....
Bellamkonda	Bellamkonda	Sattenapalle	Guntur.
Biṭraguṇṭa	Biṭraguṇṭa	Kandukur	Nellore.
Bondapāṭi . . . . .	.....	.....	.....
Brāhmalapali	Brāhmalapalle	{ Punganur	N. Arcot.
		{ Kandukur	Nellore.
		{ Atmakur . . . . .	.....
		{ Vinikonda	Guntur.
		{ Nandyal	Kurnool or
		{ Gooty	Anantapur.
Būdapūru . . . . .	.....	.....	.....
Būravilli . . . . .	.....	.....	.....
Būra (?) . . . . .	.....	.....	.....
Chauḍūru	Chowḍuru	Proddatur . . . . .	.....
Choppa ¹	Chempalli	Gudiyattam	N. Arcot.
Cherukupalli . . . . .	.....	.....	.....
Chilṭu (P) . . . . .	.....	.....	.....
Chirāvēru	Chirāvēru	Guntur	Guntur.

¹ [Chhappalli is a family name among the Telugu Muliki-nāḍu Brahmans.—H. K. S.]

Name of Village.	Modern Name.	Taluk.	District.
Chirukūru	Cherukuru	{ Bapatla Kandukur	Guntur or Nellore.
Chittālūru	Chittālūru	Rayachoti	Cuddapah.
Dasarājapalli	Dasarajapalle	Ongole	Guntur.
Dēvulapalli	Dēvalapalle	Vayalped	Chittoor.
Dūpūm	Dupadahalli (?)	Kudligi	Bellary.
Eḍavelli	Kāvali Eḍavalli	Atmakur	Nellore.
Epūru	Yēpūru	Rapur . . . .	.....
	{ Epūru	Cuddapah	Cuddapah.
Epūru	{ Yēpūru	Rapur	Nellore or
	{ Epūru	Punganur	N. Arcot.
Goḍḍamari . . . .	.....	.....	.....
Gollanapalli	Gollepalli	Atmakuru	Nellore.
Goṭṭipāḍu	Goṭapalli	Punganur	N. Arcot.
Guṇṭūru	Guṇṭūr	Guntur	Guntur.
Gutti	Gutti	Gutti	Anantapur.
Hālaharivi	Hālaharivi	Alur	Bellary.
Hampasamudram	Hampasagara (?)	Huvimbahadragalli	"
Indraganṭi (?) . . . .	.....	.....	.....
Jagarapūṭi	Jāgarāmūṭi	Bapatla	Guntur.
Jayanti	Jayanti	Nandigama	Krishna.
Jonnalaḡaṇḍa	Jonnalaḡaṇḍa	Narasaraopet or Guntur	Guntur.
Kādula . . . .	.....	.....	.....
Kalpa (?) . . . .	.....	.....	.....
Kalaga (?) . . . .	.....	.....	.....
Kalākūṭūru	Kalākūṭūru	Palmaner	N. Arcot.
Kāṣcherla	Pedakaṣcherla	Vinikonda	Guntur.
Kāṣchi	Conjeeveram	Conjeeveram	Chingelpet.
Kāravīṭi	Kāraṇahōḍu	Bapatla	Guntur.
Kāṭā(or Kāṭā)vāyi . . . .	.....	.....	.....
Kāṭapa (?) . . . .	.....	.....	.....
Kāvēṛsamudram . . . .	.....	.....	.....
Khyātacheru (?) . . . .	.....	.....	.....

Name of Village.	Modern Name.	Taluk.	District.
Kōdūru	{ Ayyavāri Kōdūru Brāhma Kōdūru	Nandyal Bapatla	Kurnool Guntur.
Kolakalūr . . . . .	.....	.....	.....
Kolla (P) . . . . .	.....	.....	.....
Krīśāla . . . . .	.....	.....	.....
Kundavara . . . . .	.....	.....	.....
Māgapti . . . . .	.....	.....	.....
Mānuṣṭūr	Māmadūru	Atmakur	Nellore.
Mānkāla . . . . .	.....	.....	.....
Matyamaḍugu . . . . .	.....	.....	.....
Mōkshagunḍam	Mōkshagunḍam	Cumbum	Kurnool.
Morūru	Mollūru	Rayachoti	Cuddapah.
Muddalāpura	Mudlāpura	Hospet	Bellary.
Mūla (P) . . . . .	.....	.....	.....
Murumaḍugu	Manamaḍugu (P)	Kanigiri	Nellore.
Musalakavi (P) . . . . .	.....	.....	.....
Nallagattā . . . . .	.....	.....	.....
Nandyāla	Nandyāl	Nandyal	Kurnool.
Narasiṅgachōli (P) . . . . .	.....	.....	.....
Niduchanabettā . . . . .	.....	.....	.....
Niḍūr	Niḍūru	Ramallakot	Kurnool.
Niṭṭūru	Niṭṭūru	{ Bellary Tadpatri	Bellary or Anantapur.
Nōkala (P) . . . . .	.....	.....	.....
Noryya (P) . . . . .	.....	.....	.....
Nudurumāṭṭu . . . . .	.....	.....	.....
Oḷavūru . . . . .	.....	.....	.....
Paḍḷaraṅgi	Paḍḍaraṅgi	Udayagiri . . . . .	.....
Paḍḍo (P) . . . . .	.....	.....	.....
Paṣumarti . . . . .	.....	.....	.....
Paḷḷiḷa	Pentriḷa	Kandakuru	Nellore.
Pālagiri	Pālagiri	Nandigama	Krishna.
Pāṣamudram . . . . .	.....	.....	.....
Pārnandi . . . . .	.....	.....	.....

Name of Village.	Modern Name.	Taluk.	District.
Paṭṭa . . . . .	.....	.....	.....
Pedipāṭi	Pedapāṭu	Ellore	Krishna.
Pennagoṇḍa	Pennukoṇḍa	Pennukonda	Anantapur.
Pinapa . . . . .	.....	.....	.....
Pisupāṭi or Pisupāṭi	Pisapāṭu	Sattenapalle	Guntur.
Piṭṭi (?)	Pushpagiri	Cuddapah	Cuddapah.
Pottiyadurti	Pottiyadurti	Nanguneri	Tinnevely.
Prattipāṭu	Prattipāṭu	{ Sattenapalle Guntur	Guntur. "
Pushpagiri . . . . .	.....	.....	.....
Raddicherla	Reddicherla	Cumbum	Kurnool.
Rāmachandrapura	Rāmachandrapuram	{ Kandukur Guntur Ongole	Nellore. Guntur. "
Rāvūru	Rāvūru	Kandukur	Nellore.
Rāyalacheru	Rāyalacheruvu	Dharmavaram	Anantapur.
Rēmarli . . . . .	.....	.....	.....
Sanagara (?) . . . . .	.....	.....	.....
Sangu (Sangra ?) . . . . .	.....	.....	.....
Sanugōḍi . . . . .	.....	.....	.....
Śāsana-koṭṭa . . . . .	.....	.....	.....
Settipalli	Settipalle	{ Yellavaram Chandragiri	Godavari. N. Arcot.
Śevasthina (?) . . . . .	.....	.....	.....
Siṅkōṣala	Sunkōṣala	{ Markapur Ramallakot Pullivendula	Cuddapah. Kurnool. Cuddapah.
Śiṣṭi (or Śiṣṭi) . . . . .	.....	.....	.....
Sōlase (?)	Solasettipalle	Kangundi	N. Arcot.
Sorabu	Soraba (?)	Shimoga	Mysore State.
Sāmūlūru . . . . .	.....	.....	.....
Taṇḍellapali . . . . .	.....	.....	.....
Taṇḍatūru . . . . .	.....	.....	.....
Taṇḍirāla	Taṇḍella (?)	Kandukur	Nellore.

Name of Village.	Modern Name.	Taluk.	District.
Telugampalli . . . .	.....	.....	.....
Tirupati	Tirupati	Chandragiri	Chittoor.
Tirumalapura	Tirumalapuram	Udayagiri	Nellore.
Tōtapalli	Tōtapalle	Tenali	Guntur.
Tūbāṭi . . . .	.....	.....	.....
Tūmalūru	Tūmalūru	Nandikotkur	Kurnool.
Turumōḷla	Turimōḷla	Cumbum	"
Udayagiri	Udayagiri	Udayagiri	Nellore.
Upladāḍya	Uppalapāḍu	{ Atmakur Cumbum	" Kurnool.
Uruganṭi . . . .	.....	.....	.....
Utakūru	Vātukūru	{ Sattenapalle Rapur Udayagiri	Guntur. Nellore or "
Vajavara . . . .	.....	.....	.....
Vānapalli . . . .	.....	.....	.....
Vaṅgaviṭi . . . .	.....	.....	.....
Vellāla (?) . . . .	.....	.....	.....
Vellāṭṭu	Vellāṭṭu	{ Tenali Vinikonda	Guntur. "
Vellūru	{ Vellūru Vellore	Bapatla Vellore	" North Arcot.
Vēlpumāḷla (?) . . . .	.....	.....	.....
Vēlvundru	Vēḷpūru	{ Sattenapalle Vinikonda	Guntur. "
Vīrūru	Vīrūru	{ Atmakur Udayagiri	Nellore. "
Yammanūru or Yammanūru . . . .	.....	.....	.....
Yatamanṭa . . . .	.....	.....	.....

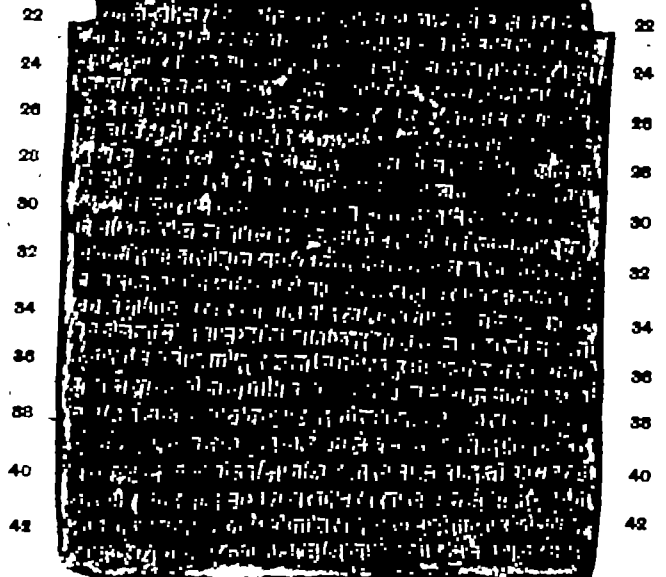
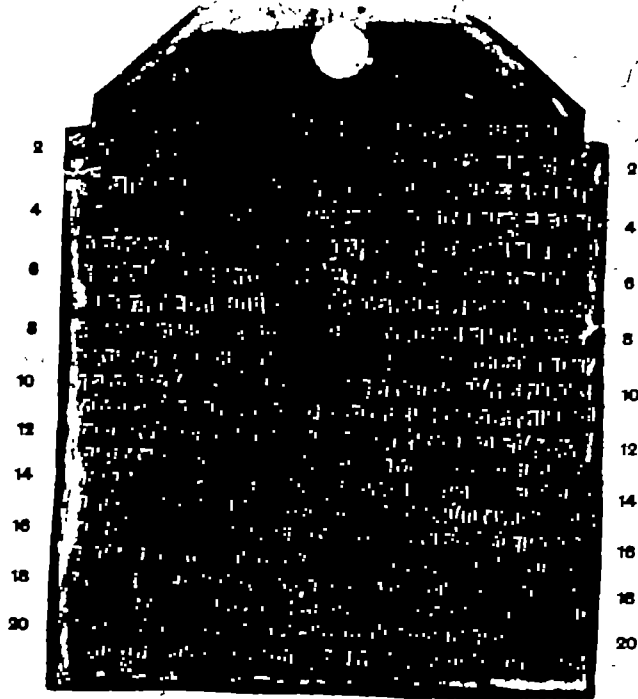
TEXT.¹

[Metres : Section I, vv. 1-4, 42, 42½, 48-51, 53-70½, 74½, 75½, 78½, 79½, 89½-128, 210½-214½, all the verses in Section II, and Section III, vv. 147-207½, *Anushṭubh*; vv. 5, 7, 23-25, 32, 35, 80, 52, 71½, 76½, 85½-88½, *Sārdūlavṛjita*; vv. 6, 22, 27, 77½, *Sragdhara*; vv. 8, 83½, *Rathoddhata*; vv. 9, 14, 78½, *Vasantatīlaka*; vv. 10, 1b, 30, 33, *Prithot*; vv. 11, 20, *Śikharinī*; vv. 12,

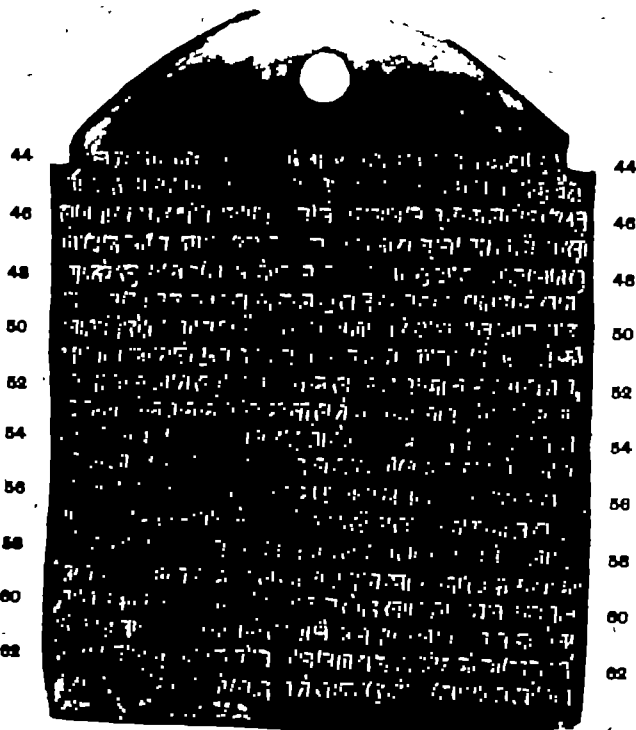
¹ From inked impressions prepared under my supervision.

Vellangudi Plates of Venkatapati-deva Maharaya I : Saka-Samvat 1520.

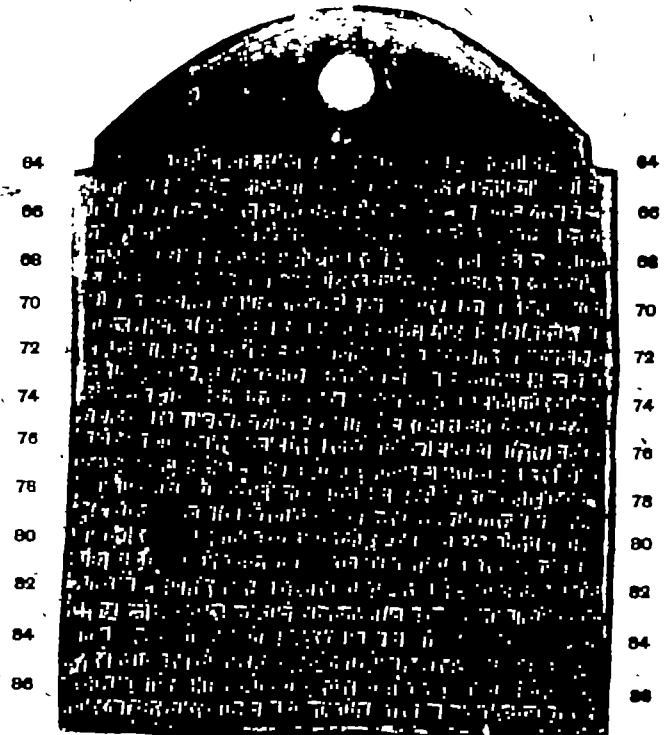
ii a.



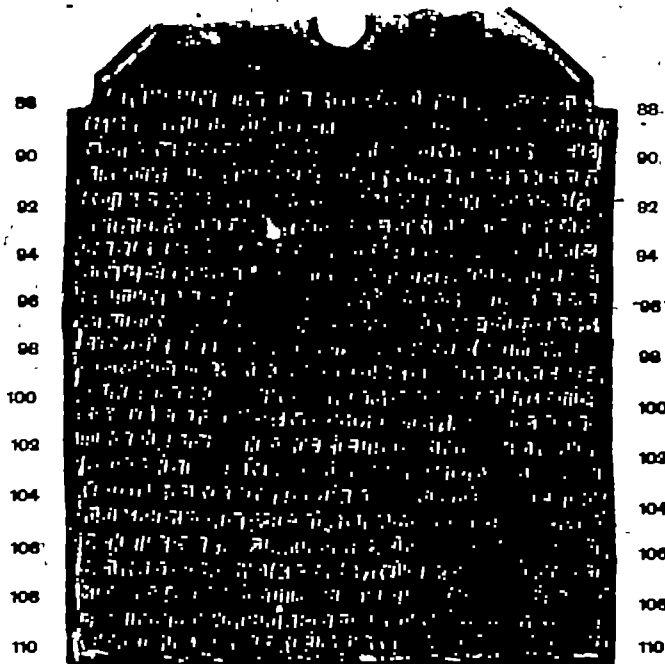
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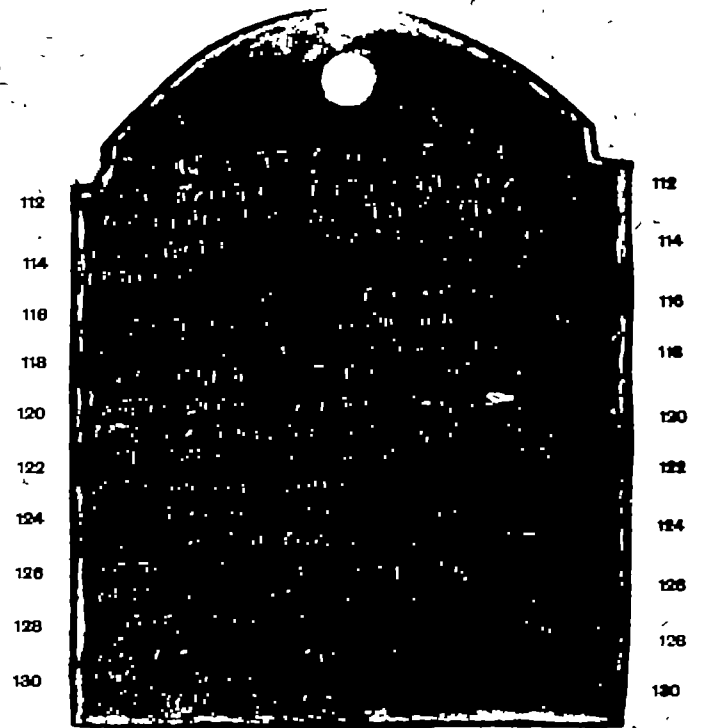
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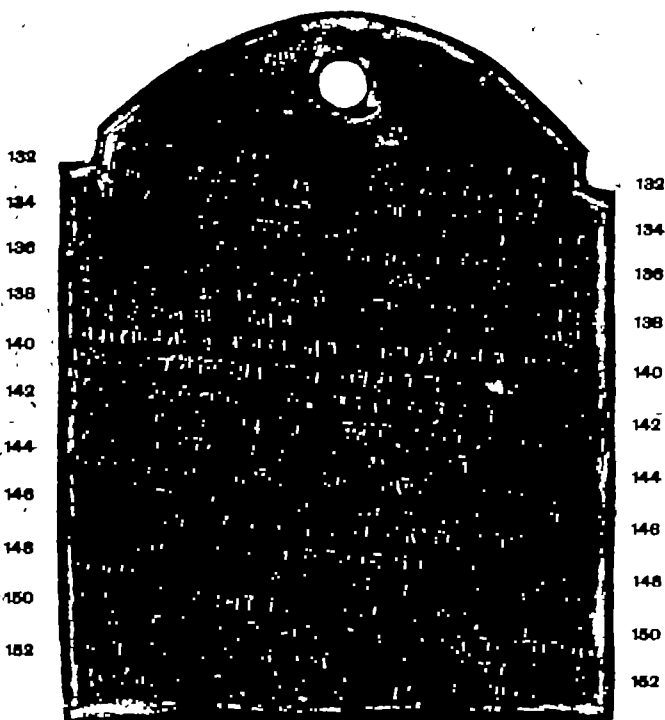
iii b.



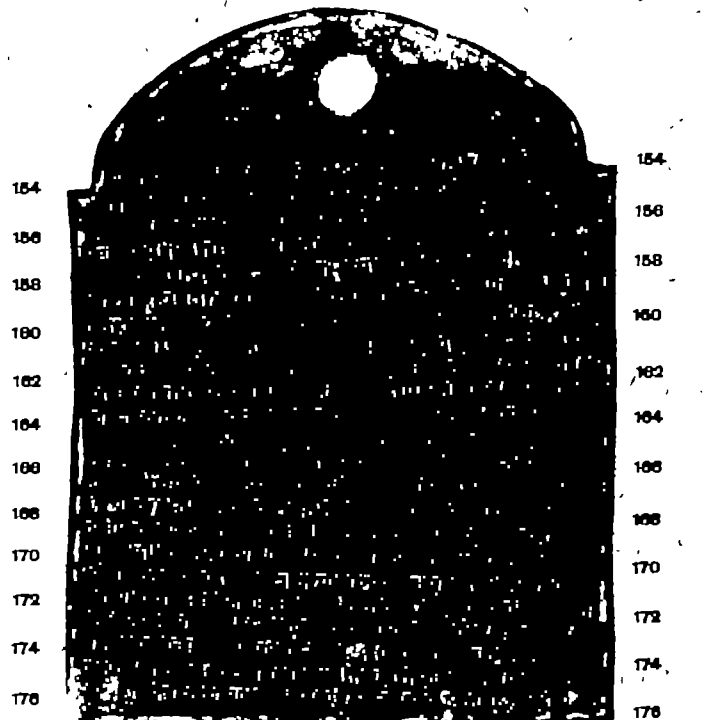
iv a.



iv b.



v a.



- 125 चिग्रामकीव्यिहाहे च विद्युतं । तद्धैर्यमकषाव[शि]मांतस्मा[पि]-
 126 तोपलात् ।। ५०*] तस्मीमांते[सु]प्यवडितिरास्येमतस्तस्मात् । प्राचीसु-
 127 त्तरावाहिन्यास्तामपपर्या[ः] शीतं दिशं ।। ५८*] त[हे]पीवडिकुष्मा-
 यास्तामप-
 128 र्णीतडस्मितात् । वृक्षवाटाव-कुदिरेयो[ष]मिस्थ्यासुपेयुषाः ।। ५९*] अस्तामन-
 129 [सूरी]मांतसिखया^१ दक्षिणा दिशं । ओकोहा[व]कुरिष्वाख्य(र)ग्रामसीमां-
 130 चलादितं ।। ६०*] कुष्मायाः कोहालकुर्चिग्रामसीमांचलवितः^२ । अरोचन-
 131 नूओमांतओयंकरमाहापयात्^३ ।। ६१*] पश्चिमं विरवन[स्]कूर्माम-

Fourth Plate : Second Side.

- 132 सीमांतमार्गतः । ओमहरवनेकूरिग्रामसीमाचलस्त्रि-^४
 133 तात् ।। ६२*] संप्राप्तं कैलासनामवतटाकाहायवी दिशं । कुसंगुडिग्रा-
 134 म[व]र्य(र)सीमांत^५स्थापितोपलात् ।। ६३*] तस्मीमांचलपादर्योहास्थाभोमि-
 135 र्गम[स्त्र]लात् । कुष्मायाः ओकंवडियंकासाराचमिधालुवः ।। ६४*] ओ-
 136 मत्कल्लपेकुर्चा^६स्थग्रामवर्यस्त्र भास्वतः । गिलाया[ः] ओकी-
 137 खवरंक्षपष्टकषावभूवितः^७ ।। ६५*] तडिचेरीसेसमकंशारुपा-^८
 138* [यो]पि चोत्तरं । कैलासाकुरचीसुपुवाष्म[पु]सूरमावितं ।। ६६*]
 पेवंव-
 139 तुक्कडिनिलमानामंगलसंयुतं । वेङ्कंगोक्कीतिनामा[नं] ग्रामम[र]-
 140 रामयोमितं ।। ६७*] विख्यातओवीरभूपेससुद्रापरनामकं [] [स]-
 141 र्वमान्यं चतु[ः]सीमासंयुतं^९ च समंततः ।। ६८*] निदिनिक्षेपपाषाण-^{१०}
 142 सिद्धसाख्यजलान्वितं । अक्षिण्यागामिसंयुक्तं गणभोवयं [स]भू-
 143 र्हं ।। ६९*] वापीकूपतटाकैस्व^{११} कश्चरामैश्च संयुतं । पुचा-
 पेचादिभिर्भो-^{१२}
 144 र्धं क्रमादाचंद्रतारकं ।। ७०*] दानाघमनविक्कीतियोग्यं विनिमयो-
 चितं ।। ७०½*]
 145 आसोक्काश्चपसंततो घनतपःसंतुष्टविस्त्रे[र]श्वैरानुग्रहभाजना-^{१३}

^१ Read ली.^४ Read °तट°.^७ Read °वितम्.^{१०} Read ल.^{१३} Read °कषावपा°.^{१६} Read °स्त्र कषा°.^२ Read °सीमतस्तस्मात्.^५ Read वः.^८ Read °नसूरीमांस् and महा°.^{११} Read °कुष्मा°.^{१४} Read चतुस्सीमा°.^{१७} Read °पुचपीचादि°.^३ Read शितं.^६ Read °ग्रामाया दक्षिणा दिशम्.^९ Read °विरवनकूरिग्रामसीमाचल°.^{१२} Read °वृक्षवाटावसूदितम्.^{१५} Read निवि°.^{१८} Read तपस्वमुष्टविश्वैश्च स्वं°.

29, 40, *Sailatikha*; vv. 13, 34, 41, *Indravajrā*; vv. 16, 18, 38, *Mālinī*; vv. 17, 39, *Pushpitāgni*; vv. 19, 21, 26, 28, 31, 37, *Upajāti*; v. 47, *Dadhaka*; v. 72½, *Mandakrāntā*; vv. 43½-46, 84½, 208½-209½, *Giti*.]

[N.B.— Letters enclosed in round brackets are meant to be omitted.]

First Plate: Second Side.

- 1 श्रीवेङ्कटेशायनमः । [1*] यस्य संपर्कपुण्येन ना-
- 2 रीरञ्जमभूतिशला² । यदुपास्यं सुमनसां तच्चक्षुदं-
- 3 हमाश्रये । [1 १*] यस्य हिरदवक्त्राद्याः पारिषद्याः परम्यत³ ।
- 4 विप्रं निव्रंति भजतां विप्रकक्षिणं तमाश्रये । [1 २*] हरैर्क्षिता⁴

Lines 5-110, containing verses already printed in the *Mārōḍapalli Grant* (Vol. XI, No. 34) and the *Padmanāri Grant* (see above, p. 292), are omitted.

Fourth Plate: First Side.

- 111 मेरुल[चि]यशोभरः⁵ । [1 ४८*] सिष्टसंरक्ष[प]रो दुष्टशा-
- 112 दासमहंनः⁶ । शरोभगंडमेरुं हारिमल्लिसुधानिधिः । [1 ४९*] इत्या-
- 113 दिविर्देवैर्दितत्वा निखमभिष्टुतः । जयजोवेतिवादि[न्य]⁷
- 114 जनिताजसिबंधया । [1 ५०*] कामोजभोजकालिंगकरहाटादिपा-
- 115 त्तिवेः⁸ । प्रतिहारपदं⁹ प्राप्तैः प्रस्तुतस्तुतिघोषणः । [1 ५१*] सोयं निति-¹⁰
- 116 जित्तादिभूपतितत्सुनामशास्त्री सुवीः सार्त्तामां भूजतेजसा¹¹
- 117 स्ववश्यन् कर्षाटसिंहासनं । आसेतोरपि आहिमाद्रि विम-
- 118 तान् संहृत्वा शासन्मुदा¹² सर्वोर्वी¹³ प्रचाकास्त्रि वेङ्कटपतिश्रीदे-
- 119 वरायाग्रयोः । [1 ५२*] व्योमनेत्रकंकवेदुगणिते शकवक्षरे । वक्षरे
- 120 च विस्मयास्ये म[रि*]सि आवणिनामनि¹⁴ । [1 ५३*] पक्षे वक्रे
- पुण्य[रि*]यां (1) हा-
- 121 दग्धां च महातिथौ । श्रीवेङ्कटेशोपादावसंविधौ¹⁵ श्रेयसाक्षि-¹⁶
- 122 धौ । [1 ५४*] नानाशाखाविधा¹⁷ गोचस्त्रेन्मशास्त्रवित्तया । विख्यातेभ्या¹⁸
- द्विजाति-
- 123 [म्भो] वेदविभो¹⁹ विशेषतः । [1 ५५*] विख्यातश्रीतिश्चवडिदेसि²⁰ वसतिमा-
- 124 अतं²¹ । अंजरकरसम्पुकिनाडुकेपि च विद्युतं [1 ५६*] कक्षपैकुरि-

¹ The *anuvāsa* is used in addition to the *varga-pāśāka* in this and all subsequent instances. Read °पुण्येन.

² Read °शिला.

³ The *anuvāsa* is employed instead of the final *m* here and in subsequent pages.

⁴ Read °क्षिता.

⁵ Read °हृत्ति.

⁶ Read हिर; *y* in *परो* is corrected from *पु*; read °शार्द्धमहंनः.

⁷ Read न्या.

⁸ Read °पारिवे.

⁹ Read °पदं.

¹⁰ Read नीति.

¹¹ Read सुवीसाधनां मुञ्ज.

¹² Read शासन्मुदा.

¹³ Read प्रचाकास्त्रि.

¹⁴ Read आवण.

¹⁵ Read °उपादाव सन्विधौ.

¹⁶ Read श्रेय.

¹⁷ Read °मिधा.

¹⁸ Read विख्यातेभ्यौ.

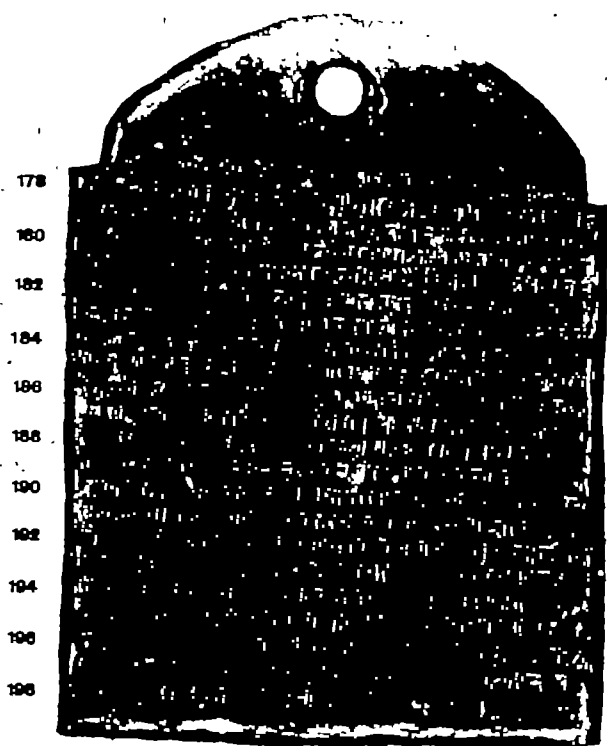
¹⁹ Read विभो.

²⁰ Read द्वे.

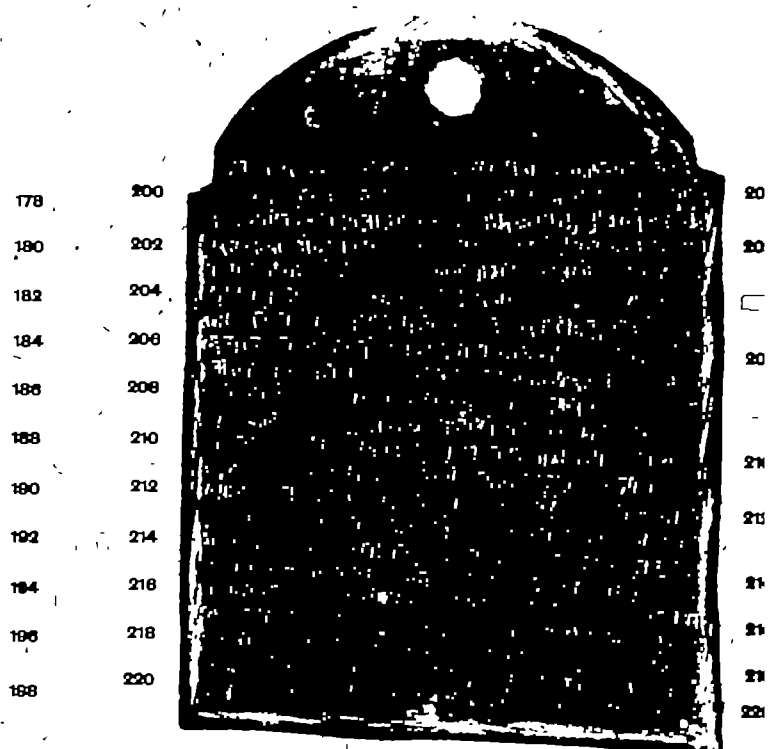
²¹ Read अतं.

Vellangudi Plates of Venkatapati-deva Maharaya I: Saka-Samvat 1520.

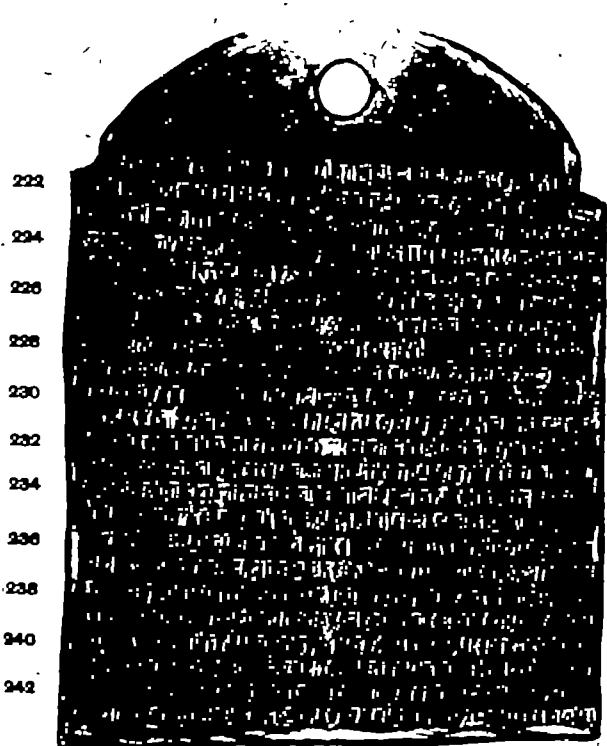
v b.



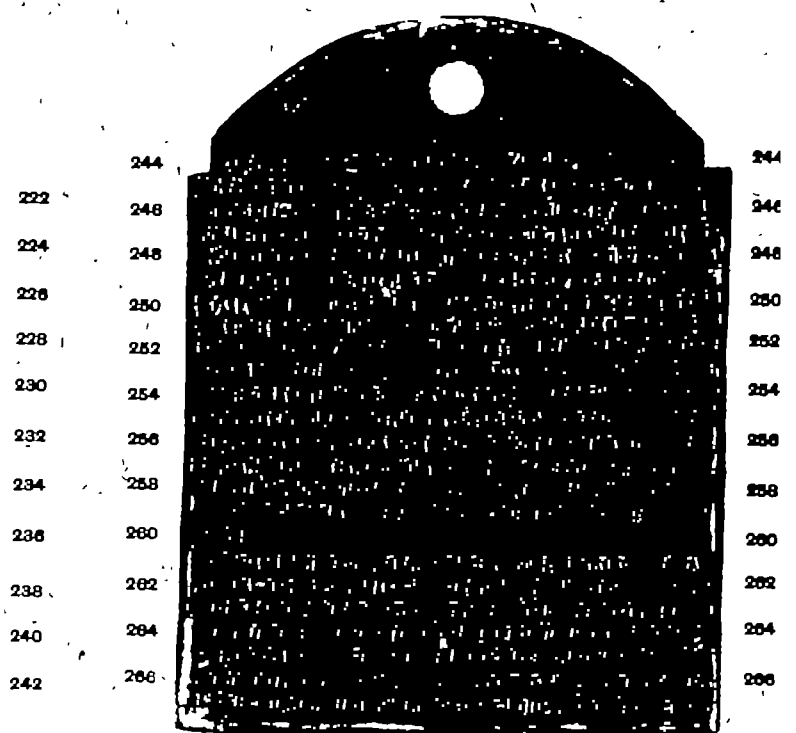
vi a.



vi b.



viii a.



- 146 हुणनिघेः श्रीनागप्र[ञ्जी]पतेः¹ । श्रीराखेरिच चंद्रमाः कुवलयानं[दा]-
 147 [नु]संघायकः सौम्य[ः]श्रीवरविस्त्रनाथनृपति[ः]*² सर्वज्ञचू[डा]मणिः ।[१०१३*]प्र-
 148 स्यातश्रीस्त्रिभुवनमहीपांशवाणादिरायप्राप्रानन्धानपि³ रणसु-
 149 खे पार्ष्णिवाणासु जित्वा [१*] तत्तस्मीमान्नजमुजवसादाहरन्विस्त्रनाथ-⁴
 150 श्रीशोपाक्षोभजत मदुराराण्यसाम्राज्यलक्ष्मीः⁵ ।[१ ०२३*] तस्मादजायत मनो-
 151 जवस[ः]* स्वकीर्त्त्या विख्यातकृष्णनृपतिर्विजिताभियातिः । वि-
 152 क्रांतिनीति[धि]वशाप्रतिसंपदा यः । (यः) सुखाश्रयोभक्त⁶
 153 दक्षिणनायकत्वं ।[१ ०३३*] पक्षेव पक्षनाभस्य पुरारिरिव(र) पार्व[ति]⁷

Fifth Plate : First Side.

- 154 पवित्रवरिता तस्य पत्नी सख्यविकामवत्⁸ ।[१ ०४३*] ⁹[त]योः प्राचीन-
 155 पुण्यानां परिपाकविशेषतः । विनयो¹⁰दार्यनयभूदभूहीर-
 156 भूपतिः ।[१ ०५३*] श्रीमच्छौदरनायकस्य महति श्रेयोनिघो संधिघो (१)
 नाना-
 157 चित्रविशेषभूषितसिलास्तंभोक्तसंज्ञक¹¹ । मोनांकाः ¹²खं-
 158 चं सुरलक्षितं हेमं¹³ च निर्माय याः¹⁴ पूजास्त्रावहदुत्तरोत्तरतया
 159 सांभ्राण्यमव्या[ह]तं ।[१ ०६३*] हेमाश्वं हेमगर्भं कनकमणितुलापूरुषं¹⁵
 160 विश्वचक्रं त्रंशाहं¹⁶ गोसहस्रं कनक[क*]रिरं कांचनीं कामधेनुं ।
 161 सप्तांभोघो(नं)निरपयाश्चरयमपि मञ्जामृतपूर्वं घटं च (१) श्वर्प-¹⁷
 162 चमां रत्नवेनुं व्यतनुत विधिवहीरभूपाक्षवर्खः ।[१ ०७३*]सचीव¹⁸ बिदग्धे-
 163 द्रस्य शीतांशोरिव रोहिणी¹⁹ । सधर्मियभक्तस्य सतीं तिम-²⁰
 164 काविका ।[१ ०८३*] विरभूरमणादश्च²¹ वरकृष्णमहीपतिः । देवका-
 मिदिरा-²²
 165 जानिर्वसुदेवादिबोद्धभूत् ।[१ ०९३*] जैत²³श्रीवसुतिर्वयंततमुभूचंद्राभिरा-²⁴

¹ Read पुराणी°.

² Read विद.

³ The Madras Museum Plates, No. 14 of 1906, read :—°तिस्त्रिभुवनमहीपांशवाणादिरायप्राप्रानन्धानपि°.

⁴ Read पार्ष्णिवाणासु जित्वा । तत्तस्मीमान्नजमुजवसादाहरन्विस्त्रनाथ°.

⁵ Read मद्रुराराण्यसाम्राज्यलक्ष्मीम्.

⁶ Read विख्यातनीतिविशेषतः पार्वत्यशुभ्या°.

⁷ Read पक्षेव पक्षनाभस्य पुरारिरिव पार्वती.

⁸ Read सख्यविक्रमा,

⁹ The त in सखीः seems to be corrected from some other letter.

¹⁰ Read श्री.

¹¹ Read °विशालाक्षीकृतसंज्ञकम्.

¹² Read खंखं°.

¹³ Read हेमं.

¹⁴ Read याः पूजाश्री°.

¹⁵ Read °पूरुषं.

¹⁶ Read त्रंशाहं.

¹⁷ Read श्वर्पं.

¹⁸ Read सचीव.

¹⁹ Read श्री.

²⁰ Read सची विदमन्नाम्निदा.

²¹ Read श्रीरभूरमणादश्री.

²² Read °मिदिराजानिर्व°.

²³ Read ज.

²⁴ Read भूचंद्रा°.

- 166 मास्रति(१)विंघातामितनीतिभास्रविततिवीरोत्तमास्रतिः^१ । निस्त्रा-
 167 कश्चि[त]नेकवीरसमहादानोवतिर्दिव्यति^२ श्रीवीरचितिपां-
 168 सुवेरुपतिः श्रीकृष्णपतिः^३ ।[॥ ८०३*] विष्णोत्कृष्टविचित्ररत्नक-
 169 वचो(f)श्रीपां(षा)प्र[र](f)पीतावरप्रोवाक्यकिरोटकुंठसकटीसूत्रा-
 170 दिभूषार्पणैः । ग्रामारामरक्षोक्षप्रतिदिनप्रत्यक्षकैकर्यतः (१)^४
 171 [प्रो]तो रंमपनिर्ददाति महितां यक्षी श्रीय^५ भूयसी [॥ ८१३*] प्रीतो
 दीपच-
 172 ये प्रतापमधिकं श्रीरामिषेके छति (१) कीर्ति^६ 'पूर्णमनोरमास्र-
 173 महेष्वाक्यवासस्तुतो । अत्राक्यनिवासमप्युद्भमचिस्त्रि-
 174 मे अयस्त्रिमप्युचै^७सौंदरनायकसमुचितं यक्षी दिग्गन्धर्व^८ [॥ ८२३*]
 175 मास्रति प्रकटभारदीदये यत्र कांचनतुला संमंचति^९ । पूरिता-
 176 ग्रमवनीमपंक्किलां संचरंति विमलाक्षिरं हिजाः ।[॥ ८३३*] सुदयंभिर-^{१०}

Fifth Plate: Second Side.

- 177 अगर्मादुदधेः कर्णैर्दुरमितवसुवर्षो । पोषितबुधः कक्षा-
 178 वा^{१०} कक्षयति दानाबुधनतरान्धोन् ।[॥ ८४३*] अर्धेव्युधिकस्यमा-
 खिन [३]-
 179 इ श्रीरं धरामंडले विष्णुस्त्रुतकीर्ति^{११}यः परममी विद्याचनत्रे-
 180 यसी [॥*] विष्णवाचपरेण येन [त*] इमे विद्याशिताः प्रत्यहं तस्मा-
 द्विस्त्र[य*]नी-
 181 य[दा]नविधिना कर्नादयः^{१२} किं समाः ।[॥ ८५३*] मंदैर्जीविनमभ्युपेत्य वर-
 182 दास्यंत्सर्वनादेवता यागैर्नाकचरास्ततः^{१३} चितिसुरा देवाधिका वैदि-
 183 काः । तस्मादेवमतप्रतिष्टि^{१४}तिमुग्रंत्वेकद्विजस्त्रापना^{१५}मित्येष
 184 स्मृतिमप्रहाररचनारथे छति येन किं ।[॥ ८६३*] देवेशिं छतसर्वमान्य^{१६}
 185 कतया षट्कर्मनिष्ठा^{१७} हिजा देवातिष्णविधे^{१८} सदाशिवि रता य[स्त्रे]-
 186 ति नैवाहुतं । तत्तत्पूजकरप्रदानकक्षितक्षेपाधिनिर्मोचकसे[र*]-
 187 व्यहानघनाम्बदेशधरणीदेवाशिवोषैःत्रियः ।[॥ ८७३*] वाहिन्व[र*] कक्षिता-
 188 न्यये सति परं वाहिन्वधीमात्रयो नागाध्यासिनि हंत नागतिस-

^१ Read °विततिवीरो°.

^२ Read त्रिचं.

^३ Read दिग्गन्धर्वम्.

^४ Read वाच.

^५ Read °वरास्रतः°.

^६ Read °विमलसर्वमान्य°.

^७ Read °वीरसमहादानीयति°.

^८ Read पूर्य°.

^९ Read संमंचति.

^{१०} Read °कीर्तयः°.

^{११} Read द्वि.

^{१२} Read °निष्ठा°.

^{१३} Read पूर्यौ.

^{१४} Read °वृ°.

^{१५} Read उदयंभिर°.

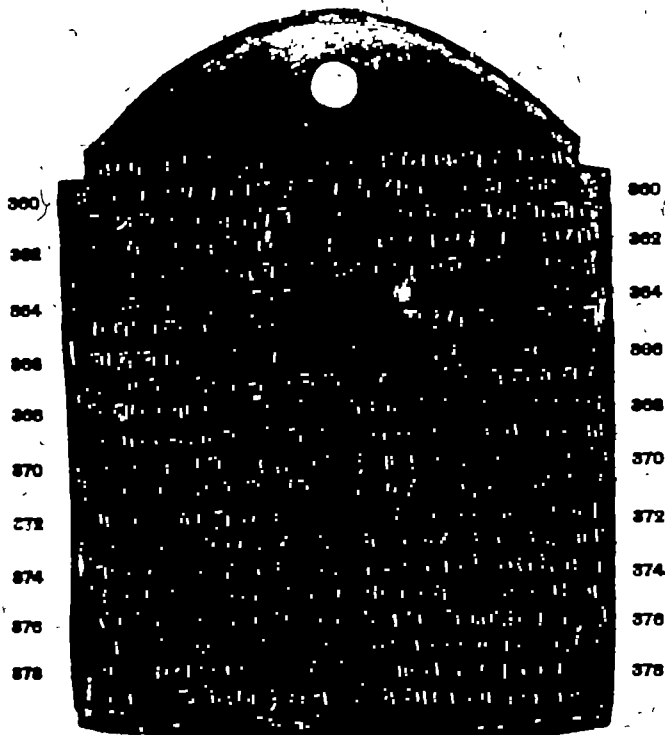
^{१६} Read कर्णादयः°.

^{१७} Read °स्त्रापना°.

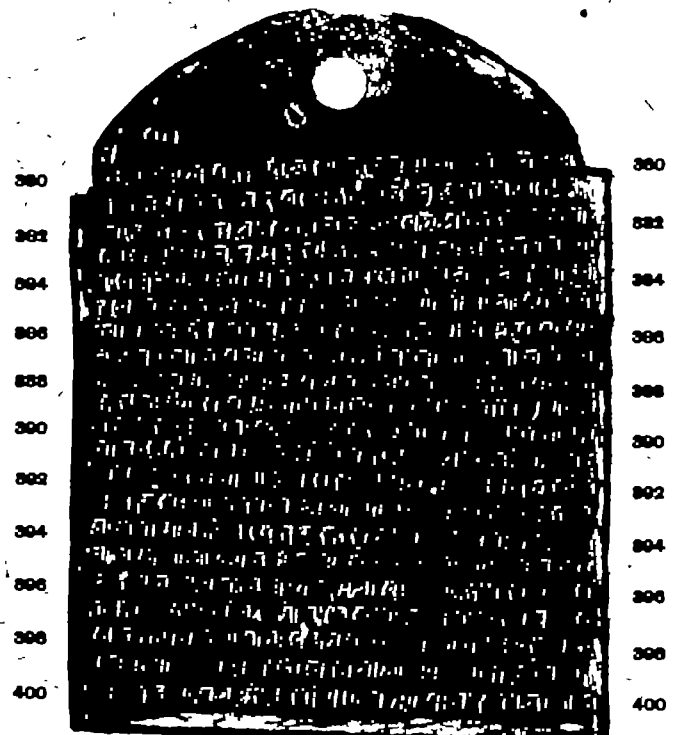
^{१८} Read °देवातिष्णविधौ°.

Vellangudi Plates of Venkatapati-deva Maharaya I : Saka-Samvat 1520.

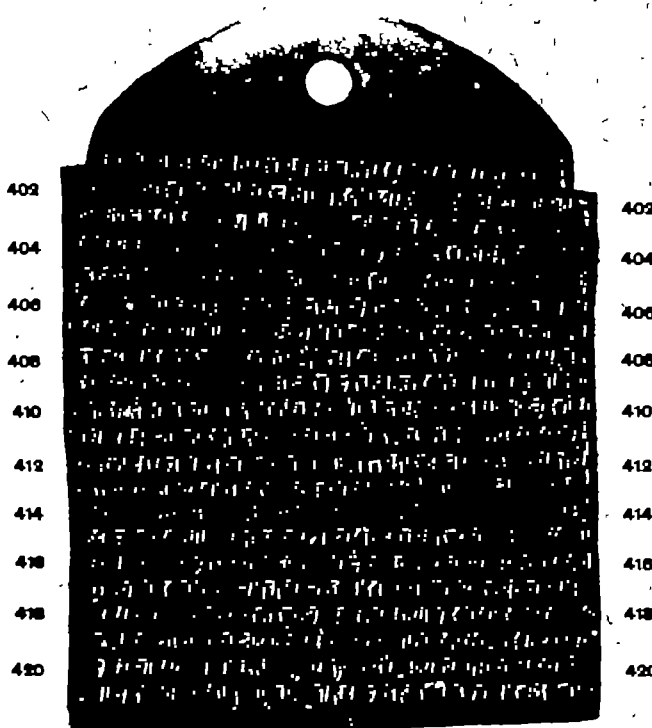
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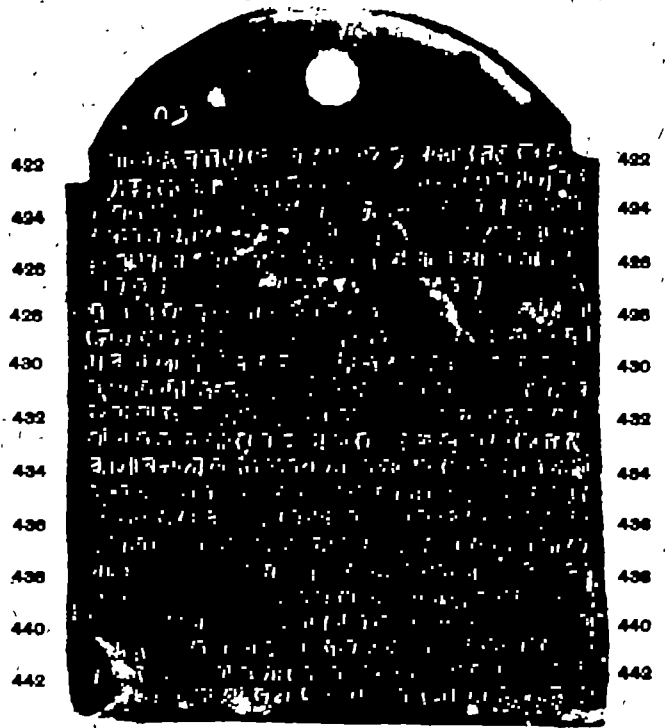
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xi. a.



xii. a.



xv b.

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xvi a.

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- 189 कावासाश्रयी सत्वरं । चाकटे तुरगं समं तुरगमावठसमा-
 190 जो रिपुष्मापानां तदपि प्रधावति मृगं यस्मिं रणोद्योगिनि ।[८८३*]
 तस्य
 191 [दा]मधुरिष्य^१ तरुणादित्यतेजसः । तरवारिखताकोटिताड-
 192 वोद्यजं यन्त्रियः ।[८८३*] स्तुतिमागधपाण्यश्वीचिरचोकादिभूधतः । श्रीदन्ति-
 193 षसमुद्देशप्रस्थातविरुदोसंतेः^२ ।[८८३*] तादृक्^३ चतिरुवसिसांगहर-
 194 चीजसः ।[८९*] वरवीरमहीपाणवारकरमुधानिवेः । श्रीमत्तिरु-
 195 'मलावयाशिरपुंश्चफलात्मनः' ।[८९*] विख्यातकृष्णभूपस्य विप्रसि-
 196 मनपास्यं^४ । परीतः प्रयतैस्त्रिगुणैः^५ पुरोहितपुरोगमैः ।[८९*] विविधै-
 197 विबुधैः^६ शैतपविकैरुचिर्वीरैः^{१०} । वीरश्रीवैकट[प]तिमहाराय-
 198 महोपतिः ।[८९*] सहिरं^{११}पये[वा]रापूर्वकं दत्तवान्सुदा ।

Sixth Plate : First Side.

- 199 सोयं कृष्णसहीपाणः सुचाम(र)समवैभवः ।[८५*] साहस्यर-
 200 ससांखा[ण]भोगभोजमहीपतिः । कैयोत्ताम्बुर(फि)चीमुपुवाण्यं-
 201 तूरमाश्रितं ।[८५*] समानामंगसग्रामं कक्षणेकुशविस्मृति । सक्-
 202 नक्षत्रिकाश्लोकुपेयंयत्कुशिलसं ।[८७*] इमं श्रीवीरभूपसमद्राप-^{१२}
 203 रनामंकं^{१३} । वेङ्कङ्गोक्तीति विख्यातं ग्रामं सस्वोपशोभितं ।[८८*]
 सहस्र[सं]-
 204 ख्यया पंचोत्तरचिग्रतयुक्तया । विख्यातभ्यो द्विजातिभ्यो वेद[वि]-
 205 ज्ञो विशेषतः ।[८८*] जनपंचकभाष्यैकवृत्तिसंख्याक्रमोचितं । कृ[त्वे]-
 206 कष(फि)पुत्तरद्विग्रह नीवृत्तिमदांसुदा ।[१००] वृत्तिमंतोच स्तिष्ठ्यंते वि-
 207 प्रा वेदांतपारगाः^{१४} ।[१००*] याज्ञुषी वंगवीटिश्रीभोगीश्वरमुधात्मनः ।
 208 चतुरंसी^{१५} विष्णुमाद्यो वृत्ती हरितगोचरः ।[१०१*] भारद्वाजाश्वयोमृत-

* * * * *

Sixteenth Plate : Second Side.

- 552 वृत्तावेकसंगमनमा च समस्तुते^{१०} ।[१३२३*] राजभिर्विश्वनाथेन्द्र-

^१ Read शक्तिमयी°.

^२ Read ज.

^३ Read °कुं.

^४ Read °पुत्रीचक्ष.

^५ Read °वृत्तिः.

^६ Padmanori-Thruvadi.—H. K. S.]

^७ Read °महाभावा.

^८ Read °तेः द्विगुणैः.

^९ Read °सुपाणसमु°.

^{१०} Read चतुरंसी°.

^{११} Read °पुष्प°.

^{१२} Read शैतपविकैरुचिर्वीरैः.

^{१३} Read °नामकम्.

^{१४} Read °वृत्तिः.

^{१५} Read °मनुपाण्यम्.

^{१६} Read सहिरं.

^{१७} Read वेदात्म°.

- 553 [प्र]भुणा क[ञ]भूमुजा । 'वीरभूषेनाप्येरियनैर्मादक्षिनापि च [११११*]
भट्टवत्ती-²
554 [वि] नैवास्मि[न्] देवब्रह्ममठार्पिताः³ [।*] कृष्णदेवार्पितास्त्वसु[द्]यास्त्वज-
स्म[ना]ः⁴ । [। ११४१*]

Seventeenth Plate : First Side.

- 555 श्रीवैकटपतिरायचित्तिपतिवर्थस्व की[ति]चुर्थस्व । शास-
556 नमिदं सुधीजनकुवलयचंद्रस्व [भू]महेन्द्रस्व । [। ११५१*] [श्री]वैकटपतिरा-
557 यचमापनिदेशेन⁵ शासनस्त्रीकान् [।*] कृष्णकविकामकोटिस्वर-
558 समभाणी[स्व]भापतेः पीठः । [। ११६१*] श्रीवैकटमहारायसूक्ता गणप-
559 यात्मजः । श्रीवीरणमहाचार्यो व्यसिस्त्रिंशत्संशसनं⁶ । [। ११७१*] दान-
560 पासनयोर्मर्त्ये दानात्प्रेयोनुपासनं⁷ । दानात्सुर्गमवाप्नोति पा-
561 ण्नादप्युतं पदं । [। ११८१*] स्वदत्ताहिगुणं⁸ सुखं परदत्तोनुपासनं । प-
562 रदत्तापहरेण स्वदत्तं नि[ष्क]लं भवेत् । [। ११९१*] स्वदत्तां परदत्तां वा
563 यो हरेत् वसुंधरां । षष्टिर्वर्षसहस्राणि⁹ वि[ष्टा]यां जायते
564 क्रिमिः¹⁰ । [। १२०१*] एकैव भगिनी लोके सर्वेषामिव भू[सु]जां । न भोष्णा
565 न करपाद्या विप्रदत्ता वसुंधरा¹¹ । [। १२११*] सामान्योयं धर्मसंतुष्ट-
566 पाणां काले काले पासनीय्यो भवद्भिस्सर्वा[निता]न्माविनः¹² पा-
567 र्थिवेन्द्राभूयो भूयो याचते रामचंद्रः [॥ १२२*] ॥ श्री ॥
568 श्रीवैकटेश [॥]¹³

ABSTRACT OF CONTENTS.

(Verse 1.) Adoration to Rāma's feet.

(V. 2.) Adoration to Vishvakṣṇa.

(V. 3.) Adoration to Varāha (Vishnu).

(V. 4.) States that the Moon, born from the ocean of milk, is resplendent.

(Vv. 5-7.) From the Moon came in regular succession Budha, Purūṣas, Āyu, Nahusha, Yayāti and Pūru. In this family was born the king Bharata, and in his lineage Śantanu; the fourth after Śantanu was Vijaya (Arjuna); his son was Abhimanyu; his son was Parikṣhit; the eighth in descent from Parikṣhit was Nanda; the ninth from Nanda was Chalikka; Rājānarōndra was the seventh from Chalikka; the tenth from Rājānarōndra was Bijjalōndra; the third from him was Vira-Hemmapā-Rāya, the lord of Māyāpuri; and the

¹ Read 'भूषेन परिष'.

² Read वत्ती.

³ Read 'ब्रह्म'.

⁴ Read वासु°. [Perhaps the correct reading will be समुदावाहितमनाह—Ed.]

⁵ Read 'व्यसिस्त्रिंशत्'.

⁶ Read 'दानात्प्रेयो'.

⁷ Read 'हिगुणं सुखं परदत्ता'.

⁸ Read वसुंधराम् षष्टिं वर्षं.

⁹ Read विष्टायां and क्रिमिः.

¹⁰ Read वसुंधरा.

¹¹ Read पासनीय्यो भवद्भिः । सर्वा.

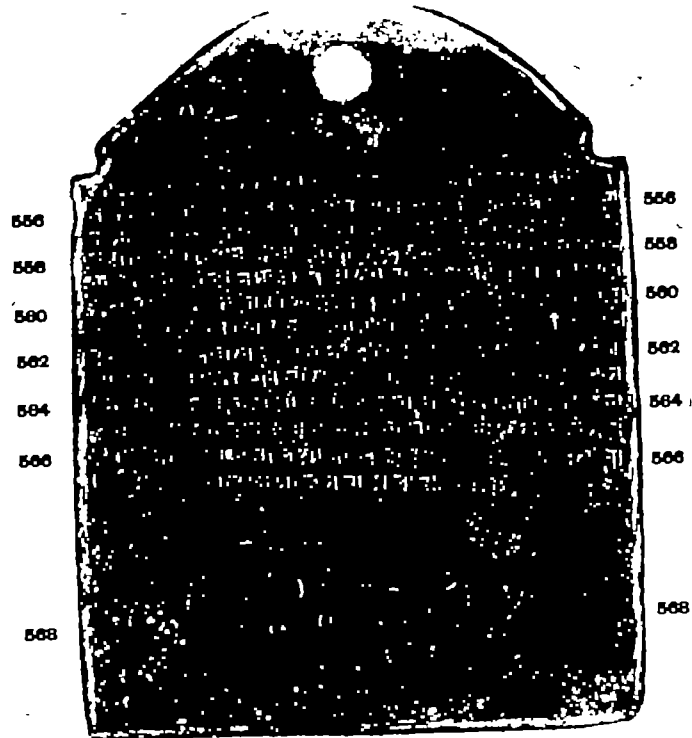
¹² Written in Telugu-Kannada alphabet.

Vellangudi Plates of Vēṅkatapati-deva Maharaya I : Saka-Samvat 1520.

xvi b.



xvii a.



fourth from him was **Tāta-Pinnama**. To **Tāta-Pinnama** was born **Sōmi-dēva**, who took from his enemies in the course of a single day seven forts. To **Sōmi-dēva** was born **Vira-Rāghava-dēva**, and to the latter, **Pinnama**.

(V. 8.) The son of **Pinnama**, the lord of **Ārayiṭi-nagara**, was **Bukka-Rāja**; he consolidated the kingdom of **Sāluva-Nṛsiṃha**.

(Vv. 9-10.) **Bukka-Rāja** was married to **Ballāmbikā**; to these was born a son named **Rāma-Rāja**.

(Vv. 11-14.) This prince **Rāma-Rāja** conquered the army of **Sapāda**, consisting of seventy-thousand horses, and took from him the fort of **Avanigiri durga**,¹ driving away **Kāsapp-Oḍeya**. This king, who was a great devotee of **Viṣṇu**, took the fort of **Kandanavōḷi durga** by the prowess of his arms; here he was poisoned by his relations, which did no harm to him. He had a queen named **Lakkāmbikā**. A son named **Śrīraṅga-Rāja** was born to them.

(Vv. 15-16.) The name of the queen of **Śrīraṅga-Rāja** was **Tirumalāmbikā**. By her he had sons **Rāma-Rāja**, **Tirumala-Rāja** and **Veṅkaṭādri** in the order in which they are mentioned.

(Vv. 17-18.) **Rāma-Rāja** ruled the earth with justice, after having destroyed his enemies, who were a pest to the world. He surpassed even the wishing tree of the gods in his gifts.

(V. 19.) **Veṅkaṭādri-Rāja** was also distinguished in the world as a warrior.

(V. 20.) **Tirumala-Mahārāja**, the middle one among the three sons of **Śrīraṅga-Rāja**, having defeated his enemies and being anointed king, protects the earth like **Viṣṇu** among the **Trimūrtis**.

(Vv. 21-26.) Praises of **Tirumala-Mahārāja**.

(V. 27.) This king performed frequently all the *dānas* mentioned in the *śgamas*, such as the *kanaka-tulā-pūrusha* and the *upadānas*, in the temples at **Kāñchi**, **Śrīraṅga**, etc., and at the sacred *tīrthas*.

(Vv. 28-30.) Then was born to him by **Vēṅgaḷāmbā**, **Śrīraṅga-Rāja**, who, residing at **Uddagiri**, conquered the forts of **Koṇḍaviṭṭu**, **Vinikoṇḍa-pura** and other forts and, making **Penugoṇḍa** his capital, ruled in splendour with all insignia of royalty, such as the *makara*, etc. By the gifts made by this king at the time of his coronation poverty was completely wiped out for good men.

(Vv. 31-35.) After **Śrīraṅga-Rāja** had reached the region of **Viṣṇu** (i.e. died), his brother **Veṅkaṭapati-dēva-Rāja**, born of the same mother, ascended the throne and ruled the earth with justice. Just as **Rāma** was crowned by **Vasishṭha**, conquered the *rākshasas* and governed the world, this king was anointed by the learned **Tāṭayārya**, defeated the **Yavanas** (*Musalmans*) and ruled the earth. He had four wives, named **Veṅkaṭāmbā**, **Rāghavāmbā**, **Peḍōbamāmbā** and **Kṛishṇamāmbā**. **Mahamanda-śāhu**, the son of **Malukibharāma**, being defeated repeatedly by the army of this king, used daily to return dejected from the battle-field after being deprived of his elephants, horses, arms and umbrella.

(V. 36.) Description of **Veṅkaṭapati-dēva-Rāja's** reign.

(Vv. 37-50.) The *virūdas* of this king as employed by the court-heralds.

(V. 51.) The kings of the **Kāmbōja**, **Bhōja**, **Kāliṅga**, **Karahāṭa**, etc., countries used to stand at the gate of this king and praise him.

(V. 52.) Having made, by the power of arms, the throne of **Karṇāṭa** his own and after conquering all his enemies living in the region between **Sētu** and the **Himādri**, **Veṅkaṭapati-dēva-Rāja** ruled the kingdom in joy.

(Vv. 53-98.) In the **Śaka** year 1520 (counted by *indu*=1, *kaḷamba*=5, *nāira*=2 and *vyōma*=0), which corresponded to the (cyclic) year **Viḷambin**, on the *dvādaśī tīthi* of the

¹ [This should be *Āḍavani durga*: see above, p. 209, n. 1.—F. W. T.]

bright half of the month Śrāvaṇa, in the holy presence of the god Śrī-Veṅkaṭeśa, the villages of Vellaṅgoḷli, Kalyottankurnohi, Uppu-vāṇyāṇ-puttūr and Māṇmaṅgala in the Perumbatt-ūḷkaḍe, being clubbed together under the name of Virabhūpa-samudra, were granted, together with all the eight kinds of enjoyments, to a number of learned Brāhmanas of various *śākhās*, names, *gōtras* and *sūtras*, with privileges of free disposal, mortgage and sale, at the request of Kṛishṇabhūpa, whose genealogy is given as follows:—

In the Kāśyapa *gōtra* was born Nāga-Prithvīpati (=Nāgama-Nāyaka). To him was born king Viśvanātha, who, having conquered in battle the Tīruvaḍi, the great Pāṇḍya, the Vāpāda-rāya and other kings, and having annexed their territories, became the master of the kingdom of Mādhuṛa. To him was born the prince Kṛishṇa who acquired the 'overlordship of the south' (*Dakṣiṇa-Nāyakattam*); Kṛishṇa's wife was Lakṣmīyambikā. To these was born Vira-Bhūpati. He built in front of the shrine of Saundara-Nāyaka¹ a *maṇḍapa* having pillars of rare workmanship; he also presented the goddess Minākṣī² with a *kaṇḍāḥ* (body cover) made of gold and set with rare gems. He made the sixteen *mahādānas*, beginning with *hēm-dāna*. His queen was Tīrumalāmbikā. Their son was Kṛishṇa-Mahipati. He gave to the god Raṅga-pati³ a *kaṇḍāḥ* studded with precious stones, a similarly bejewelled *uṣṇīṣa*, yellow silk garments, necklaces, *kīrti* (crown), *kuṇḍalas* (ear-rings), *kaṣṭi-sūtra* (waist zones), and presented him further with villages and gardens, and made arrangements for the celebration of *rath-ōtsavas* (car-festivals) and the daily services. He set up a number of lights in the presence of the god Saundara-Nāyaka; made arrangements for bathing the image of the god in milk and for the car-festival; gave ornaments (?); and set up a large *maṇi-stambha*. He performed the ceremony of weighing himself against gold and the *mahādānas* of *hēmagarbha*, *śar-dhēnu*, [*sapt*]-*āmbudhi* and *kalpa-tākhin*. His praises; he founded *agrahāṇas* for Brāhmanas and protected them; he paid to Brāhmanas enough money to enable them thereby to redeem their lands situated in the countries of other kings, which were mortgaged for the purposes of paying taxes; the Pāṇḍya, the Chēra and the Chōḷa kings served him as his *māgadhās*. He possessed the *ōirūdas* 'dakṣiṇa-samudr-ōṣa' and 'the taker of the kingdoms of the Paṭṭiṇa-Tīruvaḍis.'⁴

The villages granted were situated in the Tīruvaḍi-*dāsa*, in the Muḷli-nāḍu sub-division of Aṇṇarakkare, and they belonged to the eastern portion of Kallapaikkurichi. The boundaries were:—

- on the south-east, the tank called Kailāsanātha-taṭāka on the boundary of Virava-nallūr;
- on the north, the boundary stone of Attala-nallūr;
- on the east, Koṭṭālakurichi, the channel of the village of Koṭṭālakurichi, the high-road called *Śaṅkara-mahāpāṭha* on the boundary of Ariṇḍa-nallūr, and the way leading to Virava-nallūr;
- on the south, the boundary stone of Kuruṅguḍi, the watercourse of that village called Pādaryōḍa, the Kannadiyankāl-*ārācchi* (channel), the boundary stone of Kallape-kurichi, the eastern ridge of the sixth *kaṇḍāru* (from the Tāmraparṇi evidently) and boundary stone of the seventh *kaṇḍāru* flowing into Taḍiḥēri; and
- on the west, the river Tāmraparṇi, flowing northwards, and the channel of Pon-naḍikulyā, of the village of Taḍiḥēr. The stone on the boundary of the eighth *kaṇḍāru* of this Taḍiḥēri village, the mound Iluppayaḍi-ttiḍar, and the garden called Kudireyōḍi.

¹ This is the name of the presiding deity, Śiva, of the famous temple at Maduṛa.

² This is the name of the goddess of the same temple.

³ This is the name of the god Viṣṇu of the largest temple at Śrīraṅgam in S. India.

⁴ See above, p. 807, foot-note 2.

(Vv. 99-100.) The total number of *ṛittis* (shares) was two hundred and sixty-one; and each share was divided into five *arśas* (parts), so that each *ṛitti* might suffice for the maintenance of five persons.¹ The following is a list of the names of the donees:—

Table showing the names, etc., of the donees.

Line ² of text.	Name of Donee.	Father's Name.	Name of Village or Family.	Śakha.	Gōtra.	Arśas.
207	Vīśvanātha . . .	Bhōgīśvara . . .	Vaṅgaviṭi . . .	Yajus .	Harita . . .	4
208	Venkaṭāḍri . . .	Anna-Bhaṭṭa . . .	[Pi]śupāṭi . . .	Do.	Bhāradvāja . . .	7
210	Ayyapa . . .	Venkaṭārya . . .	Guṇṭūru . . .	Do.	Śrīvatsa . . .	3
211	Tirumalārya . . .	Peddiāmbā-Bhaṭṭa . . .	Paṇḍe (?) ³ . . .	Do.	Kāśyapa . . .	4
212	Mādhavārya . . .	Koṇḍu-Bhaṭṭa . . .	Nidūru . . .	Do.	Haritama . . .	3
214	Padmanābha . . .	Kāśi-Bhaṭṭa . . .	Jagarlapūti . . .	Bahvri- cha.	Bhāradvāja . . .	5
215	Sōma(ya) . . .	Sōmā-Bhaṭṭa . . .	Mākanapeddi . . .	Yajus .	Śrīvatsa . . .	4
217	Kṛishṇa-Bhaṭṭa . . .	Pēru-Bhaṭṭa . . .	Chirāvūru . . .	Do.	Do. . . .	5
218	Tirumala-Bhaṭṭa . . .	Basavārya . . .	Vēlpumalla (?) . . .	Do.	Kāśyapa . . .	5
220	Pēru-Bhaṭṭa . . .	Narasam-Bhaṭṭa . . .	Rāvūru . . .	Do.	Kaṇḍinya . . .	5
221	Raṅgu-Bhaṭṭa . . .	Rāmārya . . .	Kalaga (?) . . .	Do.	Haritama . . .	3
222	Nāgā-Bhaṭṭa . . .	Nāgā-Bhaṭṭa . . .	Paṇḍumarti . . .	Do.	Kāśyapa . . .	2
224	Yajñīśvara . . .	Nārāyaṇārya . . .	Mūla (?) . . .	Do.	Gautama . . .	1
225	Venkaṭāḍri . . .	Yellārya . . .	Uppala . . .	Bahvri- cha.	Bhāradvāja . . .	7
226	Venkaṭāḍri . . .	Tirumala-Bhaṭṭa . . .	Cheppali . . .	Yajus .	Kāśyapa . . .	1
227	Chitti-Narasam-Bhaṭṭa . . .	Dugārya . . .	Vellatūru . . .	Do.	Bhāradvāja . . .	8
229	Būchehana-Bhaṭṭa . . .	Koṇḍārya . . .	Śikāśūla . . .	Do.	Kāśyapa . . .	6
230	Venkaṭāḍri . . .	Kṛishṇam-Bhaṭṭa . . .	Morūru . . .	Do.	Lohita . . .	5
231	Vīram-Bhaṭṭa . . .	Akkala-Bhaṭṭa . . .	Dūpūm (?) . . .	Do.	Haritama . . .	3
232	Koṇḍu-Bhaṭṭa . . .	Obhalārya . . .	Narasimhōlli (?) . . .	Do.	Kāśyapa . . .	1
234	Dugā (or Durgā)-Bhaṭṭa . . .	Akkala-Bhaṭṭa . . .	Vellāla . . .	Bahvri- cha.	Bhāradvāja . . .	3
235	Sarvā-Bhaṭṭa's wife Venkaṭāmbā.	.....	.....	Do.	Do.	1
236	Rāmā-Bhaṭṭa . . .	Rāghavārya . . .	Śūpūru . . .	Do.	Vāśishtha . . .	9
237	Garuḍāḍri . . .	Peddi-Bhaṭṭa . . .	Maṭṭemaḍugu . . .	Yajus .	Kauśika . . .	3

¹ It may be noticed that only one *arśa* is given in the case of women, who appear to be single widows of the persons whose wives they are said to be.

² The number refers to the line containing the beginning of the verse in which the particulars are given.

³ [Probably Paṇḍepeddi was the family name.—H. K. S.]

Line of text.	Name of Donee.	Father's Name.	Name of Village or Family.	Śakā.	Gōtra.	Arśas.
239	[A]llyan-Bhatta .	Lakṣmaṇārya .	Ālikonda .	Yajus .	Śrīnata .	3
240	Venkatādri .	Rāmā-Bhaṭṭa .	Chirukūru .	Bahvri- cha.	Kāśyapa .	5
241	Tirumalārya .	Mallu-Bhaṭṭa .	Edavelli .	Yajus .	Śrīvata .	10
243	.....	Virāṭ-Bhaṭṭa .	Abbūru .	...	Do. .	3
(Here Plate VII is lost.)						
244	Lakṣmaṇārya .	Rāmārya .	Bitraguṇṭa .	Bahvri- cha.	[Bhāra]dvāja .	6
245	Venkatādri .	Śivā-Bhatta .	Addanki .	Yajus .	Kāśyapa .	2
246	Rāmacaudrārya .	Obā-Bhaṭṭa .	Bitraguṇṭa .	Bahvri- cha.	Bhāradvāja .	5 ¹
247	Hari-Bhaṭṭa .	Pedipa-Bhaṭṭa .	Ākājyautāhara .	Rich .	M[an]dgalya .	2
248	Parvatārya .	Narārya .	Arakatarāṣṭma .	Yajus .	Śrīvata .	4
250	Kṛṣṇan-Bhaṭṭa .	Do. .	Yammanūru .	Do. .	Do. .	2
251	Yallam-Bhaṭṭa .	Yallam-Bhaṭṭa .	Pittā .	Do. .	Bhāradvāja .	4
253	Narasaṅga-Bhatta .	Achchana-Bhaṭṭa .	Nittūru .	Do. .	Kauśika .	2
254	Rōṣaṅga-Bhaṭṭa .	Ayya-Bhaṭṭa .	Brāhmaṇapalli .	Do. .	Haritasa .	4
255	Kōṇārya .	Chittā-Bhaṭṭa .	Yajñamūrti .	Do. .	Gautama .	3
257	Padmanābha .	Achchanārya .	Būdapūru .	Do. .	Bhāradvāja .	2
258	Achchanārya .	Yajñārya .	Tirumalapura .	Do. .	Kauśika .	4
259	.....	.....	Sangu (Sangra ?)	...	Kāśyapa .	...
261	Obhālārya .	Pinabasaṅvārya .	Kaṭṭapa .	Bahvri- cha.	Bhāradvāja .	4
263	Achchana-Bhaṭṭa .	Lakṣmaṇārya .	Ālūru .	Yajus .	Kāśyapa .	4
263	Venkatādri .	Pinnabasaṅvārya .	Vellāla .	Do. .	Bhāradvāja .	3
264	Vaṅga-Bhaṭṭa .	Tirumalārya .	Ūtukūru .	Do. .	Kauśika .	3
266	Narabari .	Basa-Bhaṭṭa .	Vellāla .	Bahvri- cha.	Bhāradvāja .	6
267	Lingam-Bhaṭṭa .	Kāmā-Bhaṭṭa .	Yammanūru .	Yajus .	Śrīvata .	7
269	Vīrūpākṣa .	Narasaṅga-Bhaṭṭa .	Do. .	Do. .	Do. .	2
270	Chintāmaṇi .	Lingā-Jyōtāhika .	Vellāla .	Bahvri- cha.	Bhāradvāja .	2
272	Sarvā-Bhaṭṭa .	Rāmārya .	Tellagapalli .	Yajus .	Do. .	4
273	Timmarasa .	Vijayarāghavārya .	Rāmāyapa .	Ṛik .	Vāśiṣṭha .	8

¹ [Evidently Mr. T. A. G. Rao reads इतिशक्ति समुद्रुते, but the actual reading is इति शक्ति (च) म (म) मरु (च) वै. So this donee got one arśa and not five.—H. K. S.]

Line of text.	Name of Donee.	Father's Name.	Name of Village or Family.	Śakha.	Gotra.	Arśas.
274	Vira[un]a . . .	Virappa . . .	Muddalipura .	Bahvri- cha.	Kāśyapa . .	2
276	Hari-Bhaṭṭa . . .	Rāmārya . . .	Kōṭṭū . . .	Yajus .	Kauṇḍinya . .	2
277	Hanumān . . .	Appalārya . . .	Vēlvunūru . .	Do. .	Śrīvata . .	2
279	Chokkayārya . .	Aubhala-Bhaṭṭa .	Palḍāla . . .	Do. .	Haritama . .	1
280	Chikka Venkaṭādri .	Acbhaṇ-Bhaṭṭa .	Śāvana-koṭṭa .	Bahvri- cha.	Kāśyapa . .	3
281	Venkaṭādri . . .	Kōṇaḍ-Bhaṭṭa . .	Murumaḍugu .	Do. .	Ātrōya . . .	4
282	Rugunayārya . .	Appāḷi Oḍayārya .	Settipallī . .	Do. .	Varishtha . .	10
284	Virūpāksha-Bhaṭṭa .	Vēḍappya . . .	Paḍḍaraṅgi . .	Do. .	Vīśvāmitra . .	4
285	Tirumalārya . . .	Tirumalārya . . .	Kāñchi . . .	Do. .	Haritama . .	4
287	Vaṇada	Vyāmarāyārya . .	Kaḷakāṭṭūru .	Do. .	Vīśvāmitra . .	4
288	Dāmārya	Kāma-Bhaṭṭa . . .	Hālaharivi . .	Do. .	Kāśyapa . . .	3
290	Ab[ba]jārya . . .	Mallu-Bhaṭṭa . . .	Indraganṭi (?) .	Yajus .	Śālikkāyana . .	2
292	Tirumala-Bhaṭṭa .	Kāma-Bhaṭṭa . . .	Urugaṅṭi . . .	Do. .	Kāśyapa . . .	3
293	Venkaṭādri . . .	Vēṅḷārya	Rāyalacharu . .	Bahvri- cha.	Do.	1
295	Appakuti-Upādhyāya .	Mahādōva . . . .	.....	Yajus .	Kauṇḍinya . .	6
296	Obhalārya	Pedi-Bhaṭṭa . . .	Mādhavārya . .	Ṛik . .	Ātrōya . . .	11
298	Venkaṭādri	Yajñān-Bhaṭṭa . .	Tipana Yajva .	Bahvri- cha.	Kauṇika . . .	4
299	Gaṅḍādhārārya . .	Pedi-Bhaṭṭa . . .	Mādhava-Bhaṭṭa .	Do. .	Ātrōya . . .	4
300	Kṛishṇān-Bhaṭṭa . .	Rāmā-Bhaṭṭa . . .	Chitṭālūru . .	Do. .	Kauṇḍinya . .	5
302	Tējārya	Yajñān-Bhaṭṭa . .	Annama Yajva .	Do. .	Ātrōya . . .	2
303	Appalaya	Līḅḅān-Bhaṭṭa . .	Mādhavārya . .	Do. .	Do.	7
305	Pinnananta-Bhaṭṭa .	Kṛishṇa-Bhaṭṭa . .	Mādhava-Bhaṭṭa .	Do. .	Do.	5
306	Tirumalārya . . .	Kṛishṇārya	Nōkala (?) . . .	Ṛik . .	Do.	5
308	Tirumala-Bhaṭṭa . .	Nāḷārya	Obhala-Adhvarin .	Bahvri- cha.	Kauṇika . . .	3
309	Lakshmanārya . .	Venkaṭādri	Obhala-Bhaṭṭa .	Ṛik . .	Do.	4
311	Nārāyana	Vāraṇḍi Līḅḅārya .	Uddagiri . . .	Yajus .	Bhāradvāja . .	5
312	Nārāyana-Bhaṭṭa .	... . .	.....	...	For feeding Brāh- manas on the śrāddha.	5
313	Kṛishna-Bhaṭṭa . .	Līḅḅārya	Mōkshagundam .	Yajus .	Bhāradvāja . .	5
316	[Ch]ennan-Bhaṭṭa .	V[ī]rān-Bhaṭṭa . .	Uddagiri . . .	Do. .	Kāśyapa . . .	3

Line of text.	Name of Donor.	Father's Name.	Name of Village or Family.	Śākṣā.	Gotra.	Arśa.
318	Mallaya . . .	Liṅgaṇa-Bhaṭṭa . . .	Nandya . . .	Yajus . . .	Kauṣika . . .	2
319	Venkataya . . .	Tirumala-Bhaṭṭa . . .	Virūru . . .	Bahvri-cha . . .	Śrīvata . . .	2
321	Koṇḍayārya . . .	Achyutārya . . .	Siṅkēsula . . .	Yajus . . .	Kāśyapa . . .	3
323	Ellaya . . .	Harīyappārya . . .	Raḍḍioherla . . .	Do. . .	Bhāradvāja . . .	2
324	Pāpayārya . . .	Bhōgēvara . . .	Krīnāla . . .	Do. . .	Do. . .	2
326	Ayyapa . . .	Gaṇārya . . .	Trivikrama . . .	Do. . .	Śrīvata . . .	1
327	Varadārya . . .	Śambhu-Bhaṭṭa . . .	Śevathina . . .	Do. . .	Sāndilya . . .	8
329	Ayyapa . . .	Purushōttama . . .	Trivikrama . . .	Do. . .	Śrīvata . . .	3
331	Ayyapa . . .	Liṅgārya . . .	Trivikrama . . .	Do. . .	Do. . .	2
332	Gōvindaya . . .	Virūpāksha . . .	Sahavāsi . . .	Bahvri-cha . . .	Vāishṭha . . .	2
334	Lakshmaya . . .	Vasudēvārya . . .	Vāraṇāsi . . .	Do. . .	Ātrēya . . .	2
336	Bharataya . . .	Virāṇa-Bhaṭṭa . . .	Vellatūru . . .	Yajus . . .	Bhāradvāja . . .	4
337	Virūpāksha . . .	Virārya . . .	Do. . .	Do. . .	Do. . .	2
339	Narasimha-Bhaṭṭa . . .	Tirumalārya . . .	Kalpa (?) . . .	Do. . .	Kauṇḍinya . . .	2
340	Anpāmārya . . .	Ōbhalārya . . .	Raḍḍioherla . . .	Do. . .	Bhāradvāja . . .	5
342	Nāgārya . . .	Koṇḍu-Bhaṭṭa . . .	Cherukupalli . . .	Do. . .	Kauṇḍinya . . .	7
343	Mūrti-Bhaṭṭa . . .	Narasimha . . .	Penugonda . . .	Do. . .	Bhāradvāja . . .	3
345	Rāmārya . . .	Rāmachandra . . .	Balapānūru . . .	Do. . .	Do. . .	6
346	Tirumala-Bhaṭṭa . . .	Bhōgi [rya] . . .	Toṭṭapalli . . .	Do. . .	Gautama . . .	4
348	Hondaya . . .	Rāma-kṛishṇārya . . .	Musalakavi . . .	Do. . .	Bhāradvāja . . .	3
349	Gaṅgādhara . . .	Sarvārya . . .	Musalakavi . . .	Do. . .	Do. . .	3
351	Yallārya . . .	Tirumalārya . . .	Sanagara (?) . . .	Do. . .	Śrīvata . . .	4
352	Gaṅgādhara . . .	Mallu-Bhaṭṭa . . .	Do. . .	Do. . .	Do. . .	2
354	Ōbaya . . .	Nāgā-Bhaṭṭa . . .	Gollanapalli . . .	Do. . .	Bhāradvāja . . .	1
355	Buchohana-Bhaṭṭa . . .	Nāgārya . . .	Bōdapūru . . .	Do. . .	Do. . .	6
357	Rāmārya . . .	Yajñēvara-Adhvaryu . . .	Chauḍūru . . .	Do. . .	Kāśyapa . . .	4
358	Kṛishṇa-Bhaṭṭa . . .	Liṅgārya . . .	Arakattavēmula . . .	Do. . .	Bhāradvāja . . .	6
360	Mādhavārya . . .	[Gaṇ]gādhara . . .	Kāravīḍi . . .	Do. . .	Gārgya . . .	4
362	Narasimha-Bhaṭṭa . . .	Koṇḍu-Bhaṭṭa . . .	Ūṭukūru . . .	Do. . .	Kauṣika . . .	5
363	Pānikēśvara-Bhaṭṭa . . .	Virūpāksha . . .	Goḍḍmari . . .	Do. . .	Śrīvata . . .	3
365	Venkaṭadri . . .	Pāni-Bhaṭṭa . . .	Hampasamudram . . .	Do. . .	Ātrēya . . .	8
366	Nāgā-Bhaṭṭa . . .	Baṇavārya . . .	Vēl[pu]malla . . .	Do. . .	Kāśyapa . . .	2
368	Baṇavaya . . .	Rāmā-Bhaṭṭa . . .	Pārandi (?) . . .	Do. . .	Vādhūla . . .	5

Line of text.	Name of Donor.	Father's Name.	Name of Village or Family.	Śakha.	Gōtra.	Arśas.
370	Tirumalārya . . .	Obhalārya . . .	Bondapaṭṭi . . .	Yajus .	Bhāradvāja .	3
371	Basavā-Bhaṭṭa . . .	Malu-Bhaṭṭa . . .	Śub[ṭṭ]a (?) . . .	Do. .	Kaundinya .	2
373	Veṅkaṭāḍri . . .	Karaṇam Rāmayārya .	Tirupadi . . .	Bahvri-cha .	Vāśiṣṭha .	7
375	Vīśvanāthārya . . .	Nārāyaṇa . . .	Vāraṇasī . . .	Do. .	Ātrēya . . .	3
376	Muddarasa . . .	Obayārya . . .	Murumadugu . . .	Rik .	Manni-bhārgava .	4
378	Tirumalārya . . .	Nāgārya . . .	Rāmachandrapura .	Do. .	Do. .	7
380	Appala-Bhaṭṭa . . .	Tirumalārya . . .	Kolla (?) . . .	Bahvri-cha .	Kāśyapa . . .	10
381	Putṭaṇ-Bhaṭṭa . . .	Chitṭi-Bhaṭṭa . . .	Gottipāḍu . . .	Do. .	Śrīvatsa . . .	2
383	Basavaya . . .	Harīyappa . . .	Pālasamudram . . .	Do. .	Vīśvāmitra . . .	4
384	Rāmārya . . .	Puṇḍarikārya . . .	Pottiyadurti (?) . . .	Do. .	Vāśiṣṭha . . .	2
386	Veṅkaṭārya . . .	Veṅkaṭārya . . .	Turumilla . . .	Do. .	Ātrēya . . .	3
387	Kōśavārya . . .	Śrīrāmārya . . .	Nallagatta . . .	Do. .	Bhāradvāja . . .	2
389	Obhalārya . . .	Anna-Bhaṭṭa . . .	Saṇṇuḍ . . .	Yajus .	Kāśyapa . . .	4
391	Veṅkaṭāḍri . . .	Pēru-Bhaṭṭa . . .	Ammanamuchi . . .	Do. .	Bhāradvāja . . .	4
393	Timmayārya . . .	Pēru-Bhaṭṭa . . .	Ammanamuchi (Ammanamuchi).	Do. .	Do. .	5
394	Vīśvanāthārya . . .	Peddi-Bhaṭṭa . . .	Māṇṇṭi . . .	Do. .	Śāṇḍilya . . .	2
396	Tirumalārya . . .	Appala-Bha[ṭṭa*] . . .	Korūya . . .	Do. .	Haritama . . .	4
397	Chavandīvara-Bhaṭṭa .	Achchayārya . . .	Pāṇḍi . . .	Do. .	Śrīvatsa . . .	3
398	Vīśvanāthārya . . .	Nāgā-Bhaṭṭa . . .	Jayan[ṭi] . . .	Do. .	Kaṇḍika . . .	2
400	Nārāyaṇa . . .	Gaṇapātyārya . . .	Yatamaṇṭa . . .	Bahvri-cha .	Do. . .	5
401	Rāmārya . . .	Appalārya . . .	Chirivūru . . .	Yajus .	Śrīvatsa . . .	[6]
403	Jadmaṇḍa-Bhaṭṭa . . .	Śrīpati . . .	Vellūru ¹ . . .	Do. .	Kāśyapa . . .	4
404	Rāyappa . . .	Lakshmayārya . . .	Paṭṭa . . .	Do. .	Haritama . . .	6
406	Sarvā-Bhaṭṭa . . .	Mallu-Bhaṭṭa . . .	Bāra . . .	Do. .	Bhāradvāja . . .	3
407	Kommayārya . . .	Gauri-Bhaṭṭa . . .	Sūmūluru . . .	Do. .	Haritama . . .	1
409	Virūpākṣa . . .	Śūru-Bhaṭṭa . . .	Taṅgikāla . . .	Do. .	Sāṅkhyāyana . . .	1
410	Kālam-Bhaṭṭa . . .	Tirumalārya . . .	Aḷlu . . .	Bahvri-cha .	Rābha-Kāśyapa .	5
412	Ayyaṇ-Bhaṭṭa . . .	Tirumalārya . . .	Do. . .	Do. .	Do. .	5
413	Nārāyaṇa . . .	Tirumala-Bhaṭṭa . . .	Do. . .	Do. .	Do. .	4
415	Pēru-Bhaṭṭa . . .	Ayyaṅgāri-Bhaṭṭa . . .	Do. . .	Do. .	Do. .	7

¹ [Possibly Vālpāru.—H. K. S.]

Line of text.	Name of Donor.	Father's Name.	Name of Village or Family.	Śakha.	Gōtra.	Arthas.
416	Kālabh-Bhatta . .	Dakṣiṇāmūrti . .	Ajja . .	Behvri-cha.	Rēbha-Kāśyapa .	3
418	Tirumalārya . .	Buchchanārya . .	Rōmarli . .	Yajus .	Kauṭika . .	3
419	Veṅkaṭādiri . .	Tirumalārya . .	Śaṭṭa . .	Do .	Kauṇḍinya . .	5
421	Kṛishṇa-Bhaṭṭa . .	[Eru]-Bhaṭṭa . .	Pedipāṭi . .	Do .	Bhāradvāja . .	2
422	Tirumala-Bhaṭṭa . .	Koṇḍu-Bhaṭṭa . .	Epūru . .	Behvri-cha.	Kāśyapa . .	3
424	Nāriyana . .	Tirumalārya . .	Residing on the bank of the river Gautami.	Yajus .	Kauṇḍinya . .	2
425	(Y)ellam-Bhaṭṭa . .	Umā-Mahāśvarīya . .	Bellaṅkoṇḍa . .	Do .	Kāśyapa . .	[8]
427	Veṅkaṭādiri . .	Yellam-Bhaṭṭa . .	Upladaḍiya . .	Do .	Śrīvata . .	4
428	Tirumalārya . .	Veṅkaṭādiri . .	Būravilli . .	Rik .	Kāmakāyana-Viśvāmītra .	4
430	Veṅkaṭādiri . .	Tirumalārya . .	Malchāvadhinā .	Behvri-cha.	Bhāradvāja . .	5
431	Līṅgārya . .	Tirumalārya . .	Trivikrama . .	Yajus .	Śrīvata . .	2
432	Ranganātha . .	Bhāskarārya . .	Kāvārasamudram	Behvri-cha.	Gautama . .	6
434	Veṅkaṭādiri . .	Śrīpā[ti]-Basavā-Bhaṭṭa	.....	Do .	Bhāradvāja . .	12
436	Līṅgam-Bhaṭṭa . .	Ayyam-Bhaṭṭa . .	Pushpagiri . .	Yajus .	Do .	5
438	Veṅkaṭādiri . .	Tirumala-Bhaṭṭa . .	Cheppali . .	Do .	Kāśyapa . .	4
439	Ayyam-Bhaṭṭa . .	Tirumalārya . .	Trivikrama . .	Do .	Śrīvata . .	2
441	Līṅgārya . .	Kuppā-Bhaṭṭa . .	Mōkahagundam .	Do .	Bhāradvāja . .	4
442	Lakṣmana . .	Śīṅgārya . .	Paṭṭa[vardhana]	Do .	Kāmakāyana-Viśvāmītra .	3
444	Kathānigara Veṅkaṭārya.	Duggā-Bhaṭṭa . .	Pushpagiri . .	Do .	Bhāradvāja . .	3
446	Koṇḍu-Bhaṭṭa . .	Duggārya . .	Do . .	Do .	Do .	2
447	Līṅgārya . .	Basavā-Bhaṭṭa . .	Śākalya . .	Do .	Vādhūla . .	4
449	Veṅkaṭārya . .	Tirumalārya . .	Taṇḍellapaḷi . .	Behvri-cha.	Haritasa . .	5
450	Rāmi-Bhaṭṭa . .	Vitṭhalārya . .	Alūru . .	Do .	Śrīvata . .	3
452	Tirumalārya . .	Dēvarīyārya . .	Māmudūr . .	Yajus .	Ātrōya . .	3
454	Rahgaya . .	Kāśindra . .	Kaṭcherla . .	...	Ātrōya (Kātyāyana-sūtra).	3
455	Raghunātha . .	Sūri-Bhaṭṭa . .	Tūbāṭi . .	...	Kāśyapa (Kātyāyana-sūtra).	2
457	Māraya . .	Akkala-Bhaṭṭa . .	Pinapa . .	...	Do .	3

Line of text.	Name of Donor.	Father's Name.	Name of Village or Family.	Śākhā.	Gōtra.	Arthas.
458	Aḷagappa . . .	Tirumālārya . . .	Kāṭṭāvēyī . . .	...	Kauṣika (Kātyāyana-sūtra).	2
460	Nāgaya . . .	Narasaiya . . .	Duṣarājapalli . . .	...	Gautama (Kātyāyana-sūtra).	4
461	Gōvindaia . . .	Tirumālārya . . .	Bhāgavata . . .	...	Kātyapa (Kātyāyana-sūtra).	1
463	Ammalaya . . .	Abbāyārya . . .	Tangatūru . . .	...	Kauṣika (Kātyāyana-sūtra).	6
(Here Plates 13 and 14 are missing)						
465	Venkaṭāḍri . . .	Tirumālārya . . .	Attalūru . . .	Bahvri-cha.	Kātyapa . . .	5
466	Appukonda, the brother of Venkaṭāḍri of l. 466.	Do. . . .	Do. . . .	Do. . . .	Do. . . .	4
467	Tirumala-Bhaṭṭa . . .	Dēma-Bhaṭṭa . . .	Addanki . . .	Do . . .	Parāśara . . .	5
468	Nāgā-Bhaṭṭa . . .	Tirumala-Yajvan . . .	Sorabu . . .	Yajna . . .	Do. . . .	5
470	Sarvā-Bhaṭṭa . . .	Śrīvā[ma*]-Bhaṭṭa ¹ . . .	Addanki . . .	Do. . . .	Kātyapa . . .	6
471	Ayyappa . . .	Tammā-Bhaṭṭa . . .	Nudurumāṭu . . .	Do. . . .	Kauṇḍinya . . .	4
472	Venkaṭāḍri . . .	Koṇḍū-Bhaṭṭa . . .	Vānapalli . . .	Do. . . .	Bhāradvāja . . .	6
474	Śiṅgarārya . . .	Puruṣōttama . . .	Vaḷavua . . .	Do. . . .	Lohita . . .	4
476	Kṛishṇam-Bhaṭṭa . . .	Tirumālārya . . .	Tammā-Bhaṭṭa . . .	Bahvri-cha.	Kauṣika . . .	5
477	Ammanāḍri, wife of Tippāvojha Vallam-Bhaṭṭa.	.....	.....	Do. . . .	Ātrēya . . .	1
478	Nāgārya . . .	Tirumala-Bhaṭṭa . . .	Tammā-Bhaṭṭa . . .	Do. . . .	Kauṣika . . .	3
480	Rāmārya . . .	Sarvya-Bhaṭṭa . . .	Vāṣudēva . . .	Do. . . .	Vaśiṣṭha . . .	5
481	Obhalārya . . .	Jōṣam-Bhaṭṭa ? . . .	[Chlṭu] . . .	Do. . . .	Kauṇḍinya . . .	4
483	Vāṣudēva-Gaṇapaty-ārya's wife Mal-lamā.	.....	.....	Rich . . .	Vāśiṣṭha . . .	
484	Appalārya . . .	Līngārya . . .	Chlṭu . . .	Bahvri-cha.	Kauṇḍinya . . .	2
486	Venkaṭāḍri . . .	Tirumālārya . . .	Mādhavārya . . .	Do. . . .	Ātrēya . . .	6
488	Nāgāyapa . . .	Tirumālārya . . .	Nāgā-Vojha . . .	Do. . . .	Do. . . .	5
489	Venkaṭāḍri . . .	[Pō]chnārya . . .	Vā(mā)d h a v a -Bhaṭṭa . . .	Do. . . .	Do. . . .	4
491	Peddananta-Bhaṭṭa . . .	Kṛishṇam-Bhaṭṭa . . .	Mādhavārya . . .	Do. . . .	Do. . . .	9

¹ Śrīvā-Bhaṭṭa would have been a more likely name.

Line of text.	Name of Donor.	Father's Name.	Name of Village or Family.	Śākhā.	Gōtra.	Arthas.
492	Tippana-Yajvan - Soma- ya's wife Ellama.	.....	.....	Rich .	Kauśika .	1
493	Gaṅgādhara . . .	Jyantiśhika Gaṅgādhara	.....	Bahvri- cha.	Kāśyapa .	4
495	Sōmā-Bhaṭṭa . . .	Mallu-Bhaṭṭa . . .	Tippana-Yajvan .	Do. .	Kauśika .	5
496	Tirumalā-Bhaṭṭa . . .	Obhalārya . . .	Rāmachandra .	Do. .	Do. .	2
498	Pinatōjārya . . .	Tirumala-Bhaṭṭa . . .	Annama-Adhvarin	Rich .	Ātrōya .	4
499	Vonkatāḍri . . .	Śrīpati-Bhaṭṭa . . .	Yellā-Vojhla .	Bahvri- cha.	Kauśika .	5
501	Śaṅkarārya . . .	Rāghavārya . . .	Hautra . . .	Do. .	Do. .	2
502	Chandraśekhara . . .	Mallārya . . .	Gaṅgana-Adhvarin	Do. .	Do. .	2
503	Narasimha . . .	Rāmā-Bhaṭṭa . . .	Pālagiri . . .	Do. .	Ātrōya .	4
505	Nāriyana . . .	Narasimha-Bhaṭṭa . . .	Rāmachandra .	Do. .	Kauśika .	3
506	Raghupati . . .	Jannath-Bhaṭṭa . . .	Tippana-Yajvan .	Do. .	Do. .	3
508	Sōmārya . . .	Janārdana-Bhaṭṭa . . .	Tippana-Adhvari	Do. .	Do. .	2
509	Emperumānārya . . .	Śānivāsa . . .	Ayidōva . . .	Do. .	Ātrōya .	6
511	Anantaya . . .	Sūru-Bhaṭṭa . . .	Śrīpati-Bhaṭṭa .	Do. .	Gautama .	3
512	Vonkatāḍri . . .	Narasimha-Bhaṭṭa . . .	Bhairavārya . . .	Do. .	Do. .	4
513	Sadaśivārya . . .	Krishnārya . . .	Pālagiri . . .	Rich .	Ātrōya .	3
515	Appala-Bhaṭṭa . . .	Anna-Bhaṭṭa . . .	Vāśudōva . . .	Bahvri- cha.	Vasishṭha .	2
516	Raghupati . . .	Rāmachandriyā . . .	Sōlasa (?) . . .	Yajus .	Ātrōya .	4
518	Narasimha-Bhaṭṭa . . .	Anbhalārya . . .	Dōvulapalli . . .	Do. .	Kaundinya .	6
519	Śivā-Bhaṭṭa . . .	Yajūśvara . . .	Kādula . . .	Do. .	Bhāradvāja .	3
521	Komnā-Bhaṭṭa . . .	Gauri-Bhaṭṭa . . .	Tūmalūru . . .	Do. .	Haritama .	5
522	Sōmaya . . .	Yajūśvara . . .	Jonna[la*]gaṇḍa .	Do. .	Do. .	1
523	Tirumayārya . . .	Anbhalārya . . .	Prattipāḍu . . .	Do. .	Kapya .	5
525	Narasimha-Bhaṭṭa . . .	Yeru-Bhaṭṭa . . .	Khyātacheru (?) .	Do. .	Bhāradvāja .	5
526	Padmanābha . . .	Yeru-Bhaṭṭa . . .	Prayāga . . .	Do. .	Kauśika .	3
528	Vitphala . . .	[Māra]-Bhaṭṭa . . .	Khyātacheru (?) .	Do. .	Bhāradvāja .	7
529	Yajūśvara[ra] . . .	Krishnārya-Bhaṭṭa . . .	Salla . . .	Do. .	Kaundinya .	5
531	Raghupati-Bhaṭṭa . . .	Bhīmārya . . .	Kolakolūr . . .	Do. .	Bhāradvāja .	Lost.
533	Appalārya . . .	Mādhavārya . . .	Kundavara . . .	Do. .	Śrīvāsa .	8
534	Padmanābha . . .	[Pō]rru-Bhaṭṭa . . .	Nandya . . .	Do. .	Bhāradvāja .	7

Line of text.	Name of Donee.	Father's Name.	Name of Village or Family.	Śākha.	Gōtra.	Arthas.
535	Sarvā-Bhaṭṭa . .	Obhalārya . .	Kaipa . .	Yajus .	Kaundinya .	2
537	Koṇḍu-Bhaṭṭa . .	Śrīdhara-Bhaṭṭa . .	Nīquohanabotṭa .	Do. .	Do. .	3
538	Śūru-Bhaṭṭa . .	Tirumalārya . .	Śanagara (?) .	Do. .	Śrīvata . .	7
540	[Ka ?]avaya . .	Radgārya . .	Rūpavāhira .	Bahvri-cha .	Bhāradvāja .	2
541	Liṅgārya . .	Guruvā-Bhaṭṭa . .	Gutti . .	Yajus .	Kāśyapa . .	4
543	Koṇḍu-Bhaṭṭa . .	Koṇḍu-Bhaṭṭa . .	Tōṭapalli . .	Do. .	Gautama . .	2
544	Kṛishṇa-Bhaṭṭa . .	Anbhalārya . .	Gutti . .	Bahvri-cha .	Kāśyapa . .	3
546	Lakshmapa-Bhaṭṭa .	Yellārya . .	Sāmag-Ōjhal .	Yajus .	Haritasa . .	7
547	Tirumala-Bhaṭṭa . .	Koṇḍu-Bhaṭṭa . .	Tōṭapalli . .	Do. .	Gautama . .	2
549	Kōṇa-Bhaṭṭa . .	Koṇḍu-Bhaṭṭa . .	Maṅkāla . .	Do. .	Do. .	3
551	Pinakāmārya's wife Annamā.	.....	Chirāvūru . .	... .	[Śrīvata] . .	1
						919

(Ll. 552-4.) The passage here is somewhat obscure. It seems to state that the charitable acts performed by Kṛishṇa [II] were equal to those done by Viśvanātha, Virabhūpa and Periya Nainār Mudali put together.¹

(Ll. 555-9.) This order of the king Venkaṭapati-Rāya was the composition of Kṛishṇakavi-Kamakōṭi, the grandson of Sabhapati, and the engraving was executed by Virapa-mahāchārya, son of Gaṇapaya, under orders of Venkaṭa-mahārāya.

(Ll. 559-567.) The usual exhortatory and admonitory verses.

(L. 568.) The sign-manual "Śrī-Venkaṭā" in Telugu-Kannada characters.

No. 24.—HULGUR INSCRIPTION OF THE REIGN OF VIKRAMADITYA VI : SAKA 999.

By LIONEL D. BARNETT.

Hulgūr, anciently named Hulluṅgūr, is a village in the Bahkūpūr Division of Dhārwar District, and is situate in lat. 15° 5' and long. 75° 19½', some eight miles to the north-east from Shiggaon. It contains several inscriptions; among them is the present record, which was found on a stone standing against, or fixed in, the wall on the south side of the local temple of Siddha-linga. An ink-impression of it was made for the late Dr. Fleet, who bequeathed it with others to the British Museum. From it I now edit the text. The stone is surmounted by a rounded top, on which are sculptures: in the centre is a *linga*, and to the proper right of this are a cow and a calf; there were some other figures also, but they are now worn away. Below this is an inscribed area 2 ft. 7½ in. high and 1 ft. 4 in. wide. The character is Kanarese, of a some-

¹ [Excluding the (former) grants made to gods, Brāhman and *saṅgas* by Viśvanātha, Virabhūpa and Periya Nainār Mudali, the rest now granted by Kṛishṇa was to be enjoyed by the Brāhman mentioned, as an individual unit.—Ed.]

what crabbed and angular type of the period; the letters are from $\frac{1}{4}$ in. to $\frac{1}{2}$ in. high. The language is Old Kanarese, except for three formal Sanskrit verses. The archaic $\bar{r}$ is replaced by r in *nār-ggavṇḍu* (l. 14) and *parttiya* (l. 21: see Kittel, s.v. *paṭti*); elsewhere it has become $\bar{r}$. Initial p is retained. The *upadhānīya* appears in *bhāginah-p°* (l. 31). The words *taḷabōgi* (l. 17), *ekavattiḡe* (l. 19), *pariti* (l. 21; the later *patti*, *hatti*), *maḷave* (l. 21), *Koylāḷi* (l. 22), and *puṭṭavaḷa* (l. 25) are of some lexical interest.

The record refers itself in ll. 2-6 to the reign of Tribhuvanamalla [Vikramāditya VI], and then in ll. 6-11 introduces as regent of the Belvala Three-hundred and Puligere Three-hundred the prince Trailōkyamalla Nolamba-Pallava Permāḍi Jayasīṅgha, of the Pallava lineage, i.e. Vikramāditya's younger brother Jayasīṅgha III, on whom see *Dyn. Kanar. Distr.*, p. 453. We are further informed in ll. 11-14 that the *nār-gavṇḍa* was the Mahāsāmanta Jayakṣīyarasa, of the Maṇaleyara lineage, whose device was a lion and who bore the title "lord of Puligere best of cities." This family appears also above, Vol. VI, p. 52, and *Ann. Report Mysore Arch. Dept.*, 1908-9, p. 16. Then follow, after the date, the specifications of endowments granted by some fiscal officers and others to a local Śaiva temple, under the trusteeship of Tānasīṅgi Jiyar (ll. 14 ff.).

The date is given on ll. 14-16 as: Śaka 909 expired, the cyclic year Piṅgala; Āshāḍha su. 2; Sunday; a *samkrānti*. This is quite regular. The *tithi* mentioned corresponded to Sunday, 25 June, A.D. 1077; it was current at sunrise of that day, and ended about 3 h. 37 m. after mean sunrise (for Ujjain). On the same day, about 18 h. 16 m. after mean sunrise, occurred the Karka-*samkrānti*, the following Monday being reckoned as the first day of Karka.

The only places mentioned are the two Three-hundreds of Belvala and Puligere (l. 9) and the town of Puligere (l. 12), on which see above, Vol. XIII, pp. 178, 328.

TEXT.¹

[Metres: vv. 1, 3, *Anuṣṭubh*; v. 2, *Śalint*.]

- 1 ॐ Namas-tuṅga-śirāś-chaṁbi-chaṁdra-ol-āmara-ohāravē trailōkya-nagar-ā-
- 2 raṁbha-mūla-stambhāya Śambhavē [||* 1] ॐ Svasti Samasta-bhuvan-āśraya
- 3 Śri-
- 4 Prithvi-vallabha mahārājādhirāja paramēśvara paramabhaṭṭārakaṁ Satyā-
- 5 śraya-kuḷa-tilakaṁ Chakṛy-ābharaṇaṁ śrīma[t*]-Tribhuvanamalla-dēvara
- 6 vijaya-rājyam-uttarōttar-ābhivṛiddhi(ddhi)-pravarddhamānam-ā-chaṁdr-ārka-
- 7 tāraṁ baraṁ saluttam-ire ॐ Svasti samasta²-bhuvana-vikhyāta-Pallav-ā-
- 8 nvaya Śri-Prithvi-vallabha-mahārājādhirāja-paramēśva(śva)ra-vīra pra-
- 9 tyakṣha-Chāpā(ṇa)kya(m)u-amogha-vākyaṁ śrīma[t*]-Trailōkyamalla Nolamba-
- 10 Paṭṭila-
- 11 va Permāḍi Jayasīṅgha-dēvar | Belvala-mūnūruṁ Puligere-mū-
- 12 nūruṁ-ant-erāṭṭ-āraṇṭramam suka(kha)-sarkathā-vinōdadim rājyam-geyyutta-
- 13 m-ire ॐ Svasti samadhigata-paṁoha-mahā-sa(śa)bda-mahāsāmantam Kali-yuga-
- 14 Rēva[n]ta[m]

¹ From the ink-impression.

² The engraver has blundered over the *śa*, making it look like *śva*.

- 12 Maṇḍaleya-ānvaya-prasūtaṁ siṁha-līlāhohhana-praṇṭaṁ Puligere-purava-
 13 r-śva(śva)raṁ samara-Mahāśva(śva)raṁ sa[mh*]gara-mārttaṇḍa manneya-sūṅga
 nām-ādi-samasta-pra[śa]-
 14 sti-sahitaṁ śrīmat-Jayakṣeyasara nār-ggavapṇu-geyye || Śa(śa)ka-nṛpa-[ka]-
 15 [i]-śtita-samvatsara-sa(śa)taṁgala 999neya Pīṅgala-samvatsarada Āśaḍa-
 su(śu)ddha 2 Ā-
 16 dityavāra samkrānti pavitr-ārōhanadāṁdu samasta-guṇa-saṁpannar-appa suh-
 17 ka-varṇaḍe Barmmaṇa Ayohimayyaṁ talabōgi Dāsiyanṇaṁ samasta-suhkiṅga-
 18 * * * Koylāśva(śva)ra-dēvarṇge dhyāna-dhāraṇa-mō(maṇ)na-ānushṭhāna(na)-japa-
 samādhi-saṁpa-
 19 [na]r-appa Īśānasīṅgi-jīyara kalam karchohi dhārī-pūrvvakam māḍi
 ekkavattī-
 20 ge eleya pēr-eradu paḷey-eleya pēr-eradu kariy-[e*]leya
 21 pēr-eradu antu pēr-āru [*] Okkalu pānam mīru parttiya māḷave
 22 panneradu int-imitumam varisha-prati biṭṭar Koylāḷigaḷ tamma
 23 darirahinamam¹ biṭṭar kalpiya makkalge panav-aydu poṇa-Koylā-
 24 lige panav-aydu darirahinam² pēruv-eleya pēriṅge viṣav-ōndu mā-
 25 laḷṣa Barmmayyaṁ ōndu pasadanada puttavalamam biṭṭa * * [pa]-
 26 nnirvvar-aruvattī-okkala dharmmam [*] Int-ī dharmmamam pratipālisi[d-ātam]-
 27 ge Gaṅgā-āḷgarāṁ Vāraṇṣī Sa(ku)rukshētram Prayāgey-emb-[ī puṇya]-
 28 tīrtthamgalol āśira kavilevaṁ āśirva[r]-brāhmaṇarṇṇa-ubhayamu[khiyaṁ]
 29 koṭṭa phalam-akku || Int-ī dharmmavan-aḷid-ātam inituman-aḷida [mahā-pāta-
 ka]-
 30 n-akku || Sāmānyo-yaṁ dharmma-estu[r*] nripāṇām kālō kālō pālā[niyo
 bha]-
 31 vadbiḷ sarvvān-ōtī(rh)n-bhāḷiṇaṁ-pērtthivēndrān-bhāyō bhāyō [yāḷha]-
 32 tō Rāmabhadraḥ | (||) [2*] Śva-datt[ā*]m para-datt[ā*]m vā yō harēti(ta)
 vaṇundharā[m*] śha[stir-vva]-
 33 rsha-sahasrāṇi viṣṭā(śhthā)vārā jīyātō kṛimīḥ | (||) [3*] Parakāra BE * *
 34 gaṇṇge dharmavandhamam³ biṭṭar

TRANSLATION.

(Verse 1.) Homage to Śambhu lovely with the yak-tail fan which is the moon kissing his lofty head, the foundation-column for the construction of the city of the three worlds!

(Lines 2-6.) While the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyaśraya's race, embellishment of the Chakrayas, king Tribhuvanamalla, was advancing in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars:—

(Lines 6-11.) While he who is—hail!—of the Pallava lineage renowned throughout the whole world, a warrior of the Favourite of Fortune and Earth, the great Emperor, the

¹ Read *āśāḍha*.² Read *darirahinam*.³ Before this word is a letter which may be read as *hā* or *st*.⁴ Read *darivam*.⁵ Read *daravandhamam*.

supreme Lord, a manifest Chāpākya, unfailing in speech, Trailōkyamalla Hojaraba-Pallava Permaṇḍi Jayasīṅgha-dēva, was reigning with enjoyment of pleasant conversations over the two (provinces, together forming) a Six-hundred, of the Belvala Three-hundred and the Puligere Three-hundred:—

(Lines 11-14.) While—hail!—the Mahisāmanta who has obtained the five great musical sounds, who has all titles of honour such as “Rāvanta¹ of the Kali Age, scion of the Mapalevara lineage, renowned for the device of a lion, lord of Puligere best of cities, a Mahēvara of battles, sun in the fray, lion of nobles,” Jayakṣeyarasa, was holding the office of County Gavunḍa:—

(Lines 14-21.) On Sunday, the 2nd of the bright fortnight of Āshāḍha in the cycloic year Piṅga, the 998th (year) of the centuries elapsed since the Śaka king's time, during a conjunction, at the pavitr-ārāhana,² all the taxation-officers, the Controllers of Taxes Barmanna and Ayohimayya (and) the *taṭabōgi* Dēsiyappa, having laved the feet of Īśānasīṅgi Jiyar, who practises meditation, spiritual concentration, observance of silence, prayer, and absorption, with pouring of water (assigned) to the god Koylāśvara³ two loads of *ekkasattis* betel-leaf, two loads of *pāṭe* betel-leaf, two loads of *hāri* betel-leaf—altogether six loads.

(Lines 21-26.) The Households assigned for every year the amount of three *pāṇa* (and) twelve *maṭṭa* of cotton. The Koylāis assigned their temple-fee: for a trained damsel five *pāṇa*, for a novice-Koylāi five *pāṇa*, as temple-fee, (and) one *vīra* on every load of betel-leaf carried. The florist Barmayya assigned one *puṭṭavāṭa* of decorations . . . twelve persons—the sixty Households' pious gift.

(Lines 26-30: a prose formula of the usual type.)

(Verses 2-3: two common Sanskrit verses.)

(Lines 33-34.) To the drummer Bā . . . as they assigned a *daṣavanda*.⁴

No. 25.—HULGUR INSCRIPTION OF THE REIGNS OF JAYASIMHA II (SAKA 960) AND THE YADAVA KANHARA.

By LIONEL D. BARNETT.

The site of Hulgūr has been discussed by me above, p. 329, in treating of the inscription of Śaka 999. From the second part of the present record, l. 32, we learn further that it was a *Bapañju-vaṭṭaṇa*¹ or market-town of the Bapañjus or Vira-Vaṭaṭṭiyyas, an important corporation of traders whose centre was at Aiyāvoḷe (the modern Aihole), the seat of their Five-hundred Svāmīs, and whose organisation seems to have spread over the greater part of Southern India. They claimed to have originally come from Ahichohatra, and some of their records are couched in a tone of regal pomposity.² The present inscription was found at the temple of Kalamēśvara in Hulgūr, and an ink-impression, from which the text is now edited, was prepared for the late Dr. Fleet and bequeathed by him with others to the British

¹ See above, Vol. XIII, p. 313 n.

² See *Ind. Ant.*, Vol. 33, p. 62.

³ The name *Koylāśa* seems to be derived from the Tamil *Kōyil-āśa*, “ruling in the temple”; and the Koylāis mentioned in the next paragraph must be the temple-women.

⁴ See *Ind. Ant.*, Vol. 30, pp. 107, 297; *Ep. Carn.* X. 1 (Kolar), Mh. 172 f., 259, CB. 9, Bg. 71, Ct. 1, 14; *Kisaunder Glossary*, p. 92.

⁵ Definitions of the term *puṭṭavāṭa* are given in the *Kāśikāgama* xi. 8 f. and *Yagādī-dīpa* v. 50; see also my translation of the *Asiagada-dāśa*, p. 45.

⁶ On these see *Mysore Inscri.*, pp. 73, 120, 123; *Epigr. Carn.*, VII. 1, Sk. 94, 118-19; *Madras Epigr. Report*, 1906-08, pp. 11, 17, 1913-18, pp. 99-102, 1914-16, p. 103; above, Vol. XIII, pp. 21, 26.

Museum. The stone is broken at the top, on the proper right, so that a considerable part of the text of ll. 1-7 is lost; otherwise it is in fairly good condition. Of the inscribed area the maximum height is 2 ft. 9½ in., its width being 2 ft. 4½ in. It contains two distinct records. The first of these, dated Śaka 960, and covering ll. 1-26, is in a fair sloping Kanarese script of the period, with letters varying from ½ in. to ¾ in. The cursive *ṃ* (above, Vol. XII, p. 335) occurs here only once, in *ṃṃṃṃṃṃ*, l. 7; the other cursives are not found. The second record, comprised in ll. 27-35, belongs to A.D. 1255, and is in the somewhat crabbed upright rounded Kanarese hand typical of that period; it shows a free use of all the cursives, *ṃ* appearing in that form 10 times, *y* 4 times, and *v* 9 times, and it marks the aspiration in *q̣h* and *p̣h* by writing *q̣* and *p̣* with a curl underneath them very like a subscript *t*.—The language of the first record, which (so far as it is preserved) is entirely in prose, is Old Kanarese. It changes *ḷ* to *r* in *ḷṛpattāṣṭ* (l. 15). The second record contains four introductory verses and one final verse in Sanskrit; the rest is in Kanarese prose, of the medieval dialect. We may note the spelling *yā* for *ṣ* (l. 31), initial *h* for *p* (*hāmīrovara*, l. 32), mixture of *ḷ* and *ṃ* (*Vāraḷṣiyalu*, l. 33, beside *Vāraḷṣiyalu*, l. 34), and *ḷ* from original *ḷ* (*aḷiṣ*, ll. 34, 35). The word *dana-baḷa* (l. 33) is of some lexical interest; it seems to mean literally "cattle-section" (of land: cf. above, Vol. XIII, p. 179 and n.).

The first record, so far as it is preserved, begins with the statement that at the time of the donation the Three-hundreds of Belvala and Purigere were under the administration of the General Vāṣṇavarasa, an officer of Jagadēkamalla (Jayasimha II), who among many other titles is described as "a comet (portending woe) to the Konkan" (ll. 1-8). Then we are told that there was a *nāḷ-gāṇḍa* or county-sheriff of the Purigere Three-hundred, the Mahāśānta Iṛivabeḷaṅga Mārasīṅga-dēva,¹ of the Maṇala or Maṇalēra family,² who among his many other titles bore that of "lord of Purigere best of cities" (ll. 8-12). Then is introduced, in anacoluthic style, a certain Nidugundara Būta Gāṇḍa (ll. 12-13); and after this a somewhat obscure episode of previous history is narrated (ll. 13-16), to the effect that after king Satyāśraya had gone away after taking possession of the Bennegera Seventy³ there was a lack of roast meal for the festival shows of Nidugunda (no doubt in consequence of the requisitions made by the royal army), and accordingly the above-mentioned Mārasīṅga-dēva and his mother supplied the need. It seems that this event took place when Mārasīṅga-dēva was serving as *nāḷ-gāṇḍa* of Purigere, some years previous to the present record. Reverting now to contemporary history, our record details its present business (ll. 16-26), stating that the *nāḷ-gāṇḍa* of the Purigere Three-hundred is now Jayakṣi, also of the Maṇalēra family, entitled "lord of Purigere best of cities" and bearing the device of a lion, and that in the Śaka year 960 the above-mentioned Būta Gāṇḍa obtained from him some land and granted it to a temple.

The second record opens with four Sanskrit verses (ll. 27-29), of which nos. 1 and 2 are devotional and nos. 3 and 4 complimentary addresses to the protagonist, the High Minister Tippe or Tipparasa. The following prose (ll. 29-33) reports a donation by Tipparasa and (his wife *f*) Gopa-mādēvi in the 9th year of the reign of the Yādava Kanhara.⁴ Concluding formulae of the usual type follow.

¹ Cf. *Dynast. Kanar. Distr.*, p. 437.

² On this family cf. the Hulgūr record of Śaka 999, above.

³ The exact force of the phrase *śrīmaṇ-Nāyibbarasiyar bēasa*, "on the command of Nāyibbarasi," is not quite clear. If, as seems probable, it qualifies the immediately following clause, it would appear that Nāyibbarasi was a dowager queen holding a position very like that of Akkā-dēvi in the next generation.

⁴ See *Dynast. Kanar. Distr.*, p. 526 and n. 4.

The date of the first record is specified on ll. 24-25 as : Śaka 960, Bahudhānya; the *uttarāyana-samkrānti*; Sunday; the day of new-moon. This is not quite regular. The *Makara-samkrānti* for the given year occurred on Sunday, 24 December, A.D. 1038, at 4 h. 28 m. after mean sunrise. But that day, according to the *Sūrya-siddhānta*, corresponded to the *tithi* Pauṣa kṛishṇa 10, which ended about 2 h. 7 m. after mean sunrise, and not to the full-moon. Practically the same result is obtained if we reckon by the *Ārya-siddhānta*; by the former the *tithi*-index at mean sunrise was 8301, by the latter 8295, so that the difference is negligible.¹

The date of the second record is given on ll. 30-31 as : the 9th year of the reign of the Yādava Kāhara (Kanhara), Ānanda; the full-moon of Phālguna; Monday; the *yoga Vyatipāta*; a *samkrānti*. This is fairly regular. The *tithi* corresponded to Monday, 22 February, A.D. 1255, ending about 21 h. 54 m. after mean sunrise. The *Mina-samkrānti*, according to the *Ārya-siddhānta*, took place 7 h. 50 m. after mean sunrise on the following day, viz. Tuesday, 23 February, only about 10 hours after the moment of full-moon.²

The geographical names that occur are : the Koṭikaṇ (l. 5); the Beḷvala Three-hundred (l. 6); the Purigere Three-hundred (ll. 6, 11 f., 23 f.); Purigere city (ll. 9, 17); the Bennegere Seventy (l. 15); Nidugunda (l. 15 f.); Hulugūr (l. 32); and Benares (l. 33 f.). Purigere town is the modern Lakshmīnagar (see above, Vol. XIII, p. 179, XIV, p. 188). Bennegere seems to be Bengeri ("Bhingerree" of the Indian Atlas sheet 41 of 1852), situate in lat. 15° 21½' and long. 75° 12½', about 1½ miles north of New Hubli. Nidugunda is perhaps Nidgundi, in lat. 14° 56½' and long. 75° 14½', nearly 4 miles S.S.W. from Shiggaon. Hulugūr is the modern Hulgūr.

TEXT.³

- 1 tt
- 2 ta mahā-prachapda-
- 3 [daṇḍaṇḍyaka] [ā]śr[i]ta-jana-
kalpa-vṛkṣaṇa | bhṛitya-
- 4 [chintāmaṇi] [p brahma-rā]kṣaṇa | ripu-
kuraṅga-paṇchāṇanaṇ | piri-
- 5 [pra]hāri | giri-durgga-malla
| Komaṇa-dhūma-kētu | (p)pa-
- 6 Kannaya-disā(śā)-paṭṭaṇ | śrīmaḥ-Jagadēka-malla-
dēva-pāda-paṇkaja-[bh]ra-
- 7 [marah śrī]mad-daṇḍaṇḍyaka Vāvaṇarasar Beḷvala-mūnūruṇ Purigere-
mūnūruvaṇ [duṣṭa]-
- 8 [nigra]ha-visi(śi)ṣṭa-pratipāṇadin sukha-samkha(ka)thā-vinōdadin-āuttam-ire ③
Samadhiga[ta-paṇ]-
- 9 [cha-ma]hā-sa(śa)bda-mahāśivanta | Kali-yuga-Rēvanta | Purigere-puravar-śeva-
(śva)raṇ | samara-Mā(ma)hā[śvaraṇ |]
- 10 Maṇala-mārttaṇḍa | gaṇḍaro-gaṇḍa | manneya-siṅgaṇ | śāha-ōtturuga[ṇ*] |
raṇa-raṅga-mallaṇ | ahita-[sa]llaṇ p |]

¹ For the reference to the *Ārya-siddhānta* I am indebted to Mr. R. Sewall, who with his usual kindness has checked my calculations.

² The *Vyatipāta yoga* seems to be added *honoris causa*, as often happens (see Mr. Venkatarubhāṣa's *Some Śaka Dates in Inscriptions*, p. 19 ff.)

³ From the ink-impression.

- 11 subhaṭa-ohūḍāmaṇi | Ārūḍa(ḍha)-vidyādharaṇ | śrīmad-Iṣṭabodhaṅga Mārasinḡa-
dēvaṇ Purī[ge]re-mū-
- 12 nūrakka[^{e*}]. nā-gāvunḍu-geyye © Samasta-guṇa-saṁpanna | nuḍidu matt-
ennan [| Soma]ṣva(ṣva)ra-dāsi | gōtra-
- 13 pavitraṇ | tolagada Māru | śrī [Nidugunḡ]dara Būta-
Gāvunḍanāṇ © Sakala-vimala-dana-
- 14 varata . . . [le]kahmi Jaina-dharmma-samudhāraṇa | śrīman-
Nāyibbarasiyar beasa Satyā-
- 15 sra(śra)ya-dēvar-allige vōgi Bennegerey-śrīpattāṇ paḍadu bandaḍ-abbegaṇuṇ
Mārasinḡa-dēvanuṇ mechchi Nidugunḡ-
- 16 da-golakke beṇda piṭṭ-ill-endu koṭṭar © Svasti samadhigata-pariṇā-mahā-
śabda-mahāśānta | Kālī-yu-
- 17 ga-Rēvaṇaṇ | Maṇalār-ānvaya-prasūtaṇ | siṅga-lāṇohohhana-prasūtaṇ |
Purigere-puravar-dēvarāṇ |
- 18 samara-Mahāśvaraṇ | Bhagavad-Arhat-Paramēśvara-parama-bhaṭṭāraka-pada-kamala-
madhukaraṇ | samya-
- 19 kt[^{v*}]a-ratnākarāṇ | praḥaṇḍa-maṇḍaḡra-maṇḍita-dōr-ddaṇḍa | saṅgara-
mārttaṇḍaṇ | Jina-dharmma-bhūṣa-
- 20 paṇ | vinaya-saṁbhāṣaṇaṇ | bhṛitya-ohintāmaṇi | subhaṭa-ohūḍāmaṇi | matta-
gaṇa-malla(ṇa)-n-artthige
- 21 nallāṇ | haya-Vaṭsa-rājaṇ | varapil-sura-[sura*]-bhūjaṇ | satya-Rādhyāṇ |
nṛipa-Vainatēyaṇ | sa(śa)rap-ā-
- 22 gata-jalanidhi | guṇa-ratna-paṇḍitidhi | kāmīnī-Kāmāṇ | Maṇalāra Bhimāṇ |
ari-manneya-taḡa-pra-
- 23 hāri | vairi-saṁhāri | nām-ādi-samasta-prasa(śa)stī-sahitaṇ śrīmaḡ-Jayakāśi
Purigere-mū-
- 24 nūrakkaṇ nā-gāvunḍu-geyye(yye) Sa(śa)ka-varaṇa 99Onēya Bahudhānya-
saṁvatsarada uttarīyaṇa-saṁkramaṇa
- 25 Ādityavāra amavāśyaṇḍu Nidugundara Būta-Gāvunḍaṇ Jayakāśiyarasaralli
sarvva-namaṣya(sya)-
- 26 m-āge paḍadu Nāṛīyaṇa-dēvargge chhatrada keyya poreyalu biṭṭa gaḡaya
mattar-eraḍu ©
- 27 ✠ Namaḡ(s)-tunḡa-śira[^{ś*}]-chumbi-chandhra-ohāmara-ohāravē trailōkya-nagar-
ārābhha-māla-stābhāḡya Sa(śa)mbhavē || [^{1*}] Praśānt-āś(āś)ha-vighnāya
darppa-ga(śa)rpp-ā-
- 28 pasarppinē | namaḡ kshōma-nidānāya ṣva(ṣva)-prakāśa-vikāśivē(nē) || [^{2*}]
Svastayastu³ Tippa-mantrīśa tubhyam-ā-chandhra-tārakaṇ | bhāti yatu-kirtti-
saṁspardā[^{t*}]
- 29 sarvva-stā(śu)klā Sarasvatī || [^{3*}] Guṇā(pa)vati yāśa⁴ chhatra-ohchhāyām-
āśritya sarvvadhā(dā) | jīva-(p)dhvamū⁵ kaḡipratayō(yā) |⁶ ga(śa)rvvam-
arvvā[^{k*}]-karīśata⁶ || [^{4*}] ✠ Svasti śrīmatu-Yāda-

¹ Read *śārasī-*.

² Read *śāśīmaḡ*.

³ Read *Svastya-astu*.

⁴ This *daḡa* is superfluous.

⁵ Read *gasya*.

⁶ Read *karīśyati*.

- 30 va-Nārāyaṇa bhuja-bāḷa prauḍha-pratāpa | ohakravartti śrī-Kaṁhnara-dēva-
vijaya-rājya-ōdaya-varahada ōneya Ām(ā)namda-samvatsarada Phālguna(na)da
pauruṣa-
31 mi Sōmavāra vyāḍipāta saṁkrāntiyamdu svasti samasta-prasa(ā)sti-sahitam
śrīmanu-mahāpradā(dhā)nam Tīpparasaram yā sarva-śiṅga-lakṣmi Gopa-mā-
32 dēviyam-ā śrīmad-ā(a)nādi-Baṇahju-vaṣṭanam Hulungūra haṁnirvvara gāvunḍu
samasta-praje nakhara munimūn(mu)ri-damḍamgaḷige
33 ā sta(sthā)lada dana-baḷavanu sarvva-namasyav-āgi biṭṭaru [*] Yi(1) dharmna-
(mma)varṇa pratipālīsīdavaru Vāra(ā)siyalu sahasra¹ kavileyanu
34 brāhma[ṇa*]rige vubhayamukhiy-ā dāna māḍida phalav-aku Yi(1) dharmmaman-
alipid-ātarige Vāra(ā)siyalu sahasra(ara) kavile-
35 yanu alida pāpaṁ || Sva-dattāṁ para-datt[ā*]m vā yō haṁti(ta) vasuṁdha-
r[āṁ*] sa(sha)shṭir-varusa²-sahasraṇi viśṭāyāṁ³ jāyatō krimi⁴ || [5*]

TRANSLATION.

(Lines 1-8.) When . . . the great august general . . . tree of desire to seekers of his protection, wishing-gem to dependents . . . lion to the deer his foes . . . athlete against mountain-fastnesses, comet to the Konkṇ . . . *diś-paṭṭa*¹ to Kannaya (P), bee to the lotus-feet of king Jagadōkamalla, the General Vāvanarasa, was ruling with enjoyment of pleasant conversations the Beḷvala Three-hundred and the Purigere Three-hundred, so as to suppress the wicked and protect the cultured :—

(Lines 8-12.) While the Mahāśamanta who has obtained the five great (*musical*) sounds, a Rēvanta² of the Kali Age, lord of Purigere best of cities, a Mahāśvara in the fray, a sun of the Maṇḍalas, man of might among men of might, lion to nobles, lofty in bravery, athlete on the stage of battle, arrow (P) to foes, crest-gem of bold warriors, master of exalted arts, Irivabedaṅga Mārasīṅga-dēva, was holding the county-shrievalty for the Purigere Three-hundred :—

(Lines 12-13.) And . . . Niḍugundara Būta Gāvunḍa, who possesses all virtues, who after speaking says not otherwise, a servant of Sōmāśvara [Śiva], purifying his Gotra, an immoveable Mēru—

(Lines 13-16) . . . at the command of Nāyibbarasi, who is a genius of ceaseless . . . of perfect purity, a restorer of the Jain religion, king Satyāśraya on going thither took possession of the Beṇṇegere Seventy and went away, his mother and Mārasīṅga-dēva, seeing that there was not any roast meal for the festival-shows of Niḍugunda, were pleased to make a gift (of the same) ?

(Lines 16-24.) Hail ! While the Mahāśamanta who has obtained the five great (*musical*) sounds, who bears all the titles of honour such as : “a Rēvanta of the Kali Age, sprung from the Maṇḍalā lineage, renowned for his device of a lion, lord of Purigere best of cities, a Mahāśvara in the fray, a bee to the lotus-feet of the Lord [Viṣṇu], the Ārhatas [Jinas], Paramāśvara [Śiva], and the Supreme Master,³ a jewel-mine of righteousness, he whose rod-like arm is

¹ The engraver has written *sakra*, and then added a small *era* over the right hook of the ā.

² Read *oarska*.

³ Read *viśṭāyāṁ*. A vowel *u* is attached to the *vi*.

⁴ Read *krimi*.

⁵ This seems to be the same word as *diś-paṭṭa*, explained s.v. by Kittel as “causing (his enemies) to be scattered in all directions.”

⁶ See above, Vol. V, p. 238 n., Vol. XIII, p. 313.

⁷ [The object of the grant was evidently the remission of the tax *beṇḍa piṭṭu*. *Satyāśrayadēvar-allige* means “to Satyāśrayadēva,” and *abbagāṇu* refers to Nāyibbarasi queen of Mārasīṅgadēva. The donee was Būta-Gāvunḍa.—H. K. S.]

⁸ Apparently this means the Ohāḷukya king.

adorned by a terrible scimitar, a sun of battles, an ornament of the Jinas' Church, conversing with refinement, wishing-gem to dependents, crest-gem of bold warriors, athlete against furious elephants, friend to the needy, a Vatsa-king¹ with horses, a celestial tree to Brāhmanas, a Rādhā's son [Karpa] in truthfulness, a Vinatā's son [Garuḍa] among kings, an ocean to seekers of his protection, an ocean of gems of virtues, a Love-god to lovely women, a Bhīma of the Maṇḍalas, a cuffer of hostile nobles, a destroyer of foes," Jayakēśi, was holding the office of county-sheriff for the Purigere Three-hundred:—

(Lines 24-26) At the *uttarāyana-sankranti*, on Sunday, the day of new-moon, in the cyclical year Bahudhanya, the 960th (year) of the Śaka era, Nidugundara Būta Gavyuṇḍa granted to the god Nārāyaṇa two *mattar* according to the rood, which he had obtained from Jayakēśiyarasa on *sarva-namasya* tenure, at the side of the field of the rest-house

(Verse 1.) Homage to Śambhu lovely with the yak-tail fan that is the moon kissing his lofty head, the foundation-column for the construction of the city of the threefold world.

(Verse 2.) Homage to him who stills all obstacles, who casts out the serpent of pride, who brings prosperous ending, who reveals himself in native radiance.

(Verse 3.) Good fortune be thine as long as moon and stars endure, O great Minister Tippe by contact with whose fame Sarasvatī shines in perfect whiteness;

(Verse 4.) Coming under the shadow of whose parasol, the excellent² Lady who bestoweth all [Fortune] shall with speed bring hither complete prosperity of life.

(Lines 29-33.) On Monday, the full-moon day of Phālguna, in the cyclical year Ananda, the 9th of the years of the rise of the victorious reign of king Kāṇhara, the Nārāyaṇa of the Yādavas, the Emperor strong of arm (and) splendid of majesty, during the Vyatipāta (*yōga*), in a conjunction, the High Minister Tipparasa, who possesses all titles of honour, and Goṇa-mādhavi, that perfect Goddess of Fortune, granted to the twelve Sheriffs of Hulugūr, the immemorial town of the Bapañjū,³ to the whole population, the merchants, and the *summuri-danḍas*⁴ a cattle-pound (P) for that place on *sarva-namasya* tenure.

(Lines 33-35: a Kanarese prose formula of the usual type.)

(Verse 5: a common Sanskrit communitary verse.)

No. 26.—TILVALLI INSCRIPTION OF THE REIGN OF SOMESVARA I.

By LIONEL D. BARNETT.

Tilvalli is a village in the Kōḍ *taluka* of Dhārwar district, situated 'in about lat. 14° 37½' and long. 75° 17'. The name is spelt in the Indian Atlas sheet 42 as "Teelowly," and in the Bombay Survey sheet 310 as "Tilvalli." The present record was transcribed for the Elliot Collection, Vol. I, fol. 75a. of the Royal Asiatic Society's copy. The copyist there states that it was found in the temple of Saṅkōji Basappa in front of the Turchi Maṭh; but a note which I have found among the papers of the late Dr. Fleet reports that in his time it was on a slab standing in the temple of Virabhadra near the Oharchi Maṭh. An ink-impression of it was made for Dr. Fleet, and bequeathed by him to the British Museum. The slab is a mere fragment: besides a strip along the left-hand side, the whole of the latter part is missing. What remains is 2 ft. 5½ in. broad, and 2 ft. 3 in. high. It is surmounted by some sculptures, namely, a *linga* on stand in the centre, with officiant priest by the side; to the proper right

¹ See above, Vol. V, p. 236, Vol. XIII, p. 313 n.

² The adjective *gauravati* seems chosen for the sake of a play upon the name of Goṇa-mādhavi (ll. 31-32), who would seem to be the wife of Tippe.

³ See above, p. 332.

⁴ A class of officials: see above, Vol. XIII, p. 26.

of this, a cow with calf; to the left of it, a bull; above it, the sun; to the proper left, the moon.—The character is fair Kanarese of the period, angular and slanting, with letters varying in height from $\frac{1}{4}$ in. to $\frac{1}{2}$ in. The cursive *ra* (above, Vol. XII, p. 335) occurs in *rājyam* (l. 5), *-samāno* (l. 6), and *śrīma*[t*] (l. 7).—The language is Old Kanarese. The *ṛ* is preserved, soil in *negajḍ-ṛḍa* (l. 19). The *ḷ* is doubled before *y* in *kallyāṇ* (l. 6); cf. Pāṇini, VIII. iv. 47, and *Siddhanta-kaumudī*, 48; and the *upadhāniya* appears in *-āntaḥpura* (l. 7). We may note the instrument *-śrīya* in ll. 1-2, on which cf. above, Vol. XIV, p. 127, n. 9. The words *kṣāṭṭra* and *aṭṭāṇa* (l. 12) are of some lexical interest. The first of these occurs in an inscription of Kōṭṭr, in the phrase *vaḍḍa-rāvaṇada kṣāṭṭra*; so it denotes some fiscal officer; and *aṭṭāṇa* may be from Skt. *asthāna*.

The record opens (ll. 1-2) with a *kanda* verse which may be thus rendered:—"By Fortune's blessed benediction (is won) the realm of bliss of glory (and) of bliss of victory; in the primal summit by Fortune's blessed benediction may Abhava [Śiva], (who is) the realm of bliss of glory (and) of bliss of victory, be won." Then, after an ungrammatical salutation to Śiva (l. 2), it refers itself to the reign of Trailōkya-malla [Śōmēśvara I] (ll. 3-6), and announces that at the time his senior queen Maṇḍala-dēvi was administering the Banavāsi Twelve-thousand (ll. 6-9).¹ Next it proceeds to give the names and titles of certain high fiscal officers who apparently made an endowment for the cult of Śiva (ll. 9 ff.), and breaks off before giving the details of their arrangements. These officers are the high minister and *vaḍḍa-rāvaṇada porgaḍe* Śōvanāthayya, by whose instructions the endowment was made; Nāgavarmayya, Śivanāgayya, and Śiṅgayya, the presidents of the *kṣāṭṭras* of the *aṭṭāṇa-āntaras* (Privy Courts?) of ppaṭṭur and Pānuṅgal; and the high minister and *perjankada porgaḍe* Chattiṁmayya or Chaṭṭa.

The date is not certain: it depends upon the authority of Elliot's copyist, who read a few fragmentary words after the portion attested by the ink-impression, among them the word *975naya* (see below). If we accept this statement, we must assign the record to Śaka 975; this year, if taken as current, corresponded to A.D. 1052-53, and, if lapsed, to A.D. 1053-54.

The only places mentioned are the Banavāsi Twelve-thousand (l. 8), ... ppaṭṭur (l. 12), the Five-hundred of Pānuṅgal, i.e. Hāṅgal (l. 12), and Tīṭṭavāḷi (l. 20).

TEXT.

[Metres: v. 1, *Kanda*; v. 2, *Uṭpalamāla*.]

- 1 [Śrī]ya vacha[ṣ]-śrīye yasha¹-śrīya jaya-śrīya padavi modaloḷ tudyol Śrī-
- 2 [ya] vacha[ṣ]-śrīye yasha[ṣ]-śrīya jaya-śrīya padavi dore-kolḡ-Abhavaṁ || [1*]
Nama Śivaḥ [||*]
- 3 [Svasti] samasta-bhuvan-āśraya Śrī-Prithuvī²-vallabham mahārājādhirāja paramā-
- 4 [śvara] paramabhaṭṭ[ṣ*]rakam Satyāśraya-kula-tīlakam Chāḷukya-śbharanath
śrīma[t*]-Trail-
- 5 [ōkya]malla-dēvara rājyam-uttarōttar-ābhivri(vrī)ddhi-pravaraddhamānam-ā-chaṇḍr-
śrīka-tārah-barah salu-
- 6 [ttam-i]re || Svasty-anavarata-parama-kallyāṇ-ābhyudaya-sahasra-phala-bhōginī(ni)
dvitīya-Lakṣmī-samā-
- 7 [ne sa]vati-mada-bharṇjani samant-āntaḥpura-mukha-maḍḍaḷi(ṇe) dāna-chintāmapī
śrīma[t*]-Trailōkya-
- 8 [malla]-vīṭṭa-vaḥsha-staniyar³-appa piri-y-arasi Maṇḍala-dēviyar • Banavāsi-
paṇṇirochakṣāra-

¹ See *Iya Kanar. Distr.*, p. 440.

² Read *Prithvī*.

³ From the ink-impression.

⁴ Read *-śāśka-śikṣa-śāśka-śāśka-*.

⁵ Read *yasa*.

- 9 *marh sukha-samkathā-vinōdadimdam-ā[uttam-ire || Śrīma[t*]-Trai]ōkyamalla-dōvara*
pāda-padm-ōpajīvi
- 10 *[svasti] samasta-rājya-bhara-nirūpita-mahāmātya-padavi-virājamāna mām-ōnnata prabhu-*
mantr-ōtsā-
- 11 *[ha]-śakti-traya-saṁpannar appa śrīmat(d)-vaḍḍa-rāvulēda p[e*]rggaḍe Sōvanāthay-*
yarh-gaḷa besadim.
- 12 *. ppaṭūr-aṭṭhāp-āntarada Pānurhgaḷl-aṭṭhāp-āntarada kēṇikāra[r-a*]*
dhiaṭṭhāya-
- 13 *[ka] Nāgavarṁmayyanurh Śivanāgayyanurh Śirhgayyanurh || Śrīmat(n)-Maḷala-*
dā-
- 14 *[vi]yara śrī-pāda-padm-ōpajīvi samasta-rājya-bhara-nirūpita-mahāmātya-padavi-*
- 15 *[vi]rajamāna mām-ōnnata prabhu-mantr-ōtsāha-sa(śa)kti-traya-saṁpannan-aṇi muḷḍe*
(lde) gaṭṭṭam¹
- 16 *[?b]āvana² sirghar haya-Vata-rājam gōtra-pavitrarh nām-ādi-prasa (śa)st³ sahitam*
śrīma-
- 17 *[t]-perjurikada pergaḍe Chaṭṭimayyarh || Perggaḍey-embud-ēḷidanān-iyade*
[— ∪ ∪ — ∪]k-ā-
- 18 *tmanarh nirggunanarh nikri(kṛi)shṭanan-alē naya-kōvidanarh[— ∪ — —*
∪ ∪ — ∪ — ∪] pa-
- 19 *rarakshakanarh negald-iḷda Chaṭṭanarh pergaḍey-emba [— ∪ ∪ ∪ — ∪*
∪ — ∪ ∪ — ∪ —]
- 20 *danarh || [3*] Chaṭṭimayyana besadim Tṭiva[ḷi * * * * **
** * * * **
- 21 *na Bōpa Sirghanurh || Svasti sa * * * * **
** * * **

No. 27.—A SECOND PLATE OF BHASKARA RAVIVARMA FOUND AT
 TIRUNELLI.

By L. A. CAMMADE, B.A., B.L., BAR-AT-LAW, AND THE LATE T. A. GOPINATHA RAO, M.A.

The copper-plate, the inscription on which is edited below, was discovered years ago by one of us at Tirunelli, and from the impressions then taken we edit the record below.

The copper-plate measures 8½" by 2½", is engraved on both sides, and contains a complete document. Very near the left margin of the plate is a ring-hole; but, when the plate came to us for examination, there was no ring strung to it. The preservation of the inscription is good. The alphabet employed in the record is Vatteluttu of about the tenth or eleventh century A.D. A few Sanskrit words and letters which occur in the record are written in the Grantha characters, e.g. *Svasti Śrī* occurring in l. 1, *sapta* in *pañcamāsapta* in l. 13, *su* in *Vāsudēva* in l. 15, *Śrī* and *śha* in *Śrivaishṇava* in l. 19, and *gō-prākmanā svasti*³ in l. 25. At the end of the inscription occurs *om namō Nārāyaṇya namaḥ* written in the Nagari alphabet of the type employed in the Mahābalipuram and the Conjeevaram inscriptions of

¹ Meaning: "valiant when hosts are wroth."

² Either *bāvana* or *māvana* is possible.

³ The ink-impression ends here. Elliot's copyist however found the following words on the stone: *Uṇṇata-*
pura sarī mārkkēla śa-prasa 97ōneya

the early Pallava kings.¹ The language of the record is Tamil. The words *pandiraṇi* (ll. 4 and 10), *ari* (l. 11), *paraiṇṇu* (l. 19 f.), *vaichchu* (l. 20), *vaippichchu* (l. 21), *Kuṇṇi*^o (ll. 21 and 26), *maṇṇala* (l. 22), etc. may be cited as instances of Malayālam words and therefore the language of the document might be called Malayālam; but against this contention it may be stated that these words are pure Tamil, with here and there a slight change in the pronunciation, an alteration which is also common to the Tamil language and is, therefore, no special feature of Malayālam. It is from about the period of this record that we begin to meet with the slight changes in the Tamil language which go to make its ancient dialect pass for the supposed separate language, viz. Malayālam. For example, the retention of the words which have become obsolete in the spoken Tamil language, the abolition of the gender suffixes at a comparatively recent period and a few similar peculiarities produce an impression of difference between the two languages, Tamil and Malayālam. It is, however, easy to establish the identity of the two languages in so far as the vocabulary and the grammar are concerned; a rough and ready proof of their identity is offered by the fact that a man from the Tamil country is able to make himself understood by the Malayāli and *vice versa*, which is however not possible between the Tamil and the Telugu and the Malayāli and the Telugu. One peculiarity of the present document worth noticing is that it omits in many cases the final *ṁ* in the conjunctive particle *ṁ*; e.g. in *aru* (l. 7), *°Kuṇṇiyu* (l. 23 f.), *Ayyanu* (l. 23), etc. The final *ṁ* in such words as *muṭṭikkum* (l. 20) is also omitted.

The most important feature of this inscription of king Bhaskara Ravivarman is the mention of a complete set of astronomical details necessary for the determination of the age of the king. The grant recorded in the document was made in the sixth year opposite to the thirty-fifth, which was opposite the second year, that is, the forty-third year of the reign of the king. In this year, at the time when the grant was made, Jupiter stood in the *Tulā-rāśi*, the sun in the *Mina-rāśi*, the date of the solar month being the eighth expired, the day a Wednesday and the *nakṣatra* *Uttara-Phalguni*. Regarding this date the Hon. Dewan Bahadur L. D. Swamikannu Pillai writes as follows:—

"I took the period from A.D. 949 to 1329 (380 years) and found only one year in which the 9th *Mina* was a Wednesday, when Jupiter was in *Tulā* and the moon in *Uttara-Phalguni* (*offu-tara* is, I believe, 9th and not the 8th).

"The year in question is A.D. 1020-21, when 9th *Mina* was Wednesday, 1st March 1021 A.D., on which day Jupiter was in *Tulā* (longitude about 186°=*Tulā*), and the moon was in *nakṣatra* *Uttara-Phalguni*, whose ending moment was 57½ *ghaṭikā*s after mean-sunrise.

"In A.D. 1115-16, the next most likely year, the 8th *Mina* was Monday, 29th February A.D. 1116, and the 9th *Mina* was Tuesday, 1st March A.D. 1116. I do not find any other year in the period of four centuries examined (A.D. 950 to 1350) when the 8th or 9th *Mina* was a Wednesday and when Jupiter stood in the *Tulā-rāśi* and the moon in the *nakṣatra* *Uttara-Phalguni*.

"For the present we may rest satisfied that your Tirunelli grant was dated on Wednesday, 1st March A.D. 1021, and that Bhaskara Ravivarman who made a grant to the Jew, Rabbi Joseph (Cochin Plates, *Ind. Ant.*, Vol. XX), began to reign somewhere about A.D. 984.

¹ [The letters in the Tirunelli Plate are abnormally box-headed. Excepting in the case of *ṁ*, I do not see any resemblance between these and the Pallava Nāgarī characters of Śāṅgāṅkuppam near Mahābalipuram (*Ep. Ind.*, Vol. I, Plate opp. p. 14).—Ed.]

"Dates when, Jupiter being in the *Tulā-rāśi*, the moon was in *Uttara-Phalguni* and the sun in the *Mīna-rāśi* and the day of the month 8th or 9th of *Mīna*, a Wednesday, could occur only once in 95 years, e.g. A.D. 1020-21, 1115-16, 1210-11 and 1305-06, but only A.D. 1020-21 satisfies all the conditions."

In the collection of Travancore inscriptions there are some belonging to the reign of Bhāskara Ravivarman which contain more or less astronomical details which enable us now to verify the date deduced from the Tirunelli plate under notice. The date portions of these are extracted below in chronological order, together with the notes kindly supplied to us by Mr. Swamikannu Pillai.

I. " *Kō-pākkaraṅ-Iraivarmmar Tiruvaḍikkū-chchellānigra āram-āṇḍaikk-ēdir-āḍam-āṇḍu Iḍabattil Viyāḷaṅ-gigra Tulā-āyirru*" 'In the seventh year which was current and which was opposite to the sixth (of the reign) of the king Pākkaraṅ-Iraivarmmar Tiruvaḍi, when Jupiter stood in the *Rishabha-rāśi* and the sun in the *Tulā-rāśi*.'

"No. 89 of 1086 M. E. of the Travancore Collection. 13th year. Jupiter in *Rishabha* and *Tulā* month. Of the years A.D. 990, 991 and 992, which correspond to the 13th, 14th and 15th years in this series, only A.D. 992, *Tulā* month, answers the description 'Jupiter in *Rishabha*', and I suspect that '*irāṇḍam-āṇḍaikk-ēdir*', which is present in all the other Bhāskara Ravivarman dates, has been left out in this case and that the regnal year is really the 15th."—L. D. S.

II. " *Kō-Pākkaraṅ-Iraivarmmar Tiruvaḍikkū-chchellānigra yāṇḍu irāṇḍam-āṇḍaikk-ēdir-irubatt-āram-āṇḍu Makarattil viyāḷaṅ-gigra Mīrichchigā āyirru āḷu segra nāl*"

"In the twenty-first year (current) opposite the second (of the reign) of the king Pākkaraṅ-Iraivarmmar Tiruvaḍi, when Jupiter stood in *Makara (rāśi)*, on the seventh day (expired) of the (solar) month of *Mīrichchigam (Vṛścika)*"

"No. 102 of 1084 (of the Travancore collection). 23rd year. Jupiter in *Makara*, *Vṛścika* month—8th day (*āḷu segra*). A.D. 1000 (Oct.-Nov.).

"N.B.—Had the week-day or the nakshatra been given, the year could have been verified with certainty."—L. D. S.

III. " *Kō-nōy-igamāṇḍāṅ Kō-chchiri Pākkaraṅ-Iraivarma Tiruvaḍikkū-chchellānigra. yāṇḍu irāṇḍam-āṇḍaikk-ēdir mupattārām[ā]ṇḍu Iḍabattil viyāḷaṅ-ni[ā]rac-āṇḍu Iḍabāṅkaḷivil*"

"In the thirty-sixth¹ year (current) opposite the second of (the reign of) the king Pākkaraṅ-Iraivarma, who possessed the quality of diseaselessness, when Jupiter stood in *Iḍaba (rishabha-rāśi)* and at the end of the (solar month) *Iḍabam² (rishabha)*.

"No. 84 of 1086 (of the Travancore collection). 38th year. Jupiter in *Rishabha*, *Rishabha* month April-May.

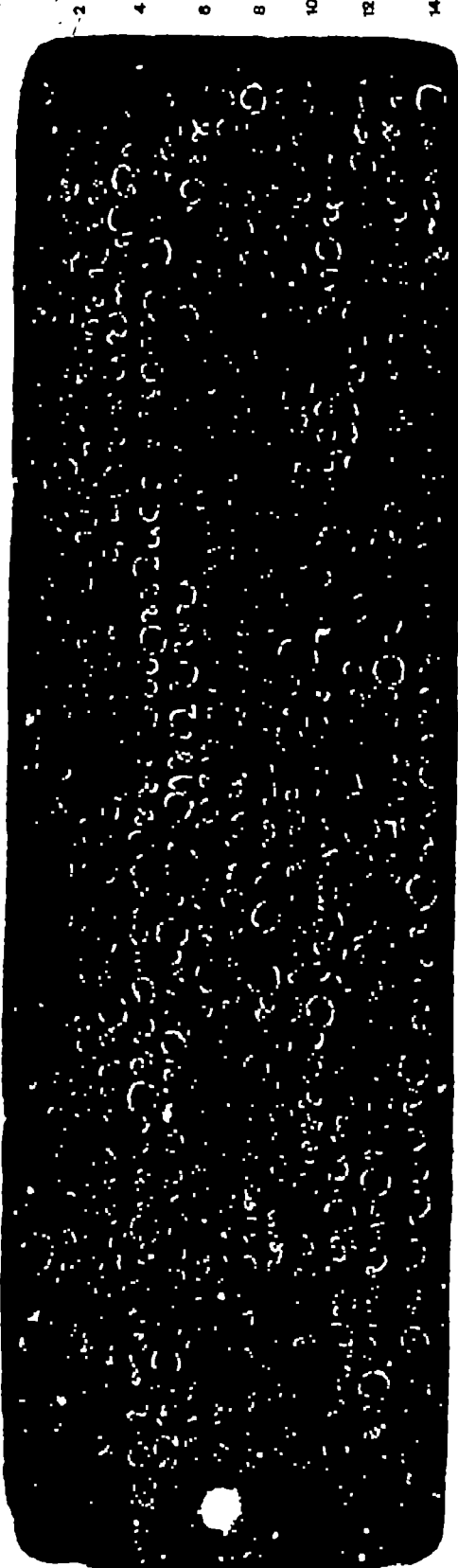
"N.B.—It follows from the date of the Tirunelli inscription under notice and II given above that the reign must have commenced in or before October and after April: in other words that the regnal years changed numbers in this interval; so that, if April 1016 was at the end of the 38th year and March 1021 was at the end of the 43rd year, October 1021 may have been in the beginning of the 44th year, and, deducting 21 from either side, we have October 1000 A.D. beginning of the 23rd year."

¹ [The reading "*mupattārāmāṇḍu*" has been shown to be a mistake for "*mupattārāmāṇḍu*" on p. iv *Add. and Corr. of Trav. Arch. Series*, Vol. II.—K. V. S.]

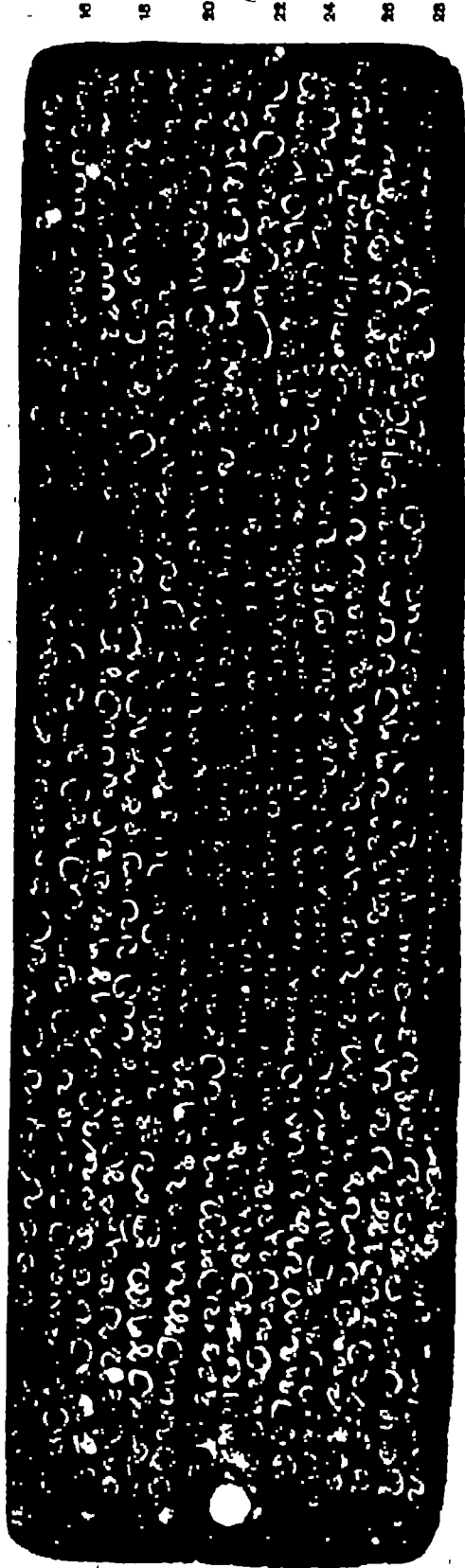
² [The plate of this inscription reads clearly *iḍabāṅkaḷivil*, and not *iḍabāṅkaḷivil* (*ibid.*)—K. V. S.]

Tirunelli Plate of Bhaskara Ravivarman.

Obverse.



Reverse.



used to mean the bathing of the image of the god with water or the place where such a bath takes place.¹ The words *pādi-pāda-mālatiār*, *prakṛitiyār*, *adigāri*, etc. occur in several other documents and have been explained by those who have edited those inscriptions.

The names of places that occur in the record are Tirunelli, Kurumburai *nāḍu* and *Kiḷkkāṭṭiy-pPōlaohohērikkāl*. Of these, the first two are the names of a town and of a district respectively in the Wydad and the third is the name of a plot of land, which is not possible to be identified.

TEXT.²

First Side.

- 1 Svasti Śrī[h||*] Kō Śrī Paṅkkaṇap-Iravivarmmap-Tiruvāḍikkū-chohellā(n)nigra
irapḍām-ā[p].
- 2 ḍaikk-odir muppatt-[aiyā]m-āṇḍaikk-ēdir-āṇm-āṇḍ[u] Tulattil. (v) Vyālanṇigra
Mina-āyiyu
- 3 eṭṭu ōṇra Budan-āṇḍa-Uttiratti-ṇā] Tirunelli mukkālvaṭṭattu nigra ōyda
kāriyam-āṇḍu[||*] Ti-
- 4 runelli-pPerumāḷkku niyadam paṇḍira[ḍi*]kku ari³ muppā-nāliyal aṇu-nāli oru
nandā-
- 5 [viḷa][k*]k[u] (dā) amaichohāṇ⁴ Ki[||*]kkaṭṭiy-pPōlaohohērikkāl aṭṭi-kkuḍuttāṇ
Mūttakūru-vāḷigra
- 6 Kuṇḍiḷkkuṭṭavarman-āyi[ṇa] Aḍigaḷ Vira-kKurumburaiyār-Tiruvāḍi aṭṭikkūḍu-
- 7 tt-aruliyār[||*] Mūttakūruḷ Eḷunḍirruvarum paṇiy-uḍaiya nāyaṇuṇ ūru[m*] ūriḍa-
- 8 vagai⁵ Vellālarum Kurumburaiyāṇḍu Mā[ttā]kkūṭṭiṇṇa-amaikāja Niḷa[ḷum]
paṇi-
- 9 yun-nāḍum-idavagaiyu[m*] pirakidiyūn⁶ uḍaṇ-kūḍi-niṇṇ-avirōdam-āy Tirunel-
- 10 li-pPerumāḷkku niyadam agattu-paṇḍiraḍi-tiravamirḍipukkum oru nandā-
- 11 viḷakkūṇ-Kiḷkkāṭṭiy-pPōlaohohērikkāl-aṭṭi-kkuḍuttidu[||*] ari muppā-nā-
- 12 liyāl-a[ru]ṇāliyalum pādi pirāmmaṇar ami[r]di-ōyvidu[||*] pādi-ohoh-
- 13 ru-(n)nirāṭṭupalḷikku -[paṇ]chamāṣapṭaṇ-kōṭṭi⁷ uvaohohagaḷ koḷvidu[||*] Ioh-ohap-
- 14 pōṭṭil-ppaṭṭay-ḷōkaiyipāl ōṇru[k*]koṇḍa puruḷarāvōr⁸ Tirunelli-

Second Side.

- 15 pura⁹ Nārāyaṇap Vāsudēvaṇ-āyina Melkkupṇḍigaḷum Nallamam Nārāyaṇa-
- 16 n Tirunelli-ttāḷvāriyaṇu pirakidiyūn¹⁰ Tirunelli mukkālvaṭṭatt-amai-
- 17 āja padipādamūlamādi ivargaḷ kaiyil-aṭṭi-kkuḍuttāṇ Kuṇḍiḷkkuṭṭavar[m]man-
āyi-
- 18 ṇa Vira-kKurumburai Kiḷkkāṭṭiy-pPōlaohohērikkāl[||*] iohohērikkāl tap-
ṭṭāṭṭigalḷkku¹¹

¹ Cf. Nīrāṭṭuppeḷḷi paṇḍira-kūḍan-nir koṇḍu nīrāṭṭuppeḷḷi-āvidu.

² From the impressions of the copper-plate taken by Mr. Cammiada.

³ [This word is entered below the line.—Ed.]

⁴ g is written in smaller characters below the line.

⁵ [For the existing traces *adigaṇḍa* would be a better reading than *adigaṇḍa*.—K. V. 8.]

⁶ Read *Pirakirudiyum*.

⁷ Read *paṇḍiḷa-mahāśabdam*.

⁸ Read *peruḷar*.

⁹ [Instead of *pura*, I would read *Tirunel*.—K. V. 8.]

¹⁰ Read *Pirakirudiyum*.

¹¹ Read *adigaṇḍaḷkku* or *adigaṇḍaḷ*.

- 19 yōgigaḷkku¹ Śrivaishnavarkku-kīḷḷāga koḍuttidu[||*] iohohelavinukku idaiyūru
perai-
- 20 ſiṣu muṭṭikk[u*]-avaṇ āḷ-arai-kkāṇa[m*] poṇ-ṇaṇḍam² Perumāl baṇḍarat[t*]il
vaiohohu muṭṭ-iraṭṭi tiruvami-
- 21 rdum nundā-viḷakku[m*] vaippichohu mukkālvaṭṭattu chellakkaḍavaṇ[||*]
idakkayivu³ Ārūr-kKuṭṭi-
- 22 [VI*]kkiramaṇ-āgiya adigāraṇum Amalyamaññalattu Yakkaṇ Śattapaḷgiya paḍai
uḷḍaṇum(?) Kīṭṭiya⁴
- 23 [r*]ru *Tūlavilli Ayyaṇu[m*] Kāyumaṇ-Māyipaṇ-ṇaṇḍaṇum Maṇaṇṇaṭṭu
Kaṇḍaṇ Kēriḷaṇum Kaṇṇaṭṭ-iramaṇ-Ku-
- 24 ſiṣiyu[m*] aṇivar[||*] Kuru[m*]burayipaṭṭu-Maiṇāyaṇ-iraviy-iramaṇ-āvalāḷ[y*]
kaṇṇiyēuḍiy-aṇivāṇ Vāḷiṣṣ-
- 25 ri-kKaṇapati Nilakaṇḍaṇ-āyipa Kurumburaḷ-pperuṇ-daṭṭāṇ-aḷuttu[||*] Gō-
prāhmaṇānā⁵ śvastika[m] [ś]vasti[||*].
- 26 Tirunelli-pPerumālkku Kurumburaḷyipaṇḍu Mūttakūru-vāḷgiṇṇa Kuṭṭikuṭṭavar.
27 mmaṇḍiyi[ṇa] Vira-kKurumburaḷyār koḍutta vellī-ppāṇaiyum v[e*]lli vāḷu[m*]
pa[ṇā]ḷaiyum mut-
- 28 tu-ūḷvaḍāmu[m*] eṇṇūṇṇu eḷupatt-eṭṭu muttu niyadam eḷuppidu[||*] śārttuviduḷ-
jeyvada[||*]
- 29 Paḍevadevayamadōr :—[Ōm] namō Nārāyaṇāya namaḥ [||*]

TRANSLATION.

Lines 1-8. Hail Prosperity ! In the sixth year opposite to the thirty-fifth year, which was opposite to the second year that was current in the reign of the glorious king Bhāskara Raviṇarman Tiruvaḍi,—when Jupiter was standing in the Tula (rāśi), on the expiry of the eighth day in the solar month Mīna, on the day of the ascendancy of Budha (Wednesday), in the nakshatra Uttaram, the following was the business that was transacted in the temple of Tirunelli :—

Ll. 4-7. Kuṭṭikuṭṭavarman alias Adigaḷ Vira-kKurumburaḷyār Tiruvaḍi, governing the Mūtta-kūru (larger division of the Kurumburaḷ *naḍu*), was pleased to make a gift by the pouring (of water) to the god at Tirunelli (of the land known as ?) Pōlachohērikkāl in Kīḷkkaṇḍu for the upkeep of the daily offering⁶ of three times four *naḷi*⁷ of rice (to be offered) when the sun stood at an altitude at which the shadow of a man is twelve feet (as measured by his own feet) and for (burning) a perpetual lamp.

Ll. 7-11. The (community of) the seven hundred (residing) in the Mūtta-kūru (larger division of the Kurumburaḷ *naḍu*) and the Nāyaṇ who has service (rights in the Tirunelli temple), the townsmen and the Vēḷḷāḷas who hold estates⁸ (in Tirunelli), the inhabitants who are to the larger division of the Kurumburaḷ *naḍu*, the estate holders in it and the Prakṛiti,—all these, having unanimously agreed among themselves, granted by the pouring of

¹ Read *yōgigaḷkku* or *yōgigaḷku*.

² *m* is entered below the line.

³ [Pūḍir would be better : *pu* is differently shaped.—K. V. 8.]

⁴ The first letter looks like *Pā*.

⁵ Read *gō-brāhmaṇānā* [*ś**] *arati*⁶

⁶ [There are no words in Ll. 4-7 for “for the upkeep of the daily offering.” The engraver seems to have omitted to enter here the word “*tiruvamalaiyukku*”, which, however, occurs in l. 10.—K. V. 8.]

⁷ [*Mūnaṇḍāḷiyāl aṇuḍi* means “six *sāḷi* (as measured by) the *mūnaṇḍāḷi*” and not “three times four *sāḷi*” as has been rendered. *Mūnaṇḍāḷi* might, however, mean “three times four *sāḷi*”, and in that case “*mūnaṇḍāḷiyāl aṇuḍi*” would be equivalent to seventy-two *sāḷi*.—K. V. 8.]

⁸ [With the altered reading of “*naḷi-ḷaṇḍai-veḷḷāḷar*”, suggested in foot-note 5 on p. 343, the translation would be “the four classes of *ḷaṇḍai-Vēḷḷāḷar*.”—K. V. 8.]

Om namo Nārāyaṇāya namaḥ.

BY THE LATE T. A. GOPINATHA RAO, M.A., TRIVANDRUM.

⁶ [*Tajavāra* in Kanarese means 'a village watchman.' Perhaps *Tirunellittāḍḍarigaḥ* here denotes 'the watchman of Tirunelli.'—H. K. S.]

second side of the first and the first side of the third, or last, plate, and the plates are numbered 1, 2, and 3 on their written sides, the number 2 being marked on the first side of the second plate. The writing is very well preserved. The inscription is in Nandi-nāgarī characters, and the language is partly Sanskrit and partly Kannaḍa; the Kannaḍa portion occupies only a few lines at the end, that is, ll. 68-73. The chief peculiarity of this document is that the *visarga* is omitted in a very large number of instances where it is required and, as in all Vijayanagara grants, the *consonant* serves as a substitute for the *varga-pañchamas*.

The grant was made by Mallikārjuna, who is also called Immaḍi Dēva-Rāya and Immaḍi Praṇḍha-bhūpati¹ in the record. His genealogy is given as follows:—

Saṅgama
|
Bukka-Rāya
|
Harihara (II)
|
Dēva-Rāya (I)
|
Vijaya-Rāya
|
Dēva-Rāya (II)
|
Mallikārjuna alias Immaḍi Dēva-Rāya.

In the Śaka year 1394, expressed by *bha*=1, *gana*=3, *akṣa*=8 and *vāda*=4, which corresponded to the cyclic year Chitrabhānu, on the full moon tithi of the bright half of the month Vaiśākha, at the sacred moment of a *vyatipāta*, the king Mallikārjuna alias Immaḍi Dēva-Rāya or Immaḍi Praṇḍha-bhūpati made the grant to the god Śrī-Raṅganātha of the village of Uttamaṇḍhēri-kīḷiyūr, in the presence of the god Chandraṃaṇḍi; the object of the grant being that by its virtue it should secure for the king victory, long life and success in the conquest of the four quarters. It was made at the request of Chammaṇi Somaṃya, who bore the *virūḍas Antambara-gaṇḍa* and *Manne-gaḷapati*. From the income of the village the following items of expenditure had to be met for each *parivāṇa* daily, *viz.*:—rice, 10 *mānakas*; ghee, 3 *mānakas*; plantain fruits, 10; coconuts, 2; green gram, $\frac{1}{2}$ *kuṇḍupa*; and fruits and vegetables.

At the above rate six (complete) dishes of food should be daily offered to the god together with a hundred and twenty *apūpa* cakes. A water-shed should be maintained perpetually in front of the temple. Again, areca nuts, 50; betel leaves, 100; and *chandanu*; *ghanaṇḍra* (*pachchakai-karpūram*), 10 *paṇas* in weight; *kastūri* (musk), 2 *paṇas* in weight; sandal, 6 *palas*, costing 5 *paṇas*; *kūṣkuma* (*-kṣara*=saffron) and camphor (*=pachchakai-karpūram*), 5 *paṇas* in value; and *kīma-jalam* (Tamil, *Pagi-nir*=rose-water) with *kastūri* (mixed in it), costing 3 *paṇas*; should be used for daily offerings to the god Raṅganātha. Besides these arrangements were made for three grand feedings, one in the month of Phālguna and the other two in Dhanuṣ: the following articles were to be used on those occasions:—rice, 5 *khāris*; green gram) 1 *drōṇa*; ghee, 1 *āḷhaka*; and fruits and vegetables.

Again, the king ordered that sixty Vaishnavas should be fed daily in the Rāmānuja-kūṭa, and the amount required for this item of expenditure was also to be derived from the village granted. The village Uttamaṇḍhēri-kīḷiyūr belonged, it is stated, to the Chirichīṭṭam-palli (a very corrupt form of Tiruchchirāppalli) rājya.

¹ Three inscriptions, *viz.*, *Ep. Carn.* Sr. 107, Mysore Dt., and No. 23 of 1905 and No. 161 of 1906 of the Madras Epigraphist's collection, probably refer to Mallikārjuna by the name Vijayarāja (II). See A. S. R. for 1907-8.

The last plate contains the statement that the deed was engraved by Virapa,¹ the son of Muddapa-āchārya, for whom one share was allotted; at the end are the usual admonitory and imprecatory verses and the sign-manual, *Sri-Virūpākṣha*, of the king.

The articles *kastūri*, *kukkuma*, *pachohai-karpūram* and sandal form to this day very important objects in the toilet of the image of Raṅganātha. The paste of *kastūri* is applied as a *tilaka*, or forehead-mark, every day to the image, and *pachohai-karpūram*, *kukkuma* and sandal are applied to the body. The word *kīma-jala*, or rose-water, is the literal translation of the Tamil word *paṇi-nīr* (which is the same as the vulgar *panner*); this article does not appear to be employed in the temple of Raṅganātha at the present time. The term *avasara* employed in the document needs a few words of explanation; in every temple there are three to six different times, beginning from the early morning and ending at midnight, during which *pūjās* are performed and offerings made; the *pūjās* are of different degrees of elaborateness, and the offerings are also of various kinds of preparations, such as rice, sugared rice, cakes, etc. Each of these different times of *pūjā* and offerings is called an *avasara* in the Srīraṅgam temple and, in imitation thereof, in other Vaiṣṇava temples also. I have not heard the term employed in Śiva temples. The king Mallikārjuna had made by this grant arrangements for the performance of one such *pūjā* every day with the offerings evidently of *poṅgal* (a kind of cooked rice mixed with green gram, salt, ghee, cumin seeds and pepper) and *dōṣais* (a kind of cake made of rice and black gram ground together with water, salt and cumin seeds) or *appam* (a sweet cake) and with vegetable curries. *Rāmānuja-kūṭa* is the name of buildings set apart for the accommodation and boarding of Śrīvaiṣṇavas, and any Vaiṣṇava town which lays claim to importance will generally have a *Rāmānuja-kūṭa*. The inscription mentions the names of different measures, such as *kāṭi*, *drōṇa*, *āḍhaka* or *āḍh(?)aka*, *prasūti* and *kuḍupa*, which are measures of cubic contents; *paṇa* and *pala* are measures of weight. In the Trichinopoly District oil and ghee are measured in terms of the standard called *āḍam* even to this day.

The *ājāpti* in this instance is Chammaṭi Somaṣa, of whom no particulars are given in the inscription, nor am I able to find any from other sources. He may have been an officer administering the portion of the country surrounding Trichinopoly; there is a village called Sōmamaṇḍapēṭṭai five miles to the west of Trichinopoly, which may possibly have been named after Chammaṭi-Somaṣa.

The following names of places occur in the inscription:—Chirichitāmpalli, Uttamaachēri-Kiṭṭiyūr and Srīraṅgam; of these Chirichitāmpalli is a corrupt form of Tiruchchirāpalli, whose modern vulgar form is Trichinopoly; it is the head-quarters of the district of the same name in the Madras Presidency. Srīraṅgam is three miles north of Trichinopoly and contains the famous temple of Raṅganātha, which attracts daily hundreds of pilgrims from all parts of India. It is the centre of Śrīvaiṣṇavism and was the head-quarters of the great Śrīvaiṣṇava āchāryas, beginning from Yāmunārya, down to Maṇavāla-māṇuni and others. Uttamaachēri is a village situated in the island of Srīraṅgam and is at a distance of 8 miles due east of Srīraṅgam.

[Metres: vv. 1, 4, 6, 9, 10, 16 to 41, *Anuṣṭubh*; v. 2, *Sragdharā*; v. 3, *Āryā*; vv. 5, 7, 8, 12, 13, *Vasanta-tilakā*; v. 11, *Mandakrāntā*; vv. 14-15, *Upajāti*; 42, *Salinī*.]

TEXT.²

First Plate.

1 योगसाधिपतयेनमः ।[*] चत्वारः प्रवसः पोचो सरसासु[च]-

2 चंससि³ [।*] प्रियांगसंगसंजातसादंस्नेहोदयामिवः) ।[। १*] विंगंसुख-

¹ [It may be noted that this person is identical with the writer of the Fajjālūr Copper-plates of Virūpākṣha and B.p. C. n., Vol. III, M.L. 131.—Ed.]

² From inked impressions prepared under my supervision. [See Plate.—F. W. T.]

³ Read चंससि.

⁴ Read सवद.

- 8 गौरि निजरदनधीयाङ्कः(ः)स्वोत्तमाङ्गादकर्षानिद्रुले-
 4 खा' पितरि गतरदस्त्रेयमारोपयन् । मातु[:*] प्रोक्षाद्ययन्ता[:*] स्त्रि-
 5 तसु'धिवदनं वीचमाचः सहासं वाही [वास्त]स्त्रभूमि[:*] क-
 6 जयतु सुदितो मङ्गळान्धेकदंतः । [१ २*] अस्ति स्त्रस्त्रिमदुदयो सु-
 7 त्तामयस्रतिसंभवज'हिमा । अमलस्रस्रनिखय[:*]' सुप-
 8 र्वमहितो यदोर्वरोर्वसः° । [१ ३*] तत्रासीदङ्गमो न[१*]म भूमिपाक्षो
 9 गुणोत्तरः । एन कर्माटदिस्रयो[:*]' स्त्रिरताटंकवस्त्रभृत् [१ ४*] तस्माद-
 10 जायत निजायतस्त्रधारासंपातपाटितपर[१*]मत्तवेरिरा-
 11 ज[:*] वसे° विशेषकविलास'करेर्यग्रोमि[:*] संघो¹⁰मितसि¹¹तितककिकः¹²
 12 बुद्धराय[:*] ॥ ५*] आसीदासीमभूमोसमौकिमासितसांश¹³ । राजा हरि-
 13 हर[१*]तस्माद्यदुवंसस्त्रिचंद्रमा[:*]¹⁴ । [१ ६*] आसीदा¹⁵सीममहिमा हिमधा-
 14 मकीर्त्त[स्त्री]¹⁶तत्रियो हरिहरासुपते¹⁷ददार[:*] । उद्दामवामनरप[१]-
 15 लकुलाधिमंघमंघाचस्त्रिरभुजो भुवि देवराय[:*] । [१ ७*] तस्म[१*]दुदन्व-
 16 त इवेदुददारकीर्त्तिजात¹⁸कलावलिबिलासनिवासभूमि[:*] । जे¹⁹वा-
 17 तृक[:*] कसितकीर्त्तिकलापचंचंद्रातपो²⁰ विजयरा[य*]महोमहेंदः । [१ ८*] त-
 18 तोजमि मङ्गराजो देवराय इवापरः । सुमनसवितो जिष्णुदेव²¹।
 19 रायो धराधिप[:*] । [१ ९*] धनंजयधनुर्विद्यानिष्ठया(ध्वो)यो धराधिप [:*] । छत-
 20 हस्तोपि विख्य[१*]तस्त्रस्रस्रयो महोतके²² । [१ १०*] हृष्यस्तस्त्रिरदकरयो-²³
 21 तदुद्दामदान[स्त्र]ायत्पाय[:*]प्रस्रमरजरी²⁴जास्रजंवास्त्रजसा [१*] चि-
 22 तं वीरप्रतिभसुपमांसुवंसां दधंती²⁵ नास्त्रन्वस्तं दहति तृ[चक्र*]-
 23 ययतापानकाचि[:*]²⁶ । [१ ११*] तेजोनिघेरजनि भूमिपतेरसुभा²⁷च्छ्रोमहि-
 24 कार्जुन इति प्रतित[:*]²⁸ कुमार[:*] । शोर्वादिभिगुचनचैरदिके²⁹ च

¹ Read रिद्धमुत्तज्ज.

² Read यु.

³ Read जीवन्त° as in *Ep. Carn.*, Vol. VIII, Part II, TL 208.

⁴ Read वंज.

⁵ Read जे.

¹³ Read ३° तस्त्रिच

¹⁴ Read ० वा° अ.

¹⁵ Read ० नृपते°.

¹⁶ Read इवेदुददारकीर्त्तिजातः कला

¹⁷ Read ज्योतिषी विष्णुदेव.

¹⁸ Read ० करी°.

²² Read ० कुमार° नकाचि°. There are several errors in this verse, such as omission of letters, and so the sense conveyed by the verse is difficult to be understood. [The fire of his prowess, born in mire. . . burns bamboo forests but not the grass in the mouth of his enemies: strange!]—H. K. S.]

²⁷ Read ० रसुभा°.

³ Read विद्या शहरकीर्त्तमाङ्गादाकर्षानिद्रुलेखा.

⁴ Read रज.

⁷ Read जेन कर्माटदिस्र°.

⁸ Read सु.

¹⁵ Read ० हासीमभूमोसमौकिमासितसांशः.

¹⁶ Read इ.

¹⁷ Read तः क्री°.

¹⁹ Read जे.

²⁰ Read से.

²⁴ Read प्रीतिचंचंद्रावली.

²⁸ Read प्रविष्टः.

¹⁰ Read श्री. ¹¹ Read वि.

²³ Read ० चक्रचंद्रा°.

²⁵ Read री°.

²⁹ Read ० भृत्° रविचं. च.

- 25 ताता[अव]ति य सृपतिमिमडिहिराव¹ ।। १२४*] घाता² निजं पित-
26 रचं चितिराववाच[ः] सेकोदकं जलधया[ः] च्छ[द]नानि³ मेघाः ।।*

Second Plate: First Side.

- 27 तारा[ः]* प्रतिमम⁴ राहिरपानयद्विचंद्र पक्ष⁵ भवति यत्र च कीर्तिवत्ता(श्च) [ः॥१२४*]
28 यत्र - प्रतापानकम्⁶ ममाचव्वासाजटासे भुवनांतरासे परंत-
29 प[ः]* [प्र]पदनुप्रवेश⁷ पत्न्यति⁸ पूषीपतिहरीषु ।। १२५*] वदाम्य धि-
30 वार्जिजनाय दद्यात्⁹ [चो]मिव चामिव मामपीति । मि-
31 धिव यकीर्तिवदाववेमाहिगाहते¹¹ ककुभामनंतं ।। १२६*] स धी-
32 रो राजसादंसे¹² सर्व¹³ धर्मकृतार्थधी[ः]* ।। तोयसा¹⁴ र्वाहते[ः]* पुष्पे[ः]*
33 सुस्नायसुचिमानसः¹⁴ ।। १२७*] धारित(ः) बौमहुमन्त्रे[ः]* अवकाचतमा-
34 कष्टत् । धर्मस्था¹⁵ नमते[ः]* सतिः सनुतो धरयोधरः¹⁶ ।। १२८*] शालिवा-
35 हननिषी¹⁷ तयववर्षक्रमा[म]*ति । वेदाष्टगुणसु¹⁸ हुळे चिचमानो
36 च वधरे ।। १२९*] वेसा¹⁹ खाखे च मासि तु प्रीतिमायां तिबो तथा । श्रीरम-
37 नावदेवस्य चवसरस्य²⁰ [प्र]माचकं ।। १३०*] एकस्य परिवाचस्य म-
38 मोकचितमानकी[ः]*²¹ दयमिस्तुष्टैरन²² वृत्तं च प्रयु²³ तिमयं [॥२०१*]
39 कदलीपत्रद[च]र्च²⁴ बारिकेकदयं तथा । सुहाव कुबुपार्च²⁵ च
40 [फ]लसाकादकेव²⁶ तु ।। १३१*] एवं प्रकार²⁷ परिवाणपद्मेरेवार्च²⁸
41 सदा । विसम्पत्तरसतकमपूपाणां समूहकं ।। १३२*] प्रत्येकपरिवा-
42 चेन मेवेयं क्रियतां बुधे[ः]* । पूमीफलार्चसतकं²⁹ नामव-
43 क्षीसत³¹ तथा ।। १३३*] स्ने³² तेरेव तु तावू³³ च धनसारप्रमाचकं । प-
44 चानादसकं³⁴ तूकं³⁵ कस्तूरी च पचयं ।। १३४*] गंधस्तु प[च]वहं

¹ Read 'अवसति' यं सृपतिमिमडिहिरावम्.

² Read 'घात'.

³ Read 'अनन्तरादि'.

⁴ Read 'प्रापदनुप्रवेश'.

⁵ Read 'अनन्तरः पक्ष'.

⁶ Read 'अनन्तरम्'.

⁷ Read 'अ' Could the reading be 'प्रापदनुप्रवेश' ? [or 'पर' दयः 'the excessive heat, or pain, entered the hearts of hostile princes' P.—F. W. T.]

⁸ Read 'प्रमार्ज'.

⁹ Read 'ए'.

¹⁰ Read 'ह'.

¹¹ Read 'वर्तकीर्तिवदाववेमाहिगाहते'.

¹² Read 'वार्धक्यवर्ष'.

¹³ Read 'आ'.

¹⁴ Read 'सुस्नाय सुचि'.

¹⁵ Read 'अ'.

¹⁶ Read 'सनुतो' 'सुट'.

¹⁷ Read 'क्षी'.

¹⁸ Read 'म'.

¹⁹ Read 'आ'.

²⁰ Read 'चवसारस्य'.

²¹ Read 'ह'.

²² Read 'अनुकचित' cf. 'अनुकृतिमान'.

²³ in l. 52 below.

²⁴ Read 'ह'.

²⁵ Read 'ह'.

²⁶ Read 'अवकाचक'.

²⁷ Read 'कुबुपार्च'.

²⁸ Read 'आचारिकेव'.

²⁹ There is one *addit* too much in this foot.

³⁰ Read 'अर्च'.

³¹ Read 'विस्मयतरसतकमपूपाणां'.

³² Read 'अर्चक'.

³³ Read 'अर्च'.

³⁴ Read 'अ'.

³⁵ Read 'म'.

³⁶ Read 'अवकाच'.

³⁷ [I would suggest 'तूकम्' —H. K. S.]

- 45 स्वात् तस्य प¹चपयं तथा । कङ्कुमं घनसारं च पयानां पंच-
 46 कं तथा ।[। २५॥*] कसूरो द्विपं ज्ञेयं तथा हिमजलं च तत् ।
 47 एवं प्रतिदिनं सम्यक्कर्त्तव्यं च बुधैः सदा ।[। २६॥*] एकस्य वप्सर-
 48 म्नाय मन्त्रीपारण्य² तथा । एकां [फ]ाशुगुणमासे³ तु धनुर्मासे
 49 दयं तथा ।[। २७॥*] मन्त्रीपहारस्त्रैकस्य तंडुलानां प्रमाणां । खा
 50 रीणां पंच मिसुठे सुहानां द्रोणकं तथा ।[। २८॥*] दृष्टमा[ठ]-
 51 कमेकं तु पक्षसाक्षादिकं⁴ तथा । तंडुला⁵ च सुहानां [घृ]-

Second Plate: Second Side.

- 52 तस्यापि तथैवि⁶ च ।[। २९॥*] सर्वं मनुजतेर्मानै पाठके⁷ र-
 53 व कस्यतां । [प्र]त्यङ् देवम[व*]नपुरद्वारे प्रया स-
 54 दा । ।[। ३०॥*] उदके[ः*] पूरितैव स्वात् कर्त्तव्या नात्र सस-⁸
 55 यः । चिरिचिटीपक्षिराजे उत्तमंचेरि⁹किञ्चुड [। ३१॥*] [इ]-
 56 ति ग्रामं¹⁰ प्रसिद्धितः । तस्मिन्नर्थे¹¹ तु देवस्य पूर्वो[क्ता*]-
 57 वसरातिकं । अर्चग्रामेष्व कर्त्तव्यं (।) इत्यर्थ-¹²
 58 परं तथा[ः] ।[। ३२॥*] श्रीर[ग]नावभागस्य उत्तमंचेरिकिञ्चुड¹³ [।*] इ-
 59 तिग्रामं प्रसिद्धितः । श्रीचतैवरग¹⁴ शास्त्र-
 60 मन्त्र¹⁵गणपतिस्त्य च ।[। ३३॥*] श्रीमत्पद्मटिग्रो[म]व-
 61 स्नामिनं[।*] विनह्यत¹⁶ । श्रीरामानुजकृटे च प्रत्य-
 62 ङ् भीमनस्य च ।[। ३४॥*] षष्टिवैष्णव[।*]¹⁷ एवात्र भीम-
 63 व्या[ः] सर्वदा सृपः । राजा विजयवर्द्धनं आ-¹⁸

¹ Read त.

² If च is supplied and the word read as मन्त्रीपहारण्य there would be one syllable in excess.

³ Read तस्यमानां.

⁴ Read पक्षसाक्षादिकं.

⁵ Read पाचयाम⁰.

⁶ Read व.

⁷ Read मायैराठके

⁸ Read सस.

⁹ Read राज्य उत्तमंचे.

¹⁰ Read ग्रामः.

¹¹ Read तस्मिन्नर्थे.

¹² The exact shape of the phrase इत्यर्थपरं is not clear. There is some mistake here in the passage. [Read इत्यर्थः ? The इत्यर्थं प्रसिद्धितः in ll. 55-6 seems superfluous in the verse and an anticipation of ll. 58-9.—F. W. T.]

[Perhaps इत्यर्थपरं तदा was meant.—H. K. B.]

¹³ Read किञ्चुड, as in l. 55.

¹⁴ Read मन्त्र. The word पतिस्त्य is incorrect.

¹⁵ Read विनह्यतस्त्य. The Kannada form विनह्य (i.e. विनापय) is used in this Sanskrit passage.

¹⁶ The form षष्टिवैष्णव is also wrong.

¹⁷ Read *वैष्णव⁰.

ii.

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3

- 64 सुष्यन्नामिष्ठयय ।[। १५॥*] दिसा^१ च विजयायै च ज्ञान-
65 छिप्रीठभूषतः । वैसा^१ खे च सिते पक्षे पौर्णिमा-
66 स्त्रीः दिने तथा ।[। १६॥*] अतीपातसमायुक्तपुष्पवाशि
67 विषेयतः^४ । श्रीचंद्रमौळिदेवस्य सखिणी हर्ष-^५
68 मानसः ।[। १७॥*] श्रीरंगनाथदेवस्य । चिरचिटांपलि(लि)यचा
69 बलिगे सशुव उत्तमचेरिबिक्रियरू^६ व ग्रामद चतु-
70 सीमेय वोळगुळ निधि निचेप जल पाशा^७च अक्षि-
71 षि आगामि सिद्ध सार्धर्मळेंच अष्टभोगतेजः[*]स्त्रा-
72 म् श्रीरंगनाथदेवरिगे समर्पिसि ि[च]-
73 तैस्तेवामि^८ सुखदिं भोगिसुवहु ।

Third Plate : First Side.

- 74 लघ्वा श्रीसु[६]वाचार्यसु[६] ग्रामनके-
75 स्वकः^{१०} । वीरव[६]सुगुणो श्रीमान्मृत्तिमेकां समभुते ।[१ १८१*] खद-
76 ताहि^{१०}गुणं पुन्यं परदत्तानुपासनं । परदत्तापहारिव
77 सद्धतं निरुपल^{११} भवेत् ॥[१ १८१*] खदत्तां परदत्तां वा यो हरेत् वसुं-
78 धरां [१*] षष्टिर्वर्षसहस्राणि वृष्टाया जायते त्रिभिः[१*]^{१२} ॥[४०१*] ये^{१३}कौ
79 व मणिनी श्रीशे सर्वेषामेव भूसुजा । न भोज्या न कर-
80 ग्राह्या विप्रदत्ता वसुंधरा ॥[४११*] दानपासनयोर्मध्ये दानाच्छ्रेयो-
81 रुपान्नमं दानात्स्रगंमवाप्नोति पाखनादश्रुतं पदं ।[४२१*] स[१]-
82 माश्लोयं धर्मसेतुं^{१४}पाषां काले काले पाखनीयो भवति[१*]
83 सर्वाभेताभाविनः[१*] पार्थिवेन्द्राभूयो भूयो^{१५} यायते रामर्षद्वः[१] [४४१*]
84 श्रीविष्णुपाख^{१६}

ABSTRACT OF CONTENTS.

Adoration to Gaṇādhipati.

Verse 1. Adoration to the primeval Boar (incarnation of Vishnu).

V. 2. Adoration to child **Ganapati**.¹⁷

- 1 Read श्रा. 2 Read श्रा. 3 Read दीर्घमात्रा.
4 Read विशेषतः 5 Read वृद्ध. 6 Read रे.
7 Read वा. 8 Read िचैसिदिवावि. 9 Read ंसिद्धवः.
10 Read चि. 11 Read स्रद्धं निपद्यत्. 12 Read ए.
13 Read बिहाबां आवपे छमिः. 14 Read तुम्.
15 Read ंस्रद्धावि पारिविद्रान् मूवी मूवी 15 Written in Telugu-Kannada characters.
16 This verse conveys exactly the same thought as in the first verse of the Tamil *Naiskalya-kavya* of Irarāma Pāṇḍya :—
Tajal-iri-kadukkal-mālaṭṭ-taṇi mudal śaḍalyiṛ-ḥūḍuṇ-kulaṛi-veṇ-ḍiṅgalṛe kōṭṭadu kuṛaly-ṣṇṛ-ṣṇṇi-ppuḷai
nā-karattāṛ-paraṭṭ-pporapurav-ḷaḷattu nōkku-maḷai mada-kkaḷṛṇṇi śeyya malar-aḍi ṣṇṇi valppām.

Vv. 3-4. In the race of Yādu there was a good king named Saṅgama. He enabled the goddess of prosperity (Lakṣmī) of the Karpāṣa kingdom to wear the ear-ornament (*tāṣaṅku*) permanently (i.e. did not allow her to remain without a lord reigning over it).¹

V. 5. To this king was born the famous Bukka-Rāya, who destroyed his enemies with his sword.

V. 6. King Harihara was born to Bukka-Rāya; he made other kings bow down to his mandates.

V. 7. Dēva-Rāya [I], who possessed a pair of arms which crushed the hostile kings, was born to Harihara.

V. 8. From him came Vijaya-Rāya, the abode of learning.

V. 9. Dēva-Rāya [II], who appeared to be a copy of the King of Gods (Indra), was born to Vijaya-Rāya.

Vv. 10-11. He was not only as skilled in the use of the bow as Arjuna himself, but also possessed wealth to be counted by lakṣas. His further praise.

V. 12. To Dēva-Rāya was born Mallikarjuna, who outshone his father in prowess, etc. and who was praised also as Immaṇḍi Dēva-Rāya.

Vv. 13-15. His praises.

Vv. 16-37. This king, Immaṇḍi Preṇḍha-Bhūpati, the lover of charitable deeds, having taken his bath in the holy waters brought for that purpose, and wearing two silk cloths, garland, white akṣhatas, having come to the dharma-sthāna (place where charities are given) with a band of Brāhmaṇas of good character, in the year 1384 of the Śalivāhana Śaka (era), which corresponded with the cyclic year Chitrabhanu, on the Paurṇamāsī tithi of the month Vaiśākha, on the auspicious occasion of a Vyatipāta, made a gift of the village of Uttamaḥēri-Kilyūru or Uttamaḥēri-Kilyūru in the Chirichirāmpalli (Tiruchchirāppalli) rājya or chavadi, with all the eight kinds of enjoyment such as vidhi, naktāpa, etc., at the request of Ohammaṇḍi Sōmaya, in the presence of the god Chandramaṇḍi, for the offerings, etc. of the god Raṅga-nātha of Śrīrangam, to ensure himself (thereby) victory (over his enemies), protection (from their violence) and for long life.

Half of the income from the village was required to be used for the *atasa*, etc., of the god Raṅganātha, and the other half was meant for feeding sixty Vaishnavas.

Ll. 37 ff. An offering of six *paridāṣas*, together with a hundred and twenty *apapa* cakes, in a separate *paridāṣa* was to be offered daily (to the god Raṅganātha). The scale of offerings fixed for each *paridāṣa* is:—rice, 10 *mānakas*;² ghee, 3 *mānakas*; plantain fruits, 10 (in number); coconut, 2 (in number); green gram, $\frac{1}{2}$ *kuṣūpa*, along with fruits and vegetables.

The *tāmbūla* consisted of:—50 areca nuts, 100 betel leaves, *chunām*, *ghanastra* (*pachchakkarparam*) of 10 *paṇas*, and 2 *paṇas* of *kastūri* (musk). The sandal must consist of 6 *palas* of sandal, costing 5 *paṇas*, with 5 *paṇas* in value of *kunkuma* (*-kāsara*) and *ghanastra*, *kastūri* (musk) of 3 *paṇas*, and of 3 *paṇas* of *hima-jala* (*paṇṇir*).

All these are to be offered to the god daily.

Ll. 47 ff. One *mahōpahāra* (a grand feeding) should be performed in the month Phalguṇa, and two others in the month of Dhanu; thus there should be three *mahōpahāras* in a year.

¹ Hindu widows do not wear any ornament after the decease of their husbands.

² *Mānuka/pita-mānaka* is evidently a mass measure as determined by Manu; the same phrase occurs also in 1. 52.

The articles required for each *mahāpākāra* are :—5 *kāṣṭhā*¹ of rice, 1 *drūpakā* of green gram, 1 *aḍhaka* of ghee, along with fruits and vegetables.

The above are to be measured by *māna* and *aḍhaka* as fixed by Manu.

Ll. 53 ff. The water-shed kept in front of the temple should always be full of water, and every day sixty Vaishnavas should be fed in the *Rāmañuja-kūṭa*.

V. 38. The document was engraved by Virapa, son of Mudda-koṭhārya. He received one share in the village.

Vv. 39-43. Usual admonitory and imprecatory verses.

L. 84. The signature, *Sri Virapākṣa*, of the king, written in Telugu-Kannada alphabet.

NO. 29.—TWO BANAWASI INSCRIPTIONS OF THE KADAMBA KIRTIVARMA DEVA.

By LIONEL D. BARNETT.

Banavāsi, formerly a seat of splendid royalty, and now a decayed village, lies in the Sirsi taluka of North Kanara District, in lat. 14° 32½' and long. 75° 4¼'. It still contains a temple of Madhukēśvara, the ancient tutelary deity of the Kādamba princes who once bore rule there; and in that building were found the two records which are here presented, from ink-impressions which were prepared for the late Dr. Fleet, and are now in the British Museum.

A.—OF THE REIGN OF SOMESVARA I: SAKA 890.

This fragment is contained on a slab found in the Madhukēśvara temple. It has been briefly described by Dr. Fleet in *Ind. Ant.*, Vol. IV, p. 206, No. 3, and translated in *Mysor. Insor.*, p. 320, No. 170 (cf. above, Vol. VII, App., No. 173). A transcript is given in the Elliot Collection (Royal Asiatic Society's copy, Vol. I, fol. 106 b.). At the head of the stone are sculptures, viz., in the centre a *liṅga*; to the proper right, a cow and calf; over these, the sun; to the proper left of the *liṅga*, a lion; over the latter, the moon. The inscribed area below this is about 2 ft. 1 in. wide and 4 ft. high; but a great part of it on the lower left side has been lost.—The character is Kanarese of the period; the script is somewhat angular and slanting, with letters between ¼ in. and ½ in.—The language is Old Kanarese, with the usual concluding formulæ in Sanskrit.

The record opens by referring itself to the reign of Trailōkyamalla-dēva, i.e. Sōmēśvara I (ll. 1-3), and then states that at the time the Banavāsi Twelve-thousand was under the government of the Kādamba Mahāmaṇḍalēśvara Kirttivarma-dēva, whose name is preluded by a long series of titles, among them being those of "lord of Banavāsi best of cities," "warrior for his elder brother," and "lion for Taila" (ll. 3-16). This last title probably refers to Kirttivarman's exploits in the service of his father Taila, of whom we shall hear more in inscription B.² Then comes the date (ll. 16-17), followed by fragments of twelve more lines of which it is impossible to make out much consecutive sense, except that they record a grant to the *kalla dāyulada dēvar* or "god of the Stone Temple." They conclude with the usual formulæ for the maintenance of the foundation, and the mention of a grant to the stone-cutter Mallōja

¹ The text actually uses the word *paṇḍita-bhikṣuḥ*. The meaning of the second part of the compound is not intelligible.

² See *Dynast. Kanar. Distr.*, p. 558 ff.

The date is given on ll. 16-17 as: Śaka 990,¹ Kīlaka; Chaitra śuddha 13. This *tiṭhā* corresponded to Wednesday, 19 March, A.D. 1068, when it ended about 14 h. 2 m. after mean sunrise.²

The only places mentioned are the city of Banavāsi (l. 6) and the Banavāsi Twelve thousand (ll. 15-16).

TEXT OF LINES 1-17.³

- 1 ॐ Svasti Śrī-Prithvī-vallabha mahārājādhirāja paramōśvaram para-
- 2 ma-bhaṭṭāraka'n Chālukya-abharapam śrīma[t*]-Trailōkyamalla-dēvar(a)
- 3 prithvī-rājyam-geyye || Svasti samasta-kula-mahādharma-chakra-chakrava-
- 4 rtti-mahima-Hi[ma*]vad-giri(rī)ndra-rumdra-si(śi)khara-taḷa-sthāpita-niḥśvaya-sakti-⁴
- 5 prabhāva-prakāṣikrī(krī)ta-Kadamba-kul-āmbara-prachanḍa-mārttaṇḍam para-mri(nrī)-
pati-
- 6 makuṭa-ghaṭṭita-oharaṇ-ānvimda-yugalam Banavāsi-puravar-ōśvaram
- 7 sś(śā)khāharaṇmra-dhvajam śmha-lāhcha(ohha)nam permmaṭṭi-pare-ghōṣhaṇam
chaturāśi(śi)ti-
- 8 nagar-ādhiṣṭhitam(ta) - Lalāḷalōchanam(na) - jagad-vidit-īshādas(ś) - āśvamōdha-dīkshita
ku-
- 9 la-prasūtam satya-ratnākaram-Ajja-dēvi-labdha-vara-prasādam sarasij-ā-
- 10 mōdam mār-kkōla-Bhairavam samara-jaya-ghaṇṭā-ravam Kādamba-kaṭṭhū-
- 11 varam-appana baṭṭam vairi-niḥka(śhka)ṇṭam Tallana śiṅgham suu(sā)has-
ōt[t*]umgam
- 12 sś(śa)raṇ-āgata-vajra-paṇḍaram vairi-mada-bhaṇjanam biruda-sarvanyam⁵
- 13 jagad-orva-gaṇḍam kadana-mārttaṇḍam-aras-aṇka-Rudram Malegala kōsa-
- 14 ri māvaḍi gaṇḍara jūju nān-ādi-samasta-prasa(śa)sti-sahi-
- 15 ta śrīman-mahāmaṇḍalōśvaram Kīrtti-varmma-dēvar-Vvanavāsi-
- 16 pannirochhāśīraman-ōka-ch[chh*]atra-[ch*]chhā[ye*]yindam-āuttam-ire | Śa(śa)-ka-
varaha
- 17 ॐ Oneya Kīlaka-sam[vat]sarada Chaitra-su(śu)ddha trayodasi⁶

TRANSLATION.

(Lines 1-3.) While—hail!—the favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, embellishment of the Chālukyas, king Trailōkyamalla, was reigning over the earth :—

(Lines 3-16.) Hail ! While the Mahāmaṇḍalōśvara Kīrtti-varma-dēva, who possesses all titles of honour such as “a fiery sun in the sky of the Kadamba race, which is conspicuous by the puissance of the might of its lineage being established on the face of the massive summits of the great

¹ Owing to a misprint, this year is given in *Dynast. Kanar. Distr.*, p. 501, as 980.

² I have to thank Mr. R. Sewall for verifying my calculations.

³ From the ink-impression.

⁴ Read -sakti-.

⁵ This is corrupt. It may possibly be a mistake for *sarvajñam*; the name *Sarvanya Seṭṭi* occurs in *Ep. Carn.*, Vol. VII, pt. 1, Sk. No. 316.

⁶ Read trayōḍasi.

Mount Himavat, which has the dignity of being the emperor of the whole group of central mountains; he whose two lotus-feet are rubbed by the diadems of hostile kings; lord of Banavāsi, best of cities; having the banner (with the device) of a great ape; having for crest a lion attended by the noise of *permaṭṭi* drums; sprung from the race which presides over eighty-four towns and is consecrated in eighteen world-famed horse-sacrifices to (the god of) the Frontal Eye [Śiva]; jewel-mine of truthfulness; receiving the grace of boons from the goddess Ajṣa; fragrant as the lotus; a Bhairava for opponent arrows; attended by peals of bells for victory in battle; lion of the Kādambas; warrior for his elder brother; unencumbered by foes; lion for Talla; exalted in valiant enterprise; adamant chamber to refuge-seekers; shatterer of foemen's arrogance; a Sarvajña (?)¹ among men of distinction; unique man of valour in the world; sun of the fray; Rudra with the attributes of a king; lion of the Highlands; thrice gambler of warriors,² was governing the Vanavāsi Twelve-thousand under the shadow of his single parasol:—

(Lines 16-17.) On the thirteenth day of the bright fortnight of Chaitra in the cyclical year Kilaka, the 990th (year) of the Śaka era . . .

B.—OF THE REIGN OF VIKRAMĀDITYA VI.

This record was found on a stone in the south-eastern corner of the temple of Madhukṣvara. A transcript of the greater part, viz. lines 1 to 37, is given in the Elliot Collection (Vol. II, fol. 302 b. of the Royal Asiatic Society's copy); and the copyist there, after coming to the end of the paragraph on l. 37, has added untruthfully that the rest of the inscription is wanting. The inscribed area of the slab is 2 ft. 4 in. wide, and comprises two compartments: the upper one, containing lines 1-7, is 8½ in. high, and the lower one, containing the rest of the record, so far as it is preserved, is 3 ft. 8 in. high. The inscription is unfortunately incomplete, breaking off about the middle.—The character is a very good Kanarese of the period: the letters in ll. 1-7 are from ½ in. to ⅞ in. high, while those of ll. 8 ff. are from ⅙ in. to ¼ in. high.—The language is Old Kanarese, except for the introductory Sanskrit stanza. For the archaic *ḷ* is substituted *l* (*baḷikkac*, l. 8; *baḷikkak*, l. 9; *negaf*, ll. 11, 16, 23, 33, 47; *ḷa*, l. 12; *gaḷap*, l. 14; *ḷo*, l. 14, *ḷige*, ll. 22, 40; *poḷaḷ*, ll. 23, 43; *peḷ*, l. 40; *neḷalg*, l. 42), and *r* (*ṣrppatt*, l. 12); on the other hand, *ḷ* is wrongly written for *r* in *alaḷḍa* (l. 5) and *kavaḷḍa* (l. 9). Initial *p* has been changed to *h* in *haḷavaḷa* (l. 38); elsewhere it is preserved, e.g. in *paḷa[ra]ḷa* (l. 46). As to words of lexical interest, we may note *loḷichu*, l. 41.

The record, after the usual prelude *Namas-tuṅga*³, and a verse invoking blessings upon Kirttiḡa, i.e. the Kādamba Kirtti-dēva of Hāṅgal (ll. 1-4), traces in three stanzas the descent of the Chāḷukyas from the mind-born sons of Brahman (ll. 4-7), and then devotes two verses (ll. 8-11) to the glorification of the reigning Chāḷukya monarch, Permāḍi-dēva or Vikramāditya-dēva [VI]. It then turns, still in verse, to the history of his feudatories, the Kādambas of Hāṅgal,⁴ beginning with Chaṭṭuḡa or Chaṭṭa, who received the title *kafakada gōva* ("Guardian of the Highland" or "of the Camp") from king Jayasimha (the Chāḷukya Jayasimha II) for his success in repelling the Mālvās and penetrating to the river Gautama-Gaṅge (i.e. the Godāvarī; cf. above, Vol. IV, p. 358) (ll. 11-16). Chaṭṭa's son was the valiant Jayasimha (ll. 16-17), who had five sons, Māvuli, Talla or Tailapa, Santaya-dēva, Jōki-dēva, and Vikramāṅka (ll. 17-21). Tailapa, who was extraordinarily brave, wise, and glorious, begot by Ohavunḍala-dēvi, Kirtti (the same as the Kirtti-varma-dēva of the previous inscription), who is marvellously comely and famous (ll. 21-28). Next comes a prose *prafastī*, giving the usual Kādamba titles of this same Kirtti-dēvarasa, and stating that at the time he was ruling the Banavāsi Twelve-thousand (ll. 28-37). It is followed by five verses (ll. 37-47), which dwell

¹ *Sarvajña*, meaning "omniscient," is sometimes applied to Śiva, the Jinas, and Buddhas.

² A metaphor signifying that he tossed the heads of enemies about like dice.

³ See *Dynast. Kumar. Distr.*, p. 558 ff.

on the warlike exploits of a certain Kirtti or Kirttiḡa, a *haḡaṭaḡa* or "bearer of the betel-leaf" at the court of Kirtti-dēvarasa, who seems to have had a wife named Kāḡikabbe (l. 46). After these comes a series of titles of the Haḡavaḡa in prose, in the midst of which the inscription breaks off.

The only geographical names mentioned are: the Gautama-Gaṅge river, i.e., the Gōḡavari, l. 14; Benavāḡi, l. 29; the Binavāḡe Twelve-thousand, l. 36; the Sēṭu, i.e. Adam's Bridge, l. 12; and Himavat, ll. 13, 31.

I may add here that together with the ink-impression of this record there are impressions of two small inscriptions, apparently from the same site, and in similar script, which seem to have been taken from the bases of columns or something of the kind. One of these is as follows:—

|| Haḡavaḡa Kirttiyannana Muttabbe ②

This shows that the Haḡavaḡa's ordinary name was Kirttiyanna, and that he had a wife (or daughter ?) named Muttabbe. The second inscription is only a fragment, consisting of the *kaḡka* symbol followed by the words *Sukūḡ-jagan-nūṭav-ene neḡaḡva Ka . .*, which may perhaps refer to the Kāḡamba family.

TEXT.¹

[Metres: v. 1, *Anuḡḡubh*; vv. 2, 9, 14, 16, *Mattēbhavikḡiḡita*; vv. 3-6, 8, 11, 13, 15, 17, 18, 22, *Kaṇḡa*; vv. 7, 12, *Mahāḡragdharā*; vv. 10, 20, 21, *Champakavāḡa*, v. 19, *Sārdūlavikḡiḡita*]

- 1  Namas-tuḡga-śiraś-chaḡḡi-chaḡḡin-chaḡḡana-chaḡḡavē trailōkya-nagar-ārambhā-mūla-stambhāya Saṁbhavē || [1*] ③ ||
- 2 Sura-rāḡ-ārchchita-pāda-padma-yugalaḡ Gaṅgā-samuttuḡga-bhaḡḡura-kallōḡa-vilōḡa-bāḡa-hariḡāḡk-āḡḡḡkḡi(kḡi)t-ō-
- 3 dyaḡ-jaḡā-bharan-urvvīdhara-putrik-ākalita-dēh-ārddhaḡ Mḡḡam Kirtti-Saṁkara dēvaḡ ninag-ḡe Kirttiḡa yaḡa[6*]-śḡiyuḡ ja-
- 4 ya-śḡiyuma || [2*] Ka || Śḡi-vaḡan-eev-udarada poḡ-dīvarey-aral-olage kaḡaḡa-vaḡav-alardud-id-ēm bhāḡiḡe chōḡyamo
- 5 tān-enal-āḡana mukha-kaḡaḡav-alalḡu(rdu) raḡḡḡut-irḡḡu || [3*] Ā dēvaḡ manaḡol-munn-ē dēvaḡ piḡḡe maḡḡal-āḡahar-ō-
- 6 gedar-ddēḡipyamāna-diḡḡy-āchchhādita-dik-chakḡar-amaḡa-guḡa-guḡa-niḡayar || [4*] Ā Māḡasabhava-saḡbhavar-ī mahi-
- 7 yaḡ-udāḡḡa-mahimar-āḡdar-ppalaruḡ bhūḡipatigaḡ-Chaḡḡukya-kuḡ-āmaḡa-ratna-pradipaḡa-pratirāḡar || [5*] ②
- 8 Avarīḡ baḡikkav-olḡina tavar-apḡina kapi nḡipāḡa-chaḡḡāmaḡi dāna-vinōḡaḡ vibhu vikḡama-dhavaḡaḡ Perḡmāḡḡi-dēvaḡ-adeḡara dēva || [6*] ③
- 9 Anara-kaḡmāḡālaruḡ tarḡḡiḡi kavaḡḡu(rdu) koḡalk-oḡḡi beḡḡ-āḡa poḡ beḡḡane vakkuḡ nōḡa poḡ-beḡḡadoḡ-ene baḡikaḡ Kāḡchana-dvīḡav-a-
- 10 yt-alt-ene Jambū-dvīḡav-ārḡiḡ-ārḡiḡiḡav-anabhimaḡ-ārḡiḡ-ārḡiḡiḡaḡ aḡai vidvaḡ-jana-saḡstutyaḡ yaḡo rāḡiḡan-odeḡidaḡ Vikḡa-
- 11 mādḡḡya-dēva || [7*] Ka || Ene neḡaḡḡa Vikḡamādḡḡya-nḡipam sukha-saḡkathā-vinōḡadin-akḡiḡ-āḡaniyaḡ pratipāḡiḡe bhū-jana-saḡh-

¹ From the ink-impression.

- 12 stutav-enipa sat-Kadamb-ānvayado || [8*] Vṛi || Dharanī-dēvigav-Īśvarāṅgam-
oged-ērpatt-ēṇu simhāsanaṁ barav-ī dhātṛiyam(n)-itta Sētu
- 13 Himav-attal-mārey-āg-āda bhū-vara-khaṭvāṅga-nṛpālak-ādi-bhuvan-ādi(dh)ārka-
lōl-peṇpin-āgarav-ādam nṛpa-Mōru Chaṭṭuga-
- 14 nṛpam Kādamba-vaṁś-omnata || [9*] Kaṭakada¹-gōvan-emba pesar-ōm-gaḷap-
ēl-turug-ādod(ḍ)-ādudā kaṭakadoḷ-ānta Mājavanan-ōḍisi Gaṇtama-
- 15 Gaṇgeyōl-parisphuṭav-eme niran-ūḍi Jayasimha-mahīśana biḍ[i*]naṁdu dal
kaṭakada gōvan-emba pesar-ādudu Chaṭṭa-dharā-
- 16 dhināthana || [10*] Ant-enisi negaḷda || Kaṁ || Ā nṛpa-Mōruga Mōruva sūuvinoḷ-
simhav-ogeda teṇadim-ogedaṁ pīna-bhujam Ja-
- 17 yasimha-mānuṣṭnaṁ vairi-gaja-ghaṭṭā-nirdalana || [11*] Ant-enisam(ā)da || Vṛi ||
Jayasimha-ōrvvīśvarāṅg-ārpp-ālav-āṇivu maha-
- 18 t[t*]vaṁ jaṁam puṭṭe tējomayar-ayvar-ppuṭṭidar-Mmāvuli-nṛpa-tīlakam Taila-
bhūpālakam Śāntaya-dēvaṁ Jōki-dēvaṁ rapa-rasa-rasi-
- 19 kaṁ. Vikramāṁkaṁ pratāp-odayar-ājñā-mūrtigaḷ-nichohatar-adhikṛita-sapt-āṅgar-
audārya-tuṅgar || [12*] Kaṁ || Ayvarumam
- 20 Pāṇḍavar-ir-ayvaro mēṇ-magule bandu puṭṭidarō tamm-ayvarum-lgaḷ-enutt-
ārayvar-vvismayade nōḍi nṛpa-pu-
- 21 trakara || [13*] Avar-ōḷage || Vṛi || Himakṛich-ohhākhara-vaṁśa-sambhavarōḷ-
ellam sanda tann-ārppu tanna mahat[t*]vaṁ beḷge-go-
- 22 ṇḍa taṁn-adaṭu taṁn-ājñā-phalaṁ taṁna dhu(du)rdama-bāḥā-beḷad-ēḷge taṁn-
āṇivu taṁn-ōm-nd-udyamaṁ taṁna kirtti mahi-chakradoḷ-o-
- 23 ppe Tailapa-nṛpam petta[m*] mah-siśvāryama || [14*] Antu pogaḷtegarṁ
negaḷtegarṁ neleyum taleyum-āda || Kaṁ ||
- 24 Chaṇḍa-pratāpan-ahitara gaṇḍam kali Taila-bhūmipāḷamgaṁ Chāvunḍala-dēvi-
gav-ogedaṁ-akhaṇḍita-bhujā-vija-
- 25 ya-kirtti Kirtti-mahīśa || [15*] Vṛi || Madanaṁ nōḍi Kadamba-Manmathana
rūpaṁ lajeyim rūpu-dōṇade dal-mey-garedaṁ
- 26 beḷarttu nṛpa-chaṇḍr-āḷōkadim kaṁdi kuṁdhi(di)dan-attō himaraśmi maṇḍaḷika-
Dēvēndraṁ gaḍ-ēn-im guṇ-āspadan-ēnd-ikshisaḷ-ādan-alla-
- 27 ne sahaśr-ākṣam Sahaśrākṣaḥ || [16*] Ka || Enit-enitan-odavugam jaḷav-
anite sarōjātav-ogeve vol-percheyuv-
- 28 d-ār-enitam kirttiśeyum jaṁav-anitane jagad-ōrvva-gaṇḍa-bhūpālakana || [17*]
Va || Svasti samadhiḡata-paṁcha-mahā-
- 29 labda-mahāmaṇḍaḷōḷvaram Banavāsi-puravar-ādhīśvaram | Jayanti-Ma[dh]ukā-
vara-dēva-labdha-vara-prasādam | sarasī-āmōdam | Tṛiyakṣa²-
- 30 kaṁśa-sambhavaṁ rāja-Manobhavaṁ | chaturṣ(re)ṭṭi-nagar-ādhishṭhita-Lalāḷaḷo-
chana-Chaturbbhujā-jagad-vidit-ahṭādaś-śivamōḍha-dikṣa-dī-
- 31 kaḥitam | jay-āṅgaṇā-kaṭākṣa-saṁlakṣitam Himavad-gir-tūndra-rumdra-tikhara-saṁ-
sthāpita-nij-ānvaya-śakti-prabhāva-prakṛti-
- 32 kṛita-guṇ-ōddāmaṁ | sphāṭika-sīlā-stambha-baddha-mada-gaja-mahā-mahim-ābhīrāmaṁ |
Mayūravarmma-mahā-ma-
- 33 li(h)ipāḷa-kuḷa-bhūṣaṇam | permmāṭṭi-tūryya-nirgghoṣaṇam | śākṣācharāmdra-
dhvaja-virāja[mānaṁ*] mān-ōtturaga-

¹ The second *ka* has been omitted and added above the line.

² Read *Tṛiyakṣa*.

- 84 *śiṅha-kāñchohhanam* | *datt-ārtthi-jaṇ-āperimite-kāñchhanam* | *Kadamba-ku-*
lābharanam samara-jaya-kāranam | *pratāpa-mārtti-*
- 85 *ṇḍam* | *samara-prachandam* | *mār-koḷvara gaṇḍam* | *jagad-orvva-gaṇḍam* |
nām-a[di]-samastā-praśasti-sahitam śrīma-
- 86 *n-mahāmaṇḍa[śvara] Kirtti-dēvarasam Banavāse-pannirōchhāśīramu[ma]m*
dnahṭa-nigraha-śiṣṭa-prati[p]āla-
- 87 *nadin* *pratipāḥsuttam-ire* *tat-pāda-padm-opajīvi* || *Kam* || *Śrīg-adhinātham*
viṇaya-śrīg-a[dhi]nātham himānśu . .
- 88 *la-kirtti-śrīg-adhinātham dharmm-ōdyōga-param negaḍa Kirtti haḍavaḷa-hira* ||
[18] Vri* || *Ind-ettal-pariy-iṭṭu suttan¹-o[da?]-*
- 89 *g-ill-ōnd-aḷve kōp-āgni kāy-d-īnd-āram gaḍa tūmtidam Javana bāyo[sūse*
kan-nettarōv-īnd-āram biḍe biḍ[— ∪]
- 90 *n-aṇeyol-pēl-ōndh(nd)-asum-gōṇḍu² nichchan dal Kirttigan-ōḷgeg-aḷki sugigūm*
vidhvi(dvi)ahṭa-bhū-maṇḍaḷa || *[19*] Dhurado[! ∪ —]*
- 91 *rechohi nilpa kanasam negav-ikk-oma kāla takku beḷḷ-eraleya piṇḍan-aṇḍaleye*
muḷ-giḍu lomchu-golalke chumch[ut-a]-
- 92 *varisida śāmkē bhōmkene neḷalg-egid-ūṭṭudan-ikke bechoharan sariyade*
Kirttigamg-idiran-āmp-asuhid-ba[la]-
- 93 *[— ∪]³ yuddhadol* || *[20*] Nerevuve bāygaḷ-ōnd-eradu Kirttiga ninnna bhuja-*
pratāpamam nerē pogaḷalk-a[— ∪ ∪]
- 94 *virōdhi-nripāḷara [— ∪]-urvvi kūk-iṇva kukilva suyv-uṇirvva(rva) pēṅgaḷa*
bāygaḷav-ōndu kōṭi[—]
- 95 *nerayavu bhāra-kōṭi veras-ōmdaḍe baṇṇisal-āro ballavar* || *[21*] Kam* ||
Paḍevade paḍevudu maganam paḍa . .
- 96 *la . na Kālikabbeya teradin paḍa[va]ḷa Kirttiya . . man kaḍu-[ga]ḷiyan-*
ndāra-charitanam . . .
- 97 *ya* || *[22*] Vā* || *Ant-onisi negaḍa śa[ma]sta-guṇa-saḥpānna . . .*
prasa[nnā?] Kirtti-dēva-rājya-vārdhhi-vārdha[na]-
- 98 *[su]dhākaram | bāndhu-jana-vanaja . . . m | maṇḍaḷika-Dēv[ō]nd[ra] . . .*
ka śatadhāram | śaraṇ-āga[ta]-
- 99 *vajra-prākāram Kichaka-Vrikōdaram | para[-nāri-sahōdaram?]* ||
[p pī][th]vi-narapāḷa-rājya-la[kshmi]-
- 100 *. dīdame gaṇḍam Kirttid[va]*
. m . e . re . ka

TRANSLATION.

(Verse 1.) Homage to Śambhu, lovely with the yak-tail fan that is the moon kissing his lofty head, who is the foundation-column of the city of the triple world.

(Verse 2.) May Mṛiḍa, the god giving blessing of glory, whose pair of lotus-feet is adored by kings of the celestials, whose mass of high hair-coil is adorned with Ganges' lofty breaking waves and the tremulous young moon, whose half-body is occupied by the Mountain's Daughters, grant fortune of fame and fortune of victory to thee, O Kirttiga.

¹ It is not clear whether the reading of the stone is *suffa* or *suffi*.

² See note on translation, below.

³ Rao Bahadur R. Narasimhachar, who has kindly favoured me with his views upon this verse, proposes to fill the gap at the end of l. 40 by reading *idīreḷēki* and that between ll. 42 and 43 by reading *°baḷas-udīḷe*. In my translation below I have accepted the former suggestion, but conjectured for the second passage *°baḷat-āyva* (or *va(u)*), and translate accordingly.

(Verse 3.) The lotus of his face is radiant in bloom, so that one may say: "What a surprising thing it is, when one considers! a lotus-bed has blossomed forth in the midst of the flower of the golden lotus (*śrīring*) from the radiant belly of Fortune's Lover!"¹

(Verse 4.) In the mind of that God arose first that God (*himself*), afterwards bringers of blessing, they who covered with radiant splendour the circle of space, seats of series of stainless virtues.²

(Verse 5.) Many monarchs descended from these mind-born (*Patriarchs*), exalted in majesty, stainless jewel-lamps of the Chalukya race,³ unequalled, have ruled this earth.

(Verse 6.) After these (*there has been*) a home of excellence, a mine of valour, a crest-jewel of monarchs, one delighting in bounty, a prince lustrous-white with heroism, Permāḍi-dēva, a dēva [god, or king] of the brave.

(Verse 7.) Inasmuch as, after he has threatened and plundered unbending monarchs, the solid gold (of *their treasures*), when piled together, becomes solidified into a Mountain of Gold, look you!—inasmuch as thereupon Jambū-dvīpa has verily become a Golden Chersonese, alike to the suitor for riches and to the suitor who approves not riches⁴—king Vikramāditya, lauded by the learned, has created for himself and sent abroad a mass of glory.

(Verse 8.) While king Vikramāditya, thus renowned, was protecting the whole earth in the enjoyment of pleasant conversations, in the goodly Kadamba lineage which is praised by the folk of the earth—

(Verse 9.) There was king Chaṭṭuga, an abode of greatness, a Mēru of kings, exalted in the Kādamba race, among the sovereigns of the world beginning with the monarch who was a *Kaṭāṅga*-club to kings, who, being sprung from the goddess Earth and Īvara, have borne sway for seventy-seven reigns over this earth here with its bounds at Sēta (*on the south*) and there with Himavat (*on the north*).

(Verse 10.) Was the title "Guardian of the Highland"⁵ an idle phrase, when the seven hosts⁶ were there? When he drove into flight the Mālava confronting him on the Highland and drank water in conspicuous wise from the Gautama-Gaṅge, verily the title of "Guardian of the Highland" accrued to king Chaṭṭa in the camp of the sovereign Jayasinha.⁷

(Line 16.) (*To him*) who was thus renowned—

(Verse 11.) To this Mēru of kings, in the same wise as is born on the ridge of Mēru a lion, there was born the monarch Jayasinha, stout of arm, shatterer of squadrons of foemen's elephants.

(Line 17.) (*To the latter*) who is thus described—

(Verse 12.) To the lord of earth Jayasinha, as though power, ability, knowledge, greatness, (and) glory were born to him, there were born five august (*sons*), Māvullī, an ornament of kings, the monarch Talla, Śāntaya-dēva, Jōki-dēva, who delighted in the spirit of battle, (and) Vikramāṅka—endowed with present majesty, embodiments of authority, sincere, administering the seven elements (*of the state*),⁸ lofty in generosity.

¹ A poetical description of the god Brahman. The figure is *vibhāṅga*, "peculiar causation."

² The meaning is that Brahman first meditated upon himself to create the cosmos (*Manu-saṁkīrtā* = I. 12), and then gave birth to his mind-born sons the Patriarchs (*ib.*, I. 24 f.).

³ Cf. above, Vol. XIII, p. 38.

⁴ These two classes are the seekers after material and spiritual happiness.

⁵ *Kaṭāṅga* may mean both "highland" and "camp."

⁶ Apparently the seven *aśvas* or divisions of a complete army.

⁷ On the grammatical construction of this sentence cf. Kittel's Grammar, § 361, p. 430.

⁸ The seven *aśvas* are the kingship, ministry, allies, territories, fortresses, treasures, and armies.

(Verse 18.) Looking with admiration at the five princes, men reflect, saying: "were the Five Pāṇḍavas (really) ten, or have the five of them now come back and been born (again)?"

(Line 21.) Among them—

(Verse 14.) King Tailapa attained to great majesty, so that his power, eminent amongst all the scions of the race of the moon-crowned (Śiva), his greatness, his striking vigour, his authoritative influence, the fulness of his invincible arm's might, his knowledge, his unique energy, his fame, were conspicuous in the circle of the earth.

(Line 23.) (To him) who was thus a site and head of praise and renown—

(Verse 15.) To the valiant king Taila, awful in majesty, gallant against foes, and to Chāvuṇḍala-dēvi was born king Kīrtti, who has unbroken glory for the victories of his arm.

(Verse 16.) The Love-god, seeing the form of the Love-god of the Kadambas, has forsooth gone into hiding and lets not his form become visible. Yon moon surely, as it shines, has waned and wasted away at the sight of him who is a moon of kings. Must not the Thousand-eyed [Indra] be thousand-eyed¹ as he gazes (on him), saying: "Verily a Dēvendra of princes! and what a seat of virtues!"?

(Verse 17.) The fame of the king who is the unique warrior of the world increases like the growth of all the lotuses that the waters produce, as all extol him to the utmost degree.²

(Lines 28-37.) Hail! When the Mahāmaṇḍalēśvara possessing the five great musical sounds, the lord of Banavāsi best of cities, who bears all titles of honour such as "he who receives the grace of boons from the god Madhukēśvara of Jayanti; fragrant as the lotus; scion of the (race born of the) Three-eyed [Śiva] and the Earth; Love-god of kings; ornament of the race of the great king Mayūravarmān, which presides over eighty-four towns and is consecrated in the consecratory rites of eighteen world-famed horse-sacrifices to (the god of) the Frontal Eye [Śiva] and the Four-armed [Viṣṇu], which is regarded with the sidelong glances of the lady Victory, which is splendid in virtues revealed by the puissance of the might of its lineage being established on the massive summits of the great Mount Himavat, which is charming by the great majesty of furious elephants tethered to crystal columns;³ who is an ornament to the race (born of) the great king Mayūravarmma; he who is attended with the noise of *permaṭṭi* drums and (other) musical instruments; splendid with the banner (bearing the device) of a great ape; having for crest a lion lofty in pride; giving unlimited gold to suitors; ornament of the Kadamba race; cause of victory in battle; sun of majesty; terrible in the fray; gallant against adversaries; unique warrior of the world," the Mahāmaṇḍalēśvara Kīrtti-dēvarasa, was protecting the Banavāsi Twelve-thousand so as to suppress the wicked and preserve the cultured:—one who finds sustenance at his lotus-feet—

(Verse 18.) A lord of Fortune, a lord of the fortune of victory, a lord of the fortune of fame lustrous (?) as the moon, devoted to the exercise of religion, is the illustrious Kīrtti, a diamond among bearers of the betel-bag.

(Verse 19.) Saying, "Where now is there not found one who has been burned up in flight?" as the fire of his wrath flaming wreaks ruin—saying, "whom now has he hurled into Yama's mouth, so that the black gore drips down; whom now has he cast away . . . in

¹ For the idea cf. *Anthologia Palat.* VII, 669.

² Apparently the accusative *jaṣṣamāṣane* is to be explained as due to the attraction of *Kīrttiṣyaḥ*.

³ One is tempted to take all the adjectives from *chātaraṣṭi* in l. 30 to **Mahā-mahim-dēhīrāmaḥ* in l. 29 as referring to *Kīrtti-dēvarasa*, in l. 28, as is grammatically more correct. But the sense and the parallels elsewhere suggest the construction given above.

his blows, speak ?"—everlastingly indeed quaking,¹ the circle of foemen's lands feels terror and dread at Kirttiga's greatness.

(Verse 20.) Put away the dream of confronting (*him*) in battle! Aha! when (*the pursuer's*) speed of foot harasses a herd of timid deer, when terror, penetrating and overwhelming them at the plucking of a thorn-bush, drives them straightway to crowd trembling into the shadow, is (*their*) dismay equal to (*that of*) the armies of foemen who confront Kirttiga in battle ?²

(Verse 21) Are one or two mouths, O Kirttiga, able to extol fitly the majesty of thine arm ? Even the ten million mouths of the abundantly shrieking, wailing, sighing, (*and heavily*) breathing women . . . of hostile kings . . . with ten million burdens, are not able (*to do so*) : hence who are competent to tell (*thy*) glory ?

(Verse 22 : partly unintelligible owing to gaps ; it refers to Kālikabbe, apparently the wife of Kirtti)

(Lines 47-50.) Illustrious as thus described ; possessing all merits ; gracious . . . ; a moon raising the tide of the ocean of Kirtti-dēva's kingdom ; [a sun to] the lotuses his kinsmen ; a thunderbolt to . . . of Dēvēndra-like feudatories ; an adamant rampart to seekers of protection ; a Vṛikōlara [Bhīma] to . . . like Kīchaka ; [a brother to] others' [wives] . . .

¹ *Asur-gorāḍa*, literally meaning "taking life, slaying," must be a mistake ; probably we should read *asur-gorāḍa*, "feeling horror," and I have translated accordingly. There is a good deal of obscurity in these verses.

² The text of this verse is imperfect, and hence the translation in part is very uncertain (see note on text above). I follow Rao Bahadur Narasimhachar's ingenious conjecture *idircāḥi* for the first lacuna, and for the last I conjecture *baḥak-dyā* or *uḥfā*, translating accordingly. *Chāḥakāḥi* seems to be for *chāḥakāḥi*, and *uḥfā* for *offudā*.

³ [It is not unlikely that Kālikabbe here referred to was the mother of Kirtti, as is indicated by the word *magana* in l. 45.—H. K. S.]

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The figures refer to pages; n. after a figure to foot-notes, the number after n. to the number of the foot-note and add. after a figure to Additions and Corrections. The following other abbreviations are used:—*ch.*—chief; *co.*—country; *di.*—district, division; *div.*—divinity; *do.*—the same, ditto; *dy.*—dynasty; *E.*—Eastern; *fed.*—fendatory; *k.*—king; *m.*—man; *mt.*—mountain; *ri.*—river; *s. a.*—see also; *sur.*—surname; *te.*—temple; *vā.*—village, town; *W.*—Western; *wa.*—woman.